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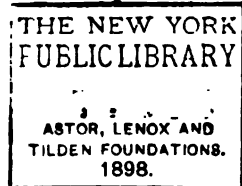
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1897

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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE IMPORTANCE OF PRESENTING THE BIBLE IN COMPLETE BOOKS FROM THE PULPIT.

By REV. F. W. FARRAR, D.D., D.C.L., DEAN OF CANTERBURY,
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THE treasure-house of Scripture is so full of inexhaustible riches that no preacher should ever be at a loss for a subject. Indeed, his only difficulty should be how and what to choose which may at the moment be most profitable amid the bewildering multiplicity of possible sources of edification. It is, however, astonishing to me that sermons, of which it is the object to set forth the general significance of *complete Books* of the Bible, and the place they occupy in the divine economy, should be so rare that I have never once heard one preached. I have myself preached in St. Margaret's, Westminster, on almost every Book in the Bible as a separate unit in the sum of revelation, and I have every reason to hope that those sermons were interesting and instructive to many thoughtful hearers. If any doubt whether such a series of subjects for sermons would have any chance of being appreciated, I may say that, tho I have never yet found time to publish the incompleted series on the Old Testament, my method of dealing with each Book of the New may be seen in my "Messages of the Books," published in 1884.* I know from unsuspected testimonies that the book has been found helpful even by theologians, as well as by ordinary readers. A beloved and distinguished American bishop told me, shortly before he died, that he had carefully gone through the book several times, and regarded it with warm approval. Complaints are sometimes made of the sameness, the emptiness, the commonplaceness of pulpit addresses; and when we remember how many sermons have to be produced by hard-worked parochial clergymen in the scanty interspaces of a burdened and distracted leisure, the only wonder is that so many sermons are still fresh and admirable. If, however, the clergy would try the certainly rare experiment of going through the Bible Book by Book, devoting to each Book, as a whole, one, or, if necessary,

* "Messages of the Books." Messrs. Macmillan & Co.

two, or even three sermons, which, avoiding details, should only illustrate the main lesson and distinctive features of the Book, the resultant advantages would be manifold. Let me enumerate some of them.

1. Supposing that a clergyman has two sermons to preach every Sunday. He might make one of them a sermon of the ordinary kind, on some special text, doctrine, or exhortation; and the other, in regular sequence, a sermon on a Book, beginning with Genesis and ending with the Apocalypse, which "concludes and shuts up the acts of its stately drama with its sevenfold chorus of Hallelujah and harping symphonies." The first resultant advantage would be that he would not have to lose any time in selecting a topic for one of his two discourses. It would be ready to hand, and would be a perpetual incentive to the wise and happy occupation of his leisure.

2. The next advantage would be the introduction into his pulpit ministrations of a pleasing and most wholesome variety. Almost every separate Book of Scripture differs from every other Book in many particulars. The harp of the Bible is a harp of a thousand strings, tho too many preachers fall into the habit of awaking only the music which slumbers on but a single golden chord, and of educing but one note of the multitudinous chorale.

3. A third advantage would be the imperious necessity for study. Unless a preacher appropriates wholesale the thoughts and words of others—a course which is never to be approved—he can not preach on an entire Book without studying it as a complete and separable entity. The resultant advantage to himself might be immense. He would be compelled to read and to think, and to escape from the well-oiled groove of easy and familiar platitudes. The helps to such a course are manifold. I know, indeed, but of two books, besides my own "*Messages of the Books*," which—in a way more or less directly homiletic—deal separately with each historian, prophet, Evangelist, and Apostle who has contributed his quota to Holy Writ. One is called "*Book by book*," published by Messrs. Isbister, in which a series of different writers, of whom many are of proved ability, treat of each Book by itself.* The other is a series of sermons preached by the Rev. Dr. Donald Fraser, and called "*Scripture Lectures on the Books of Holy Scripture*."† But there are also learned and admirable articles on each Book and author in Smith's Dictionary of the Bible; in the various Encyclopedias of Kitto, Herzog, Winer, Riehm, Schenkel, and others, both German and English; and in the numerous "Introductions" on parts of Scripture, such as those of Bishop Westcott, Dr. Driver, Dr. Davidson, Cornill, König, and many more. In these days, the aids are abundant; they are almost *too* abundant, if they lead the preacher to rely too little on his own thought and research, and too much on the so-called authorities.

* "*Book by Book*." Messrs. Isbister & Co., 1892.

† "*Scripture Lectures*," by Rev. Dr. Fraser. J. Nisbet & Co., 1876.

4. This great advantage to the preacher—that it would *compel* him to a more thorough and systematic personal study of the Word of God, and would thereby increase his own power and knowledge—would further redound to the increased edification of his listeners. They would soon learn to read and think a little for themselves. The Bible would come to acquire in their eyes a new splendor and significance. Much, of course, would depend on the skill and insight of the preacher, who, above all, should not weary his people by being tempted to treat at too great length a series of themes of which some are so prolific of instruction. Many of the Books could be treated satisfactorily in a single sermon, which would suffice to point out their general scope and special characteristics. Other Books, like Genesis and Isaiah and the Apocalypse, would require more than one sermon to be devoted to the elucidation of their main standpoints.

5. If it be the special glory and object of sermons, not so much to be remembered for their own sakes, but to lead to nobler aspirations and higher attainments in their hearers, it would be an incalculable advantage that such a series of sermons would open to their own personal inquiries “the unsearchable riches of Christ.” They would at once be delivered from that utterly false method of treating the Scriptures which snips them into atomistic fragments and reduces them to a heterogeneous chaos of isolated phrases. By learning that each Book has its distinct object and message they would soon learn, also, to pray with George Herbert:

“Oh, that I knew how all Thy lights combine,
And the configurations of their glorie,
Seeing not only how each verse doth shine,
But all the constellations of the storie.”

6. If any preacher is afraid lest a series of sermons should prove wearisome, I think that he may dismiss any such misgiving. Let him only study (1) to condense, and (2) to give real and solid and new information, not the *crambe repetita* of dreary commonplace. He will then soon find that his congregation will look forward eagerly to his discourses on the Books, and that he will receive letters of inquiry from young men and others whom he has interested. If, indeed, he *does* find that his series produces no effect; that it is voted “dull,” and that his congregation is, in consequence, diminishing, not increasing, he must conclude that he has not the requisite gifts for this method of instruction, or has not treated his theme in the best manner. In that case, he had better close his series for the present, and renew it later on, under auspices of more earnest endeavor.

7. The plan which I have here ventured to sketch out for the consideration of my brethren in the ministry might furnish them with months, and even years, of subjects for happy and profitable pulpit ministrations. I think that such a great course—which might, of course, be intermitted on special Sundays—might well be prefaced by

a series which might be made most interesting and stimulative: first, on "The Bible as a Whole," then on "The Poetry of the Bible," "The Prophets of the Bible," "The Interpretation of Prophecy," "The Histories of the Bible," as indicating the Jewish view of the philosophy of history; the *Chokmah*, or "Wisdom literature" of the Hebrews, in which a glance might be given, not only at the Books of Proverbs and Ecclesiastes, but also at the two most remarkable books of the Apocrypha—the Book of Wisdom and the Book of Ecclesiasticus. Two or three sermons might then be preached on the *later* Books of the Old Testament regarded as a whole: the Books of Chronicles, Ezra, Nehemiah, Esther, and the later prophets, Haggai, Zachariah, and Malachi. The *Megilloth*, again—the five books which were written on separate rolls and read at special Jewish festivals, viz., Canticles, Ruth, Lamentations, Ecclesiastes, and Esther—might collectively as well as separately furnish grounds for a valuable discourse. Two or three sermons of deep interest might be devoted to the *Præparatio Evangelica* of the epoch between Malachi and John the Baptist, with its glorious Maccabean struggles and its gradual organization of the various prominent Jewish sects which play so large a part in the history of the Gospel era. Of the rich stores to be found in the separate or collective New Testament Books I need hardly speak, tho here, again, there might well be *general* sermons: 1. On the Synoptists. 2. On St. John's writings in general. 3. On the dominant ideas of St. Paul in their commencement (as in the Epistles to the Thessalonians); their development in the great controversial Epistles; their maturity in such Epistles as those to the Ephesians and Galatians; and finally, in their peaceful awaiting for the inconceivable dawn in the Philippians and the Pastoral Epistles. The special ideas and characteristics of the Apostle of the Gentiles, the Apostle of the Circumcision, and the Apostle of Love might well be the basis of three noble sermons.

8. It may perhaps be thought that "the Bible as a whole" would be a preposterously large topic for a single sermon. It is quite true that *many* separate sermons might be preached on the general consolation of the Bible—"le grand livre consolatoire de l'humanité," as Rénan calls it; on its *special* sources of consolation in various regions of human affliction; on its revealing power as a divine Urim, ardent with oracular gems; on the converting force of special texts which have flamed as with an electric thrill into individual hearts, and, in effecting their conversion, have through them been a power in innumerable souls; on the inconceivable extent to which the words of the Bible have interpreted themselves into the heart of humanity, till the whole Book becomes like that tree of the Northern sagas, the ash-tree Ygdrasyl, whose leaves are the lives of men. All these would be bright and novel and inspiring topics, for it is quite transcendently more true of the Bible than it is of Shakespeare—to whom Goethe applied the phrase—that as we read it, the leaves seem to rustle and be driven to and fro by

the great winds of destiny. And indeed, since Shakespeare himself is pervaded with the thoughts and expression of the Bible, one or more interesting discourses might be delivered on the predominant and universal influence which the Scriptures have exercised on all the best literature of the world as represented by all its most transcendent writers. But while all these topics, and others analogous to them, might profitably fill an introductory course of quite half a year, it is perfectly possible to compress into a single sermon a general estimate and conception of "the Books of God." On that subject I may say *experto crede*. I have done it several times, and never without the thanks of my hearers. On one occasion I did so in Westminster Abbey. A nobleman happened to be present who, hearing me begin by saying that I intended to take the whole Bible for my text, quietly set me down as a fool, and calmly composed himself to slumber. But before I had spoken five minutes the sermon had arrested his attention, and held it unbroken for an hour. It has been, perhaps somewhat cynically, said that it must have been a good sermon which one heard on Sunday if one remembers it on Tuesday; but I can say of this sermon that, perhaps from its unusual topic, that nobleman has remembered and referred to it ever since.

9. As in my "Messages of the Books," I have given specimens of the method in which I endeavored to handle each special book of the New Testament, it may here suffice if, in conclusion, I venture to indicate in broadest outlines how a preacher might handle some of the Books of the Old Covenant. This may, of course, be done in ways as individual as ourselves, and my specimens are merely intended to adumbrate one method out of very many.

10. To begin, then, with the Book of Genesis, it could hardly, even in outline, be dealt with in one sermon; but its scope and general significance might well be set forth in three sermons. The first, dealing with the nine introductory chapters, after having reserved a special sermon to bring out the true significance of the story of the creation, might expand the moral and theological conception of Sin, Retribution, and Mercy as exhibited with unparalleled force and majesty in the stories of the Fall and the Deluge. In this way, from the very first we might inculcate and enforce the lessons that, quite apart from all questions of historic, or archæologic, or literary interest and elucidation which the Bible may suggest, its predominant aim is ever to make men wise unto salvation. The remainder of the Book might, in its basal conceptions, be set forth in two sermons more, of which one would deal with the call of the Individual, and depict the mighty figure of Abraham, the Faithful, the Father of Nations, the Friend of God. Another discourse would illustrate the call of the Family, and furnish us with pictures rich alike in warning and in beauty from the lives of Isaac and Jacob. The third might teach lessons from the call of nations, from the contracted fortunes of Jacob and the Hebrew race, and Esau and the

Edomites, and might find rich instruction from the fortunes of Joseph and the Israelites in Egypt.

Passing to the other Books of the Pentateuch, how intensely interesting a sermon might be preached even on what might look like the uninteresting details of the construction of the Tabernacle, if through these we lead up to the central conception of the Mosaic covenant! The Ark enshrining the shattered tablets of the moral law—that “moral law within,” which is more majestic than even “the starry heaven above,”—indicating that in righteousness and true holiness is to be found the central meaning of the entire legislation; yet indicating, at the same time, the infinitely gracious message that tho man has broken the Law of God, the Cherubim lean over the Mercy-seat, and are no more the vengeful Cherubim of Eden, but the adorers and protectors of the Will of God, whose golden wings are nevertheless sprinkled with the blood of expiation. Again, might not the inmost meaning of the whole sacrificial system be summed up in a sermon on the Meat-offerings, of oil, and salt, and fruits, and flowers and frankincense, and first-lings, which are Eucharistic, or typical of the universal duty of thanksgiving; on the Sin-offerings, which were propitiatory, being indicative of the blessed possibility of restoring the relation between man and God, which has been disturbed and ruined by man’s transgressions; and the Burnt-offerings, which were self-dedicatory, being meant to express man’s relation to God, and the duty of living in the conviction that

“Our wills are ours, we know not why;
Our wills are ours, to make them Thine.”

Would it be of no value, then, to impress forever on the hearts of our hearers the truth that the whole explanation of the Mosaic dispensation lies in its exhibition of the great idea of Man’s relationship to God, and God’s restoration of Fallen Man? and that as its Moral Law was the enactment that man must be holy, so its ceremonial law meant that man must continue holy, and gave him ordinances which were meant to keep him in the straight path?

One more illustration from one of the Prophets must here suffice. I have the less need to dwell on this head because in my little book on the Minor Prophets I have tried to show how each one of them may be briefly treated. But let us take by way of specimen the Book of Jonah. Views about it may differ. Some may regard it as almost a religious duty to take every incident in it quite literally, in spite of the almost insuperable difficulties which in these days make it almost impossible for any student of competent learning and open mind to do so. Others hold that to take it as literal history is to offer to God the unclean sacrifice of a lie, and—as is the opinion of most leading Biblical scholars of all schools, both in Germany and in England—may regard it as a specimen of what the Jews described as the *Haggadah*, a specimen of the loftiest form of moral fiction. Into this question the preacher can, of course, enter or not, according to the capacities and

needs of his congregation; but, in either case, he should point out that the deep moral and religious instructiveness of the Book remains untouched. It still marks one of the completest triumphs over the narrowness of Jewish exclusiveness and particularizing. It breathes the love for humanity and the lofty sense of the universal Fatherhood of God, just as we find it in the memorable utterance of St. Peter after the teaching vouchsafed to him by the Holy Ghost, the Comforter, on the roof at Joppa, that God is no respecter of persons, but in every nation he that feareth Him and doeth righteousness is accepted of Him. The Book levies upon some of the commonest symbols in the prophetic writings of an earlier age, and weaves them into a vivid narrative of the noblest import. The most fatal of all mistakes which half-educated readers make when they read it is "to pore upon the whale and forget God." It illustrates the truth that the love and wisdom of God far transcend the small religious capacities of men; that not even by taking the wings of the morning, and flying to the uttermost parts of the sea, can any man escape from God or from the duties which God lays upon him; that an avenging conscience inflicts certain retribution on all who violate God's law; that God's deliverances, even from apparent uttermost destruction, are as when a shepherd tears out of the mouth of a lion two legs and the piece of an ear; that God's large plans are too divine to be contracted by the mean pettiness of human selfishness; that God bears even with the unthankful and the evil, and extends His infinite compassion alike to guilty nations and to miserable egotists; that he

"Who with repentance is not satisfied,
Is not of heaven or earth."

These are but some of the lessons with which this brief Book abounds. And if so much can be gained from those few pages, how much more from even the most general survey of such magnificent volumes as the Book of Isaiah or the Book of Job? I trust, then, that the hints of this paper may be of some value in urging the importance of Books as texts, and may furnish some slight hints as to the manner of handling them.

II.—THE HISTORICAL RELATION OF THE BOOK OF GENESIS TO THE EXODUS FROM EGYPT.

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CANADA.

THE often-quoted phrase attributed to Voltaire, "Happy the nation that has no history," is too narrow and pessimistic to have found acceptance with any of the more civilized nations of the world. They all attach the greatest value to the annals of the past, and regard their ancestral history as a precious treasure of knowledge and wisdom ex

hopes to the whole world. To succeed in this, he must provide for them a popular literature, or something equivalent to it, and this superior in its tone and quality to that which sustained the religious faith and national feeling of their masters.

If we suppose, then, that Moses, the patriotic Hebrew, the educated Egyptian, the greatest prophet of Jehovah, was inspired of God to understand this great need and to supply it, let us proceed to inquire to what extent the Book of Genesis is worthy of such an authorship, and to what extent it meets the needs of an enslaved people struggling after light and liberty, and tends to stimulate them to endure the sacrifices, trials, and dangers inevitable in the attempt. Not that we are to regard even this as the final end of the Book, because it must form the foundation of a literary edifice built upon by all the succeeding Prophets of the nation, and by the Redeemer of mankind Himself, and His chosen Apostles. Nothing less was required, as we shall see by the structure of the Book itself, and nothing less has been the result, for this most wonderful of all books is at this day the basis of all the higher life of the world, and must continue to be so till the end of the present dispensation of God's dealings with men. "One jot or one tittle shall in no wise pass away till all things be fulfilled," in the final triumph of the Savior who thus vouched for the authority of the Mosaic books.

It has been well remarked by a recent able writer on Genesis* that to understand the unity and symmetry of the Book, we must regard it as a series of genealogies all introduced by the same formula and constructed on the same plan. There are ten of these, beginning with the "Generations of the Heaven and the Earth," and ending with the "Generations of Jacob." "These genealogies are not merely incidental or subordinate, but essential, and the real basis of the whole, and this results from the fact that the main design of the book is to trace the line of descent of the chosen race of Israel from the beginning to the point when it was ready to expand into a great nation." These "generations" are indeed the separate stones of a symmetrical column, around which are wreathed the garlands of incident, of history, and of biography which form its ornaments and illustrations; and the capital of the whole is that divine promise of a Redeemer on which is to stand in the latter day the glorious figure of the Son of Man, the "Seed of the Woman," and the descendant of Abraham and of Israel, in whom all the nations of the world are to be blessed. This one fact is alone sufficient to show how well fitted such a document must have been to awaken enthusiasm in the minds of a generation of men whom it taught that they themselves were links in this golden chain of salvation, not for themselves only, but for all peoples and for all time.

The base of our genealogical column is a cosmogony, resting on the ultimate fact that all things proceed from the will of the Great First

* Green. "Unity of Genesis."

Cause, the Creator—a proposition undeniable, because it is impossible to substitute any other rational statement for it. This naturally leads to a genealogy or development of all the phenomena of nature in an orderly series by the continuous creative energy of God.

The Egyptian religion was a species of pantheism, in which the sun and other heavenly bodies, the great fertilizing river, various animals and plants, useful or harmful, were gods or representatives of gods. At the bottom of the whole there may have been a shadowy monotheism taught to the initiated few. But to the multitude there were lords many and gods many, known by various names and worshiped at many local shrines. The Israelites in Egypt saw this idolatry on every side. Its sacred animals and its images were enshrined in magnificent temples, whose ruins yet astonish the world. They were carried in imposing processions, and were adored with all the pomp of a gorgeous ritual by priests who constituted the *élite* of the national aristocracy. The priestly orders and their fanes were enriched with splendid gifts, by Pharaohs who believed that their prosperity in peace and their success in war depended on the national gods. The author of Genesis sweeps all this mirage away from the eyes of the people, and refers everything in heaven and in earth to one Creator, whose Semitic name shows that in Egypt He is an unknown God, whose plural name shows that He includes in Himself all that can be properly called God or is worshiped, while He acts as one only. Thus, without any of that denunciation and ridicule of idolatry in which other Hebrew prophets indulge, and which in the circumstances would have been inexpedient, the author of Genesis quietly groups all the national gods as creatures of the Supreme, and enables the humblest Israelite to rise above the superstition of his haughty lords, and to know that their confidence in their idols is vain and delusive. His God is the Maker of heaven and earth and all in them, including man himself, who is His image and shadow.

We are next introduced to primeval man as a happy and innocent being placed in a paradise suited to his every want, and installed as, under God, the beneficent ruler of the lower world. "This garden of the Lord" is not in the valley of the Nile, but in that Euphratean plain from which Abraham, the father of the Hebrews, was reputed to have come. This transference of the earthly paradise from the Nile valley in which the Egyptians believed themselves to be autochthones to the actual primitive abode of man in Eden, was itself a fact fertile in important consequences with reference to the residence of Israel in Egypt.

In connection with the generations of Adam, our author has to deal with the difficult question of the introduction of evil. Its primary origin he does not attempt to trace. No insight into this was granted to him, nor was it necessary to his purpose. Already the first man and woman meet with an insidious and malignant tempter; who seeks to destroy their faith in God, and who is capable of using one of the lower

animals as his agent. Here no place is left for dualistic propitiation of evil divinities, and opportunity is taken to imply rather than to argue the origin of the prevalent deification of sacred trees and sacred reptiles. At this point, also, we have the promise of recovery from the fall and of the degradation and punishment of the tempter; and in connection with this the introduction of God in the new character of Jehovah, the God of the covenant and of redemption. There is no inconsistency in this with the authorship of Moses, because the name of Jehovah becomes appropriate so soon as an atonement of sin is announced in the promise: "The seed of the woman shall bruise the head of the serpent," and tho, as we learn from Exodus iii. 14, this divine name had been disused in the ages before Moses, he was specially commissioned to proclaim it as the name of God among the Israelites in Egypt, who, if they had learned nothing else from the theology of that country, must have become aware of the fact that the same God could be designated by different names in connection with his different attributes.

The thought of a future Redeemer brings before our author a great religious conception which had been obscured and degraded in polytheism, tho some remnant of it was always retained in the old religions. The simple form of the "seed of the woman," that is, of Eve or one of her descendants, is the Mosaic substitute for the most widespread and popular idolatry of the ancient world, that of a Mother of the Redeemer embodied in the cult of the Chaldean Istar, the Phœnician and Canaanite Ashtaroth, the Egyptian Athor and Isis, and the Greek Artemis. All these goddesses were connected with nature-worship, especially that of the moon and the planet Venus, but we now know from the ancient Chaldean legend of the Deluge that Istar, one of the oldest of the whole, was no other than our familiar Eve, in her double capacity of the mother of men and the mother of the promised Redeemer. She is represented by the ancient Chaldean poet as the mother of all mankind, calling them the children she had brought forth, and weeping for them when they were destroyed by the Flood.* Moses must have been familiar with this use made in the popular idolatries of the original promise to her; and must have regarded it much in the same light in which evangelical Christians view the adoration of Mary as the "Mother of God." While, therefore, carefully preserving the memory of the precious promise of a future salvation, he places the mother of the promised seed in her true position as the tempted and erring, yet repentant and believing woman. Thus the most popular of all the idolatries of Egypt, and that which in some of its developments led to the greatest abuses, is quietly set aside like the nature-worship which was its companion. In like manner he reduces to a sad family tragedy the myths founded on the murder of Abel, which gave rise to the story of Tammuz slain by his brother Adar, and

* See the Chaldean Deluge tablets, as translated by Bacher.

the similar fable of Osiris and Typho, which was perhaps the leading feature of Egyptian mythology. In discarding these superstitions Genesis also gets rid of the doctrine implied in them that the Redeemer had already come. On the contrary, it leaves its Messiah in the future, and this is the ground taken by all the succeeding prophets till the birth of Christ. Throughout all these ages the people of Jehovah waited for the fulfilment of a divine promise, they waited for the consolation of Israel. In opposition to this the Egyptian theology regarded the Savior as a God or demigod already come on earth and ascended into heaven, and who had left in the world a priesthood with delegated powers of expiation and absolution, and empowered to send the most guilty soul with a clean bill of health into the presence of his Judge, who would also be his advocate and mediator. All this was repudiated by Moses, who arrogated no such powers even to the Aaronic priesthood afterward established. Its sacrifices were the typical presentment of the one great Sacrifice afterward to be offered.

The pious men of Israel were thus invited to come out of the idolatry of Egypt and to live in the presence of the one Holy God ever with them, tho unseen, and in faith in His promise of a future Redeemer to be revealed in the fulness of time and to bruise the head of the old serpent. In the mean time their God is a jealous God, who will chastise them for their faults and shortcomings, and will execute justice here and now on their adversaries. This is the true solution of an enigma which still puzzles theologians—that of the comparative absence in the Old Testament of references to future rewards and punishments.* Its explanation in connection with a future redemption, as well as in contrast to the Egyptian belief, is to be found in Genesis, where it is a necessary correction of a doctrine which supposes a Savior already come and entered into heaven, along with priestly mediators on earth whose offices are to be had by any one who can pay something to the temple. In the Mosaic system, on the other hand, the expiation for sin is not yet actually made. It is an object of faith, and the believer may have to rest for many ages in the state of the dead before his Redeemer shall stand upon the earth. Therefore he lives in faith and may have to die in faith, "not having received the promises." Every reader of the Old Testament is aware that the same teaching pervades the writings of the other and, in our view, later prophets, except that, as the time of fulfilment draws nigh, they become more explicit and detailed in their prognostications.

Nor is Christianity itself so different from the Mosaic view as some suppose. The Christian may entertain full assurance of his present and future salvation, and for that reason does not need to occupy himself much with the doctrine of future reward and punishment; and he knows that God will cause all things here to work for his good, but that he may expect chastisement for his misdeeds, while he also knows

* See Salmond, "Christian Doctrine of Immortality," book II.

that the full fruition of glory and happiness can not be attained till the second coming of Christ and the resurrection; and in the mean time he may, like the Old Testament saints, have "to rest in hope." Paul explains the matter in this way to his Thessalonian converts. Genesis thus presents a great contrast to the Egyptian idea of immediate heavenly rewards and priestly absolution, while it retains the hope of a future propitiation—and with it, of course, of a future life. Nor has Genesis any trace of the childish materialism which caused the Egyptian to attach so much value to the preservation of the dead body, and to place with it in the tomb things pleasing or useful in this life. The bodies of the patriarchs were not preserved as mummies, except those of Jacob and Joseph, yet there is no hint that this made any difference to them; but when God announces Himself to Moses as the "God of Abraham and Isaac and Jacob," we have no less authority than that of Jesus Christ for believing that He meant that these patriarchs still lived, for God is not the God of the dead but of the living—all live unto Him, tho dead unto us.

Thus the writer of Genesis, evidently having constantly before him the elaborate and mysterious religion of Egypt, calmly and judiciously selects and adopts the fundamental truths included in it and established by ancient history and revelation, and sweeps away the rubbish with which they had been encumbered. We thus see in Genesis the work of an able and thoughtful man, preparing for a great crisis in the higher life of his people, which required them to break loose from the beliefs and customs of Egypt in order that they might be freed from slavery, perfectly familiar with the religious notions and practises of Egypt, and which must to some extent have influenced the Israelites, yet so enlightened and guided by the Divine Spirit as to discard all that was merely external and useless, and to cleave to the essential elements of spiritual monotheism as at once the faith of the patriarchs of old and that which could alone deliver the Israel of his own time, and those to whom they were to hand down the primitive religion.

I have no space to notice in detail those generations of Noah which trace the descent of so many ancient peoples, and constitute the most valuable ethnological table that has been handed down to us from the ancient world; but in this, with its previous notice of the confusion of tongues and the dispersion, there is taught the unity of man, the brotherhood of distinct races, and the descent of the Israelites themselves from Shem, noblest of Noah's sons. This was, of course, in contradiction to the prevalent prejudice of the Egyptians as to the superiority of the people of Khem, and tended to enlarge the scope of perception of the Israelites, and to give them a more worthy opinion of themselves. Yet our author here candidly admits the early precedence of the Hamites, whether Chaldean, Egyptian, or Canaanite, in empire, civilization, and commercial enterprise. This is perhaps one reason of the introduction into the genealogy of the episode of Nimrod, which

some critics of the present day think a mere inadvertence; but it was very useful on the eve of the Exodus.

Genesis presents a still stronger appeal to the Israelite in Egypt in its narrative of the call of Abraham, in his separation from other people, and in the promise to his seed not only of the possession of the land of Canaan, but of being the source of blessing to all nations. The free pastoral life, the independence and high spiritual character of the Father of the Faithful, must have been the strongest possible stimuli to a manly independence and to the ambition to attain to a higher life than that of the Egyptian fellaheen; while the failings of Abraham and the other patriarchs pictured those which were most prone to affect the character of their descendants. Here again, however, we find the better elements of the family and village life of Egypt separated from the tyranny of an absolute monarchy and of priestly and military castes.

Last of all comes the story of Joseph, itself an example epitomizing the past, the present, and the future; and, if we except the story of Ruth, the most beautiful idyllic history of the ancient world. His happy youth in the bosom of the patriarchal family, his base betrayal into slavery, his rise to a position of trust, because God was with him, his falling under false accusation, his imprisonment and danger of death, his final deliverance because of his continued trust in God, his being made by the spirit of prophecy the deliverer of Egypt, and ultimately its ruler next to the Pharaoh himself—all pictured the present adversity and the glorious future of Israel. The accuracy and vividness of the delineation of Egypt under the greatest Pharaoh of the proudest age of Egyptian empire have often been commented on, even by those who, contrary to the Hebrew chronology, date it back to the time of the Hyksos, when many of the details would have been out of place; but less attention has been given to its value to Israel in the time of Moses. Why should they, whose fathers came to Egypt in such an honorable manner, be degraded to the position of serfs? How cruel and unjust was this on the part of the dynasty that "knew not Joseph," nor remembered his great services! Why might not the God of their fathers, who had exalted Joseph over the whole land of Egypt vindicate their cause and deliver them with equal praise and glory?

We can imagine the effect of the history of Abraham and Joseph, repeated with the fire and energy of the Eastern story-teller in the secret gatherings or public assemblies of the people before the Exodus, or read around the camp-fires of the desert, from the manuscripts which, in the land of abundant papyrus and countless scribes constantly employed in transcribing documents, public and private, could be multiplied with marvelous rapidity. Without some such influence, indeed, we can scarcely conceive of the possibility of the success of the mission of Moses. His voice and the more eloquent tones of Aaron could reach only a few of the people, scattered as they were in a wide area and

engaged in daily exhausting toil. It would require something similar to the modern newspaper or to what in elections is called "campaign literature" to stir up to enthusiasm so great and apparently so inert a mass. But if the history contained in Genesis and the new message from God brought to them by Moses could be scattered broadcast over the districts inhabited by the Hebrews, we have an intelligible means for the leavening of the whole. At the same time this new religious literature, so different from their own popular myths, would find access to the Egyptians themselves, and would tend to excite an interest in the Hebrews and feelings toward them which would help to account for the friendly spirit which the people of Egypt, as distinguished from the governing class, seem to have entertained. It would also furnish a reason for the fact that so many captives and slaves of other races followed them in their migration. We now know from the Egyptian records that this "mixed multitude" may have included not only Nubians and Negroes from the Soudan, but captives from the northern shores and islands of the Mediterranean, from Asia Minor and from Palestine, many of them belonging to peoples as high in endowments and civilization as the Egyptians themselves. Many of these people probably joined themselves to Israel from very low motives, but others may have been influenced by a religious awakening which contained in its birth the same elements of human brotherhood and common needs which gave force at later times to the preaching of Jonah in Nineveh and of Paul in Athens, and which modern missionaries are carrying into the interior of Africa.

The gospel in Genesis, simple and rudimentary tho it is, contains the beginnings of the Gospel of the New Testament, and is still the best preparation for it in the minds of the young and of the uneducated. It was and is the power of God for the deliverance of the slaves of the evil one, whether in ancient Egypt or in modern heathen lands. When was it more needed than at a time when the spiritual light of the world seemed about to be extinguished by the tyranny of Pharaoh, and when God was preparing a people to sustain that feeble light till it so brightens as to shine over the whole world? The New Testament assures us that our faith in the new-perfected salvation of the Christ is the same with that which animated Abraham more than four hundred years before the Exodus, and which animated Moses and his followers in that great event. Their faith, like ours, must have been based on divine testimony. To Abraham we are told that testimony came for the most part by revelation; but even he must have known of the precious revelations to Adam and to Noah; and even in Abraham's time these may have assumed the form of written records, for we now know that there were letters long before Abraham. Moses had a much larger history to draw upon, for the needs of a far more numerous and more necessitous people; and if the indications referred to in the preceding paper are trustworthy, he was commissioned to present to

them that history in a literary form, so as to constitute for the time the sacred book of their religion—the Bible of the Exodus. The Egyptians had also a sacred book, now known as the “Book of the Dead,” because it refers almost exclusively to the interests of the deceased in the future life; Moses by a better inspiration prepared a “Book of Lives” for the living, and to be their guide and consolation in this present life, fitting admirably into the requirements of the great crisis then imminent, and suited also to be the foundation of all subsequent revelation.

The questions may be asked, however: In what form was Genesis first given to Israel? and at what precise time? In answer, it may be said that the unity of the book is such that we must suppose it a work of deliberation, and embodying a well-conceived plan, and not a mere collection of fragments. Yet for temporary use it would admit of being divided into separate numbers or booklets to facilitate its wider distribution. Each of its genealogies might thus be circulated separately for a time at least, and the reading of the separate parts would unquestionably create the desire on the part of the readers to have access to the whole.

As to the precise date of the work, we can scarcely doubt that Moses, in his earlier life before he fled from Egypt, had studied and perhaps copied the old genealogies and family annals of his people. In Midian, in the long enforced quietude of his middle life, he would have time to give form and consistency to his earlier notes, and he would there probably have access to the literature of the southern Canaanites and Midianites and to that of the cultivated Minæan kingdom on the south, revealed to us by the recent researches of Glaser, which probably at that time possessed an alphabetical mode of writing. He might thus be able to take with him on his return to Egypt the complete Book of Genesis. Apart altogether from divine inspiration, and as a mere human piece of literary work, no ancient writer ever had better training or greater facilities for such a production, and for giving it unity, a finished character, and completeness as a history.

It is noteworthy that in these qualities it is somewhat in contrast with the journalistic and fragmentary character of the succeeding Books of Exodus and Numbers. These have the style of contemporary annals, written under circumstances of distraction and difficulty, and perhaps by scribes under Mosaic direction, rather than by Moses himself.

The above imperfect hints as to the connection of Genesis with the Exodus may be taken for what they are worth, and in any case might be greatly extended and improved. They suggest at least a theory more in accordance with historical probability than that of the divisive critics, and which deserves the attention of those who desire to attain to true and rational views of the opening Book of the Bible.

III.—THE COMING REVIVAL—ITS CHARACTERISTICS.

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IF I rightly read the signs of the times, the American Church to-day is on the eve of another great religious movement. She is about to enter upon a revival epoch unprecedented in her history. The principal aspect which the revival assumes is determined by existing conditions. The reformation under Luther and Zwingli was a revival consisting largely in the correction of abuses in the Romish Church. The revival under Wesley and his coadjutors was the resuscitation of forgotten doctrines and the quickening of the spiritual life of the people. The results of a genuine revival are ultimately always similar—more Christians and Christians of better quality—the moral and spiritual uplifting of the people. In this article I shall attempt briefly to indicate what I believe to be some of the leading characteristics of the coming revival—the revival needed, the revival which the Church must exert her best energies to secure, the revival which must surely and soon come.

1. It will be a revival of original Christianity. The greatest need of the world to-day is the Christianization of Christianity, the making of Christianity what Christ Himself intended it to be. Christ's own type of Christianity must and will be realized. The present age has been marked by brilliant discoveries; but the greatest discovery has yet to be made, and when made will startle and quicken the world. That discovery is the discovery of Christ Himself. He has never yet been really and fully known; He has never been rightly recognized; He has never had a fitting place in the world for which He died. He is coming to the front as the rightful and recognized leader of His own forces. The Church will soon awaken to see Him as our leader—will listen to His words of command, and follow Him to victory. Original Christianity, with its mighty power in sacrifice and service, must soon become the dominant power in the world.

2. It will be a revival of individual righteousness. It has well been said that Christ was the real discoverer of man. Before His coming, the individual existed but for the State; in the true Christian scheme the individual is the unit of humanity, exalted and of priceless value. And since man has been thus ennobled by Christ, man is the supreme object of Christian endeavor—his rescue, his salvation, his development. But this supreme object is too often obscured and lost sight of by the Church; too frequently the Church busies herself with conventionalities, with formalities, with traditional customs, and thus becomes absorbed with caring for herself rather than for humanity. There is need that a trumpet voice should awaken the Church to a

realization of the one end of her existence. Especially is this true of this age, when material interests receive so great attention. Men are occupied with clamorous discussions of questions of finance, of tariff, of protection for the iron nails of a horse's foot and for the wool on a sheep's back. It is quite time that the Church should repeat in the ears of men the significant question of Christ Himself: "How much better is a man than a sheep?" Nor should the Church be misled by the cry that all this material development is in the interests of man. Though this may be true, the Church must ever emphasize the higher truth, that man's spiritual interests rise supreme above all others, and that these interests are imperiled by undue devotion to the material. The value of man, the salvation of man, the elevation of man—these are truths which the coming revival will emphasize; these are results which the coming revival will achieve. And this revival will also put emphasis upon another fact, viz., that the individual man is to be saved, not as another object for nursing care in the hospital wards of the Church, but saved for field service in every battle between right and wrong; so saved as to be an added power that makes for righteousness in every relation and every sphere of life. Let us acknowledge that individualism, as it has sometimes been preached from Christian pulpits, has its perils and may easily degenerate into self-interest. Baptized by whatever Christian name, we are forced to admit that it has too often been little more than a sanctimonious selfishness. But true Christian individualism, as taught by Jesus, is purest altruism, and the coming revival will bring to the front this much-vaunted but little-practised virtue. It will be what the world so much needs and is so anxious for—a revival of pure speech, of clean conduct, of Christ-like living; a revival of honesty, of truthfulness, of purity of heart and life. The watchword and battle-cry of the coming revival will be "Every saved man must become a savior of men." Save the individual sinner, so that he may save other sinners, save society, save the world. Every saved subject of the coming revival must be possessed and mastered by the teaching of Jesus, so that he will give self and substance, service and sacrifice, talent and time, voice and vote, love and life, all and forever to the salvation of men, to the regeneration of society, to the evangelization of the world.

3. It will be a revival of corporate righteousness. One of the strongest forces in modern life is corporate force, and this is too largely a godless force, a conscienceless force. Why? Because men have been led to hold that, while responsible for their individual conduct, they were not responsible for their corporate conduct; the practical outcome of which is that a man may be an honest man individually, but a rogue corporately,—as a church official he may be a saint, as a railroad official a scoundrel. That satanic doctrine must give place to the true Christian doctrine, that a professedly Christian man is bound to be a Christian man wherever
 1 whatever he does. If he becomes

associated with a bank, a manufactory, or a railroad, he must take his responsibility and his Christianity with him. He must take with him the Ten Commandments and the Sermon on the Mount into every enterprise and every corporation with which he has to do. The coming revival will convert the Church to this genuine type of Christianity, and then it will convert the great corporations of the country into genuine agencies for the salvation of men. Glorious era, when factory and forge, railroad and mining company, become practical preachers of righteousness! That era is coming, and it is ours to speed its advent.

4. It will be a revival of social righteousness. Sociology is the newest and greatest of the sciences. The attention given to this supreme science denotes the greatest awakening of the ages, and it is now transpiring before our blinded sight. Men are studying as never before the inter-relationship of man with man and the solidarity of society. They are learning that society, instead of being an aggregation of independent units, is itself a unit—a great personality; and every separate member in this composite personality is seriously affected by every other member and by the social body as a whole. They are learning the inspired truth that “No man liveth to himself.” The Church of Christ can not be indifferent to this unprecedented awakening, nor to the opportunity which it presents for a forward movement unequaled in the history of the Church. It is impossible that the Church should not see that the greatest hindrances to her success in saving men are social hindrances—evil forces and agencies that by the power of combination, of popular sympathy, and of legal support dominate society and doom to ruin multiplied millions. If faithful to her holy trust, the Church has no choice but to break the power of these forces of evil by uniting the forces of goodness. She must meet concerted evil by concerted goodness. She must marshal and mass her forces for the sovereign and sublime task of Christianizing society. Every saved man must join every other saved man to make society Christian. This is the supreme truth and the supreme duty of the hour. If the Church will put the Christian spirit into the environment of the unsaved masses, she will solve this ever-recurring question of how to reach the masses, and she will multiply her converts as never before. Whatever is evil in society, in its customs, its laws, its organizations, its controlling influences; whatever operates as a hindrance to the regeneration of man and the establishment of the Kingdom of Christ, must be removed or be Christianized.

The mission of the Church is to save men; the mission of the saloon is to damn men. How can a thoroughly awakened Christian Church do otherwise than unite its forces to annihilate this greatest enemy of man, this greatest obstacle to the work which the Church is divinely called to do? By the resistless logic of Christianity, then, the saloon must go. It must be sent to its own place, and it will be

sent there by the dynamic force of an awakened Christian conscience, which the coming revival will surely effect. And to the same righteous doom must be consigned the brothel, the debasing though gilded club, all forms of satanic literature, and the whole vile brood of social evils. The mightiest revival of the Christian centuries will be the revival that stirs the slumbering consciences of the Christian Church, so that it will unite and mass in a holy crusade against the powers of evil, which, under the guise of respectability, and fortified by custom, by fashion, and by law, are causing moral devastation and death. And this revival is surely coming; nay, it has already begun. Blessed are all they of every name who contribute to this certain and glorious victory!

5. It will be a revival of civic righteousness. God's ideal of the government of this world is not that of a purely secular state, in which Christian principle has small place and Christian people have small part. His ideal is rather that of a Christian state, animated with the Christian spirit, dominated by Christian principle, existing as an organ of righteousness and justice, and cooperating with the Church in establishing the Kingdom of Christ on earth. Too long has the world waited for the realization of this ideal; too long have anti-Christian and non-Christian forces controlled the policy and determined the issues of a nominally Christian nation. The horrors of the Armenian massacres are enough to startle and shock the whole civilized world. But they go right on, with slight rebuke and no effective resistance, because six great so-called Christian powers are practically dominated by a thoroughly unchristian and selfish spirit. The sight may well make angels weep; and, beyond all question, such an attitude on the part of professedly Christian governments will make more infidels the wide world over than the Church can make converts in many a year. If we look at our own nation, in the government of nearly or quite every large city or town in this nation to-day, there is a wide remove from the principles enunciated in the New Testament. Every effort of the Church to prosecute its legitimate work is antagonized and neutralized by such a condition of civic affairs. And for this sway of civic unrighteousness the Christian Church is by no means guiltless. The indifference of professedly Christian men to the right, their complicity with evil, their blind partizanship, are largely responsible for the predominance of the bad over the good in the social and civic municipalities in this country. The remedy is at hand, and, by the irresistible force of a thoroughly aroused Christian conscience, the Church must and will apply that remedy. Christian influence, Christian aggressiveness will make a Christian city and a Christian state in fact as well as in name. And it is an omen of good, a promise of a better order of things, that a clear majority of voters in this country are either nominal communicants of the Church or sympathizers with and allies of the Church. And these Christian voters, united under a mighty in-

aspiration and with a common purpose, can and will change the moral condition of every city in this fair land. This blessed change the coming revival will surely bring to pass. Already this revival has begun, and it is sure to spread and deepen and intensify, and sweep over the land with its purifying breath, until every town shall feel its revivifying power.

6. In the coming revival more than ever before in the history of the Church, the subjects and the agents will be young people. There is no more significant or more hopeful sign of the times than the rallying of the young people of the Church, ready for any service which the Master requires. The magnificent army of Epworth Leaguers and of Christian Endeavorers, and the Baptist Union, and other young people's societies, marshaled in battle array, is one of the most inspiring sights the Church has ever witnessed. What sublime possibilities the Church holds for such an army of loyal and lofty-purposed youths! In the great revival just before us, this multitude of Christian young people will give themselves with holy zeal to the work of winning their fellow youths, and thus largely the multitudes of young people in our land will be saved for the Kingdom of Christ. Satan will no longer be permitted to hold in his service the millions of American youth. With a higher wisdom and with agencies better adapted to her task than heretofore, the Church proposes to capture these millions of noble youth for the service of God and of humanity, and in this achievement will consist one of the chief glories of the coming revival.

7. It need hardly be added that the coming revival will be a revival of missionary zeal and of missionary activity, such as the world has not seen since apostolic days. It is impossible that the Church should be quickened by a revival of the character here indicated, and not be stirred with a profound and overmastering sense of her responsibility to the whole world. Her quickened spiritual life will also quicken her sympathies and give to her a clearer view of what that great word "brotherhood" means. She cannot but hasten to summon all her forces for a forward march to the speedy conquest of the world. The "Twentieth Century's Call" of *THE HOMILETIC REVIEW* sounds out clear and loud like a trumpet-blast, and can hardly fall unheeded upon the ear of the Church. It is timely and of transcendent importance. I believe there will be a general response to this call, and especially am I certain that, as a result of the great awakening of the slumbering Church, millions of money will flow into missionary treasuries, and thousands of consecrated and cultivated young men and young women from the schools of the Church will flock to the officers of the great missionary boards, with eager desire to bear the messages of life to the waiting, famishing millions of heathen lands. The signs of this great coming revival and the methods of securing it will be discussed in future articles.

IV.—REFORMED HINDUISM.

BY THE REV. JESSE W. BROOKS, PH.D., D.D., CHICAGO, ILL., MEMBER OF
THE AMERICAN SOCIETY OF COMPARATIVE RELIGION.

IN the field of Comparative Religion there is to-day no more interesting study than that of Reformed Hinduism. The irenic spirit manifested by Mozoomdar and Nagarkar at the Parliament of Religions won the respect and admiration of most of those who listened to their addresses. It is indeed doubtful if any of our visitors at the parliament exerted more influence upon the popular religious thought of America than did these apostles of Reformed Hinduism. Indeed, efforts are being made to organize societies here to maintain and extend the work of these Indian reformers; and, if we mistake not, there is a popular notion abroad, at least in certain quarters, that this reform is broad, economical, and practicable; while that instituted and carried on under the supervision of our Christian foreign missionaries is narrow, expensive, and unpractical. At all events, those who are carried away in sympathy with the leaders of the Somajes are not likely to continue very long lavishing sympathy, much less money, upon our foreign missionary enterprise.

The features of this movement should be understood by all who are interested in the extension of our missionary work in India; its most vital principles should be discovered, and a careful estimate made of its worth as a regenerating force for saving India from the corrupting and degrading influences of idolatry. The praise which has been lavished upon these reformers, or Brahmos, recently, is not new. As long ago as 1870, W. H. Fremantle, in an elaborate article in *The Contemporary Review*, referred to the Brahmo-Somaj as "the nucleus of the Church of Christ in India," and enthusiastically declared of its leaders: "Few persons, I think, can listen to their words without feeling their own Christian life strengthened by their simple and sincere estimate of Christ and His teachings."

Ever since Mohun Roy founded the first Somaj in 1828, Christian scholars have watched the movement, usually with sympathy and frequently with expressions of enthusiastic admiration. That Brahmoism has been a blessing in opposing popular idolatry and in promoting social reforms, no one can deny. That it has, however, "the essential Christ" is a matter of grave doubt; and to say that it is a John the Baptist going before and preparing the way for the Christ, as many seem to think, would be about as true as to say that New England Unitarianism was the precursor of Evangelical American Christianity.

Roy taught monotheism and aimed to show his countrymen the folly of idolatry. He aimed to establish a universal religion, a church in which the followers of all religions might unite in the worship of the Supreme and Infinite God, in whom he assumed they all believed. He called himself "a follower of Christ," "a believer in Him as the Son of God"; yet the Upanishads rather than the New Testament became the scriptures of his Somaj; and he professed to base his system upon the early Aryan faith, alleging that idolatry was contrary to the practice of their Aryan ancestors and to the teaching of their ancient books and authorities. For a time he exerted much influence; and upon his visit to England, in 1831, he was welcomed by multitudes of Christians, not only as a great reformer, but as a Christian brother. After leaving India, however, his influence there waned. His countrymen seem to have lost confidence in his sincerity; and, upon deciding to remain in England, he gained the credit, in the words of one of his own countrymen, of "being all things to all men—a Hindu among the Hindus, a Mussulman among the Mussulmans, and a Christian among the Christians."*

Roy was succeeded by Yagore, who was the real father of the so-called

* See "Brahmoism," by Ram Chandra Bose, p. 42 et seq.

"Revived Aryanism" of to-day. He claimed to get his light exclusively from the Hindu scriptures. His aim was to discover the primitive religion. He employed learned pundits to explore the Vedas, in order, as it was claimed, to lead back the Hindus to the primitive worship of their Aryan forefathers. The ancient religious and social institutions were to be revived and the glory of the past to be restored. Just here it is fitting that we recall the words of the author of "Modern Hinduism": "The aim of the leaders of these sects has professedly been to lead back the Hindus to the primitive worship of their Aryan forefathers, although it is evident to all unprejudiced students of their doctrines that it is in many respects the teaching of the Vedas very largely modified by the Christian Scriptures that is prevailing among them."* The third name and the greatest to be noted among the Hindu reformers is that of Keshub Chunder Sen, who founded the Progressive Somaj. "Religious Unification" was his one great idea. His teaching became popular not only in India, but to some extent in England and America. Many of us recall the enthusiasm with which his message was greeted on this side the Atlantic, and the applause which was bestowed upon his eloquent addresses, so full of philanthropic and missionary spirit. The "Fatherhood of God" and the "Brotherhood of Man" were his two great doctrines; and to establish a national church in India, where the Mohammedan, the Hindu, and the Christian could unite, was his great ambition—to harmonize the precepts and principles of all religions.

Mr. Mozoomdar is the true successor of Mr. Sen, when he says of the teachings and precepts of all religions, including Hinduism and Mohammedanism, Buddhism and Zoroastrianism, Judaism and Christianity, "the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and doctrines, and makes them into one system, and that is its religion."†

With such confidence, it is no wonder that he enthusiastically exclaims: "Here is the ideal of the Brahmo-Somaj, whose religion is the harmony of all religions and whose congregation is the brotherhood of all nations."‡ Mr. Sen had declared: "Our position is not that truths are to be found in all religions, but that all religions are true."§

Sen proclaimed himself a follower of Christ and manifested great reverence for Him in his public addresses; yet it is evident that his Christ, like Mozoomdar's, was an "Oriental Christ," in the making up of whose personality the fiction of imagination played no less a part than the facts of history. "It was not," says Mozoomdar, "a bodily Christ, . . . a character, spirit, a holy sacrificed exalted self whom I recognize as the true Son of God. . . . Jesus lay discovered in my heart as a strange human kindred love, as a repose, a sympathetic consolation, an unpurchased treasure, to which I was freely invited."|| This may be beautiful poetry to the Oriental mind, but it is bald mysticism to the Occidental.

The Arya Somaj founded by Dayananda Saraswati is one of the most interesting developments of this general movement, as well as the best example of modern revived Aryanism.

The effort of this Somaj is to substitute what is believed to be the ancient religion of India for the modern corruption and idolatry, and to discover, by what has been called "original methods of interpretation," in the ancient religion of India, all the blessings of modern Christian civilization. This Somaj, while exceedingly hostile to Christian propagandism, is yet closer to Christianity, in its attitude toward reforms, than any of the earlier Somajes; but we should not lose sight of the fact, as expressed by one of our most scholarly missionaries, that "while modern Aryanism is in some sense an ally of Christian civilization, still

* Wilkins, "Modern Hinduism," p. 160.

† See Barrows, "Parliament of Religions," p. 351.

‡ Id., p. 8.

§ Lecture on "We Apostles of the New Dispensation," by Keshub Chunder Sen.

|| Bose, "Brahmoism," p. 157.

it is more or less an entrenchment of essential Hinduism. The more nearly it counterfeits the truth of God and shuns disgusting rites, the more plausible does it become."

It is difficult to estimate the strength of the different branches of these Hindu reformers. Twelve years ago there were reported 173 Somajes, with 1,500 enrolled members and about 8,000 adherents.

The recent claims of the Brahmo apostles would seem to indicate a very rapid growth, and it is true that the adherents of the various Somajes belong mostly to the educated classes, their influence being thus out of all proportion to their numbers; yet in a letter which the writer received less than three years ago from our veteran missionary, Jared W. Scudder, he says of the entire movement: "I do not think it has gained any ground in the past ten years"; and of the claims made at Chicago by Mozoomdar and Nagarkar, regarding their "bright and glorious past" and their "ancient glory and greatness," Dr. Scudder modestly adds: "They draw largely upon their imagination for their alleged facts."

It is evident from the census returns that many of the members of the Somajes are counted simply as Hindus; and it is doubtful if the Brahmos and Aryas are ever popularly regarded as more than Hindu sects.

Mr. Mozoomdar's utterances here at the Parliament of Religions seemed jubilantly hopeful of success, yet five years earlier he complained, through his official organ, *The Interpreter*: "We can not hide from ourselves the fact that our beloved church is in a course of steady decline, that the interests of spiritual life in the Brahmo-Somaj as a whole show a fearful tendency to relaxation; this, to our regret, we find becomes more and more true."

There is much in this entire movement that is hopeful; but the effort to utilize Christian ethics and Christian civilization, and to pass them off under Vedic names, can not prove permanently successful. The work of these Indian reformers is, however, not only interesting from the standpoint of Comparative Religion, but to the Christian philanthropist it is one of the hopeful signs of the times. It proves that the thoughtful Hindu will be satisfied with nothing short of the fruits of Christian civilization; and the reforms which he has so heartily espoused demonstrate India's need of the Gospel of Christ, which alone, in the history of the world, has proved efficient in bringing about such reforms as the Aryas and Brahmos are pleading for.

The effort to get these products from a revived Aryanism is like the labored effort of the child in lading his Christmas tree with fruit. This Oriental tree has been made very beautiful, as we have seen it pictured by Mozoomdar and Nagarkar, and its fruit appears to be abundant; but the tree lacks life and vitality, and the fruit which it seems to be bearing is found to be simply suspended from its branches after first being plucked from the living tree of Christian civilization, the tree which is vital with the life-giving power of Christian faith. And while we may rejoice in the fruit displayed by these Indian reformers, it should be remembered that long before the time of Saraswati, or Sen, or even Roy, our Christian missionaries to India were planting and cultivating the tree which alone has the vitality and power to produce such fruit.

Instead, then, of relaxing our efforts along the line of foreign missionary endeavor, because of the boasted claims of these modern apostles and their affected disparagement of missions, we ought rather to pursue our work with redoubled energy; for the beautiful fruit of Indian reform is simply the product of the seed carried by Martyn, Carey, and Duff, and cultivated by the noble army of their successors. This very movement is the best of evidence that the work of the missionaries has already undermined and honeycombed the fabric of Hindu superstition, and we have every reason to hope that the continued prosecution of the work of the Gospel in India will result in the ultimate and early demolition of the entire structure of Hinduism.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE GOSPEL OF THE GLORY OF
GOD: A JUBILEE SERMON.

BY RICHARD SALTER STORRS, D.D.,
LL.D., BROOKLYN, N. Y.

*According to the glorious Gospel [the
Gospel of the Glory] of the blessed God,
which was committed to my trust.—
1 Timothy i. 11.*

[Dr. Storrs is known over the world as one of the great masters of splendid pulpit rhetoric, combined with the finer qualities of literary culture. The jubilee of his settlement as pastor of the Church of the Puritans, in Brooklyn, was the occasion of a celebration and an ovation, comparable only with that extended to Henry Ward Beecher many years ago. Dr. Storrs opened his sermon with a graceful jubilee salutation. The main body of the sermon consists of two parts. The first is an historical survey of church life and work in his own parish, in Brooklyn, and in the United States, and of the great changes that have taken place in social conditions and customs. This was of special interest to his own immediate constituency. The second part, which sets forth the spirit and aim of his ministry, we give in large part, as of general interest. After showing what had not been his aim, he proceeds as follows:]

WHAT has been the controlling and animating aim of this long ministry, to a congregation ever changing in individual constituents, but ever the same in its continuing incorporeal life?

I may answer, I think, with the assent of all accustomed to hear me, that my steadfast and animating aim has been to bring an influence from the realms celestial, declared to us through Christ, to act on the minds and hearts, on the spirit and the conduct, of those to whom my ministry has been rendered; so that life, by God's grace, should be ennobled in them and in myself, and souls made in His image be lifted to closer fellowship with Him. That sums up all that I have consciously sought to do, for all these years, in the pulpit or in pastoral service; and

in that relation I have tried to be a faithful and an untiring minister for God. With gladness, though with profound humility, I may say that I have sought to preach "according to the gospel of the glory of the blessed God, which was committed to my trust."

*To Preach "The Gospel of the Glory of
the Blessed God."*

The story of the New Testament is to me the truest history in the world. Beyond every other, it is self-verifying: by the utter natural simplicity of its style while setting forth the most astonishing facts, such facts as fancy or fiction would inevitably have treated with artificial ostentation, in a labored, stilted, and hysterical fashion; by the freedom with which commonest incidents, familiar talk, are set side by side with superlative marvels; by the inimitable perfection with which the four primary narratives unite in exhibiting a wholly transcendent character and life, which had had no precedent, and have had no parallel; by the spirit of vigilant yet impassioned sincerity which breathes through all the consenting histories; and by their progress through miracle and theophany toward a climax not of visible victory, but of unanticipated wounds and death. The contemporaneous acceptance of this astonishing record by men like Paul—acute, disciplined, unbelieving at first, who had personally known the historians, who sacrificed everything for his conviction and flung his whole life into incessant victorious contest for the truth of the gospel statements—becomes a significant witness to them. They afford the only possible basis for the establishment of the church, coming out from the midst of a hostile theocracy, infused with a wholly peculiar life, and expecting to

conquer an inimical world by the sublime story of advent, cross, and resurrection, which was its only earthly instrument. It was thus attested afterward by the martyrs in the church, who had heard and who believed it with a faith which dungeon and stake, arena and cross, could no more conquer than they could break sunbeams. The moral demonstration of it is thus builded, fundamentally, into the new civilization of the world. It is at the base of all our letters, arts, freer governments, finer humanities. Christendom is the witness to a something wholly surpassing whatever had been previously known in the world, in the forces which formed it.

If anything, therefore, is true in the past, this must be true; and the unending benign force which it still exerts on multitudes uncounted, of noblest minds, hearts, and lives, becomes an argument for it of absolutely imperative power. If I doubted this story of the coming, the nature, the life of the Christ, I see not what would remain fixed in my conviction. I might as easily be persuaded afterward that the earth is a bubble without solidity, that the stars are gilt spangles on the sky, that life itself is a fantastic dream.

I. As Presenting the All-Enfolding Purpose for which Christ Came.

But if this august history be true, then the question faces us at once, with an emphasis and an urgency which no other can equal. What was the supreme, all-enfolding purpose for which the Master came, and for which He lived His life on the earth, afterward reascending to His home? What was the stupendous thing accomplished by Him, even beyond His instruction in the truth, tho that was higher than man had conceived; even beyond His mandates of righteousness; even beyond His strange work of suffering for the world, amazing as that was, and vast in its relations? This is the question, and the answer, it seems to me, must be immediate, and can not be

doubtful. He came to open the vast and pure reaches of the unseen realms to the knowledge and the desire of mankind; to set these before the world in the fulness and vividness of personal discovery, and to communicate from them a constantly ennobling and purifying influence upon the human spirit and life. That this is the sovereign, all-encompassing purpose of the mission of the Master, taking that mission as the gospels present it, it seems really impossible to doubt, and every part in the wondrous narrative takes from this its majestic and tender interpretation. Accepting that narrative as it stands, without the least effort either to burnish or to dim its transcendent declarations, it is evident how each part of it bears on this manifestation to men of the spheres of life with which we are in organic connection by our very constitution, yet which no telescope has reached, and of which no highest or finest poetic genius, uninspired by the gospel, has caught more than a vanishing gleam.

In the Advent, for example, with its mystery of Incarnation through the beautiful wonder of a virgin birth, is shown to us a personal life, like our own, coming to us out of the heavens. . . . With that and through it the heavens became proximate, luminous, alluring, to the heart of the world.

And so in all the miracles which follow. They are not to be interpreted as exhibitions of human force, however intensified, however exalted, however armed. They are unaccountable, perhaps unbelievable, if so understood. . . . Miracles like the Master's belong essentially to His personality, but are germane to the superior realms from which He had come. They are the illuminating points of contact where the life of such realms touches life on the earth, and we can not but find certain prophecies in them of powers altogether surpassing our present, but with which we may be entrusted if at last we arise to these spheres.

In like manner, in the Sermon on the Mount, which is the moral miracle of the gospels, we have simply, sublimely, set before us the celestial conception of noble character, noble living, in man on the earth. It is spoken, you notice—the world itself has to recognize this—without the least effort, in words as simple as a child's, the more majestic than those of kings. . . . So the very speech of the earth is glorified by it; the life of the world takes higher light and nobler impulse from the summit-thought of spheres beyond sight, concerning the beauty of duty, the ultimate achievement of moral greatness, the blessedness of self-sacrifice. Not otherwise can this great discourse for the world, from the Horns of Hattin, be rightly understood. Not otherwise can we indeed apprehend its mystic and perpetual charm for the eager and restless, but still aspiring spirit of man.

II. As Setting Forth the Character of the Historic Christ.

In the same way, in the entire character of the Christ, the beauty of which even infidels confess, it is still the heavenly temper which walks before us, through occasions and incidents of an earthly experience. There is its mystery; but there is its incisive perennial appeal to responsive souls. By admission of all, it is a unique character in history; never arrogant, never petulant, never proud; gentle, patient, full of purity, while full of authority; tranquil in all emergencies, tender toward all needs, ready for utmost endurance and self-sacrifice, always conscious of intimate, personal fellowship with God, and amid whatever outward perils or seeming discomfitures, holding profound blessedness in it; a character, too, which sheds upon others the most illuminating, uplifting influence ever known in the world. Supremely placid, it is also supremely intense. It sets before the world the matchless ideal of moral perfection, in the humblest circumstances and under the

impact of incessant hostilities, and it shows in itself no element of penitence, while always demanding that in others as the prime axiom in moral integrity. . . . Only once has this character appeared; and then in combination with a poverty of earthly goods surpassing the peasant's, yet with a power over nature and man at which thought stands dumb! This is the essential glory of Him whom Christendom acknowledges as its Master, and whose name it bears!

But you observe that this character in Him comes to exhibition not as the effect of an arduous training, as a difficult attainment after many endeavors of a high-reaching spirit. It is to Him essentially native, as is fragrance to the flower, or beauty to the sunshine, or the lovely blue to the arch of the sky. It is His in whatever situations in life, because inherent in His personal spirit. This is simply inexplicable, except as we discern in Him one coming out of heaven from God, thus manifesting the native and perpetual temper of higher spheres; appearing once for all in human conditions, to show in instant vision the moral life of God and His beloved. . . .

With this, evidently, all that is told us of the extraordinary phenomena attending His life is in absolute harmony; as at the Baptism, when the heavens are declared to have opened above Him, the Spirit as a dove to have descended upon Him, and the Voice from on high to have proclaimed Him the beloved Son of God; as in the Transfiguration, where silent, unlooked-for, instantaneous splendors are set before the eyes of the disciples, as being natural to inhabitants of spheres celestial—as natural as our commonest raiment is to us; rather, as natural as the bloom to the rose, brightness to stars, or the shining welcome on the face of affection. . . .

And at last, on the cross, it is still the heavenly temper which appears, and which gives to that its immortal significance. It is the temper of ab-

horrence of sin, yet of infinite longing for the sinner; the temper which honors and magnifies the absolute holiness, that is God's eternal law for the universe, yet which reaches, even with agonized face and bleeding hands, after the meanest and vilest offender; the temper ready to bear even intolerable shames and pains in order to bring wandering spirits, with the dower or the doom of immortality upon them, within the gates; yet which still makes repentance an absolute condition of its proposed blessings, and which will give unspeakable attestation to the authority of righteousness before any offer of forgiveness is made. . . . It is in the revelation which it makes—unique, supreme, for all the world, for all the ages—of the heavenly conception of the guiltiness of sin and of its immeasurable sequences of evil; of the immaculate purity of God, and of the self-surrendering love which would give up even thrones and glories to save the lost. When this is seen, the worlds above are interpreted to us, in what in them is most transcendent. When this is seen, and appropriate response in us is inspired, the mission of Christ for us is answered, and a light flows back on all that had wonderfully gone before—to the advent itself, to the prophecies which had foretold His coming. The worlds celestial come near to us; God is manifested, as never in stateliest or daintiest phenomena of nature; and the wonder of our relationship to Him, and to the realms which He fills with effulgence, subdues yet exalts us.

Only in natural sequence to the cross come the culminating glories of resurrection and ascension, with the subsequent manifestation of Himself by the Lord, to Stephen, when dying; to Paul, the persecutor, when changed to the apostle; to John, the beloved, when visions of the future were opened to him. These things are not creations of fancy in those who were not expecting their coming. They are not legends, myths, rainbow-dreams of the world's youth. They are the most assured and

dominating facts in the history of the world, fullest of meaning, fullest of inspiration. They constitute the concluding, majestic revelation of worlds celestial, not otherwise attained by human vision. It is idle to say, "Resurrection is impossible. No other has died publicly, by savage violence, and has risen from the dead. No cities of the dead supply any example. Ascension through the air, of a living form, is simply beyond the grasp of thought." Granted, if this were an earthly life, closed on the cross; but if a heavenly life, voluntarily submitted to earthly conditions for a purpose and a time, voluntarily subjected even to death, to open a more than stellar way to higher realms, but not capable of destruction by nail and lance; reappearing, therefore, in personal identity, and not thereafter confined to the earth, but exhibiting in miracles its superhuman mastery and passing in splendor into and through the welcoming heavens—if this is what the gospels present, as evidently they do, then even this close of the life only completes and crowns what had preceded. It is as the mighty hallelujah chorus, bringing to its finish the majestic oratorio. It is as the sunset, of an unpictured glory, crowning the radiance of the obscured but conquering day. The coming of the divine Spirit from the heavens, to take the things of Christ and show them unto men, with silent energy thus carrying forward His benign kingdom on the earth, is the natural consummation of the entire transcendent career; and this is a force which still witnesses, in responsive souls, to the absolute truth of the whole series of the mighty and tender facts.

So is explained the declaration by the Lord of His absolute authority for God on the earth. So His claim for the immediate and utter submission to Himself and consecration to His service of every soul to which His gospel comes. So is set on high before us the assurance of His final universal dominion in the world, when all the powers and pas-

sions of mankind shall be subject to Him, and when, in the perfect reign of the divine righteousness, the heavens and the earth shall meet and blend in a consummating glory. And so we come, without jar or pause, to His prophesied office as the judge of mankind, pronouncing His decisions according to the spirit shown toward Himself, amid the illustrious phenomena predicted of the throne set and the attending angels. These all only harmonize with whatever had earlier appeared in the gospels and brings to its climax the superlative story, with all which it involves of pathos and sublimity, of divine purity, divine authority, and a divine self-surrender. It sublimates the earth and life upon it—this marvelous history—while opening to our view, bringing into contact with our intimate experience, spheres of incomparable majesty and beauty, with which, by our immortal constitution, we are connected, yet of which, before the Master came, the world had lost the very conception. It is, in the profoundest sense—this divine and irradiating history—the evangel of the world. Paul rightly named it, "The glorious gospel of the blessed God."

III. *As Furnishing the Historical Basis for a Vital Christian Theology.*

It is in the light that shines from this that each special truth involved in a vital Christian theology stands forth most clearly. We look from this point, and the sinfulness of man, with his alienation from the divine life, most vividly appears. . . . In fact, all special theological truths are illuminated by Christ, the Sun of Righteousness, as forest, meadow, mountain, river, and lake, with the encircling sea, take proportion, relation, harmonious outline, under the splendor of the undimmed dawn. Father, Son, Spirit, are presented before us in threefoldness of operation, while in the sublime unity of the divine life, and the Trinity shows Christ's authority upon it in the baptismal formula. The Bible itself,

interlocked as it is in all its parts, receives its final demonstration as the one Book of God for the world, from the discovery of the Christ pervading it all, in history, prophecy, song, and symbol, in narrative, argument, foreshadowing of the future. It is the book in which He appears, through which He speaks, and whose apparently fragmentary or incidental pages take a luster from Him, like that of the common frayed threads of His Galilean raiment, when on the mount He appeared in His glory, and when not only "His face did shine as the sun," but even "His raiment was white and glistening."

IV. *As the Inspiration of the Christian Life.*

And as all truths of the Scripture are irradiated by this, so into the spirit of the disciple, and into his life, goes from it, properly, an influence celestial. That influence is felt even by the thought of the world, and by all its culture. Ethics are shot through with a strange glory, which never was in them till Christ appeared. Philosophy has to recognize a something divine in the soul, by reason of the revelations newly shown to belong to it. A more spiritual splendor falls on the great paintings of the world, a new majesty and tenderness on its molded marbles; while churches arise, with a wholly new leap of aspiration, toward the heavens from which the Master came, and to which He again arose for a time. Everything finest and noblest in human work takes impression from these unparalleled facts of history, which rise into the heavens and have supernal majesty on them. But most of all is their influence shown in Christian experience. Not so much spasms of feeling are the fruit of their appeal. An incandescent glory pervades and vitalizes the spirit itself, before the Master thus declared, and the spheres of life which He exhibits. We are in the attitude of the elders of Israel when they went up to the mount and saw the God of Israel, with the paved work of a

sapphire stone under His feet, as it were the body of heaven in clearness; and as they were not paralyzed or faint beneath that vision, were not detached by it from earthly care or earthly enjoyment, but, as we are expressly told, when they had seen God "they did eat and drink," so we are not rapt from the earth by this vision of the Christ, and by all which that imperially conveys, but we properly go to our daily duty and find a fresh significance in it. Yes, even as the disciples did, after the ascension, when they had stood gazing stedfastly into heaven, we hear the voice saying to us, "Go, work for Him whom for a time the heavens have received, but who is to come again in His glory."

All life should be, and measurably it is, in this majestic parenthesis of history, sublimed and brightened under the gleam of this transcendent revelation. The deadliest power of the world is not in its gross temptations or its occasional wrathful resistance of righteousness, but in the hurrying din of business and of pleasure, whereby it intercepts the heavenly voices; in the incessant earthly glitters, by which it dazzles, and behind which it hides celestial glories. But when these are recognized, the influence on character is immediate. The mind itself is exalted and expanded in its contact with the supernal. The heart is animated to new affection and is lifted to nobler purposes. Courage comes—a courage and a patience unknown before—amid whatever emergencies of life; a new tranquillity amid perils and pains; a more buoyant march amid daily vicissitudes. It is impossible that there should not be, if we are vitally penetrated by this story of the Christ, an aspiration in us for nobler character than that presented in human examples, or in ethical formulæ—even for a character like unto His, serene, majestic, celestial in beauty. The imperative purpose of life appears to bring heavenly lustres into heart and home, and into all conduct—to make the entire

moral life vital and prophetic, because sympathetic with that on high. A new sympathy appears, with other disciples; a new surpassing sympathy of love, with those who have risen to the vision of His face; and while daily duty takes charm and dignity upon it as done for Him, heroic enterprise becomes easier to the spirit which He has divinely touched. Consecration makes even sacrifice delightful. The expectation of His welcome illuminates the somber shadows of age, and flings a glow upon the frowning face of death.

There is no element of human experience, no department or detail of human action, which does not properly take to itself a new element of vivacity and of majesty from this transcendent revelation by the Christ of worlds unseen. Minds thrill and aspire with allegiance to Him. Hymns reverberate in great harmonies, or rise into rapture, in their tribute to Him. The sacrament which commemorates Him and through which He still appears to us, becomes not a toy of fancy, not a burden of obligation, not a dictate of tradition, but a spiritual feast, in which the soul related to Him finds in conference with Him inward uplift and delight. The church, in which His mission is set forth and in which His spirit is revealed, becomes the very portal of paradise. . . . In this faith in Christ, and in the realms of superior life which He exhibits, has been, and is, and is to be, the true and vital unity of the church; a unity in itself, a unity with that enthroned above. In comparison with this, similarity of forms, of names, of theological tenets, is dust and rubbish.

This, therefore, is the Gospel which I have preached, and these are the effects for which I have watched, and which in part I have often seen. Not in the pulpit alone have I preached it, but in pastoral services yet more frequently, and I am sure with ampler efficiency. Here lies the dignity, here the power, of the pastoral office; in seeking to surcharge the atmosphere of earthly homes, if so one may, with an

influence from the world unseen ; to lift life out of the commonplace ; to bring light into darkness ; to give solace in sorrow, and peace in trouble. So have I gone, in fifty years, with those to whom I have loved to minister, through almost all scenes of pain and grief which can be known to human hearts ; through bitter experience of financial loss, and the fear for others which that has brought ; through the pain which comes with a clouded repute to those whose fame had been stainless before ; through the terrible anxieties when children, friends, the beloved of the heart, have been wrestling with disease and apparently momentarily coming nearer to death. I have been with the dying, as the scenes of time receded from sight and the shadows of the great eternity fell more heavily on the face. I have been by the graveside when the closed coffin was finally shut over the noble or lovely form, and when every clod seemed falling on the hearts of those around ; and I have been afterward in homes from which beauty and delight appeared hopelessly banished, because, amid whatever earthly decoration, they had taken into them of the silence, the darkness, and the chill of the tomb. And I have been nowhere where the light of the knowledge of the glory of God, in the face of Jesus Christ, if truly received, has not sufficed to conquer and dispel the gloom, to give songs in the night, to turn the shadow of death into the morning. An illuminating Teacher of all highest truth is the Master, set forth in the gospels ; an Inspirer to duty, a divine Helper to highest character ; but we may almost say, beyond all these, He is the Comforter of the sad, the Healer of the broken-hearted, the Lifter-up from the gates of Death. And no one knows Him most truly or fully, or recognizes His work with utmost tenderness and triumph of the heart, who has not ministered of Him, and for Him, to souls in lonely and desolate anguish, an anguish to which only He can bring peace.

So, my dear friends, beloved of my heart, this happy ministry of fifty years closes to-day ! I thank God, in the depths of my heart, for His loving-kindness, which never has failed ; for the tender mercy ever manifest anew to me and to mine, and to all of us in our joyful relations. I thank Him for the ministry to which He called, and in which He has thus far sustained me, of preaching "the glorious gospel of the Blessed God," of testifying to the grace and the majesty of Him whom prophecies had foreshadowed, whom angels announced, who consecrated the earth by miracle and by cross, who left upon it ascension glories, and who opened around it immeasurable spheres of holy life ; in whom has been, and shall be forever, the sovereign light and life of mankind. I thank you for all the kindness, and patience, and the generous care, with which you have surrounded me, from the hour when you welcomed me to this place, to that which is passing. And I do not say "Farewell" to-day, but "God be with us," as in all the past, in whatever of time may remain to us here. The years of all are known already to Him on high. But may they be filled, and more than ever, with the revelation to us, and in us, and in each of us, of that immense and radiant discovery of the life celestial made by the Master, and of the full apprehension of it in our receptive, rejoicing hearts, that life on earth, while it continues, may be glorified to us ; that our strength may day by day be renewed, even as the eagle's, when seeking with striving and steady wing the upper air ; that the fascinating and turbulent world around us may never have power to conquer or delude us ; and that at last, from the highest level we reach on earth, through Christ's mediation and the grace of the Spirit, we may step, one by one, as death sets us free, over the threshold of the City of God, upon the shining streets beyond, and see our immortal Redeemer and King, crowned and resplendent, face to face. And unto God be all the praise. Amen !

SANCTIFICATION.

BY THE RT. HON. AND MOST REV.
FREDERICK TEMPLE, D.D., D.C.L.,
LORD ARCHBISHOP OF CANTERBURY,
AND PRIMATE OF ALL ENGLAND.

*And for their sakes I sanctify myself,
that they also might be sanctified through
the truth.*—John xvii. 19.

[Preached while Dr. Temple was Bishop of London. The newly appointed Archbishop has already reached the age of seventy-five years, by a somewhat remarkable career. He took a First Class in Classics and a First Class in Mathematics in Oxford in 1848; was made head master of Rugby in 1858; in 1860, while a chaplain of the Queen, wrote the first of the seven papers in the "Essays and Reviews," the other six of which caused so much controversy in their day; was made Bishop of Exeter in 1869; Bampton Lecturer in 1883, and Bishop of London in 1885. Altho regarded a "broad churchman," we are informed that those who are personally acquainted with him consider him an "evangelical" in the truest sense. The new Archbishop is an earnest advocate of temperance, and is often found advocating the cause of the National Temperance League in many of the cathedrals and churches of England.]

THE sanctification of which our Lord speaks in this place is the consecration of the whole creature, of the whole being, to the spiritual purpose of the service of our heavenly Father. To give up everything in order that His will may be accomplished, to do that will to the very full—that is the perfect sanctification of all things. And, of course, this sanctification in itself does not necessarily imply any change in the thing that is sanctified. If we think of things that stand at the lowest end, and of things that stand at the highest end of being, there is no change at all in the consecration of either to the fulfilment of the will of God. When Moses consecrated the Tabernacle, when he hallowed all the vessels thereof, and all the accessaries, when he consecrated the altar and the font, when he consecrated the garments of the priests—all these things remained just what they were before, and the only difference was in the purpose to which they were assigned.

When we consecrate a church or consecrate a churchyard, we dedicate either the one or the other to a solemn spiritual purpose, we dedicate either the one or the other to our heavenly Father; but neither the one nor the other is affected by what we have done; the purpose for which each is used is changed from what it otherwise would have been, but the thing itself remains the same. And as this is the case with that which stands lowest, so also is the same the case with that which stands highest. When the Almighty Son of God sanctifies Himself to do His heavenly Father's will, there is no change in Him; His absolute holiness remains what it was before; He is still Himself; there is no difference because of the consecration. And so, in either case, the consecration does not necessarily carry with it anything affecting that which is consecrated. But when we think of all that stands between these, when we think of the consecration of a finite creature, or, still more, of a finite creature intelligent and possessed of will, and yet with evil in that will, it is plain that the consecration must, of necessity, imply a real change in the thing that is consecrated. If there is evil, that evil can not be dedicated to God; if there is anything which hinders the service of our Father, that hindrance must be taken away. That which is to be offered must be cleansed in the very act of offering, or else it can not be offered at all; and only in proportion as it is cleansed is it capable of being thus sanctified; and the sanctification necessarily implies, not only a surrender of everything to God, but the purification which is necessary to make the surrender possible. The sanctifying of the disciple will, necessarily, so far differ from the sanctifying of the Divine Master that the disciple must pass through changes—changes affecting the very depths and essence of his nature—before the sanctification can be complete.

And so there is, in this way, a difference between the sanctification of the

Lord and the sanctification of every one that belongs to the Lord; and yet, even here, there is something that brings them near together. For although the sanctification implies no change in our Lord's own original personality, although He knew no sin, and there was no necessity for Him to be cleansed, yet He, too, partook of the infirmity of our nature; and though there was not a change of the same kind, yet in His sanctification, also, there was involved a progress; there was a rising from the lower to the higher; there was that development of His human nature which is necessary in order that He might be entirely human. And so we are not only told in the beginning of His life that "He grew in stature and in favor with God and man," but we are told that in the end of His life He "learned obedience through the things that He suffered"—that "He was made perfect by suffering." And when we think of the wonderful revelation in the Garden of Gethsemane, when the weakness of His humanity was laid bare for a few of His disciples to behold; when it was known that He, too, shared in the eternal struggle which marks of necessity the spiritual life of man; when He, too, had to resist temptation and not cast it aside as He had done before, but to contend with it, pouring out supplications and prayers with strong crying and tears unto Him that was able to save Him from death—there we see how He so shared our nature that His sanctification in that respect resembled ours, and that He had to pass through what we also must pass through, that He had to learn the lessons which we also have to learn, and that He, like us, had to be perfected and sanctified by a discipline of the soul and a discipline of the body, in order that His sanctification might be complete.

This is what is meant by what the Lord says here of Himself: He sanctifies Himself. Strange and startling words to those who consider what the Lord was! Strange to the believer that he

should be told that the Lord Himself needed sanctification; strange that we should thus learn that He had to be perfected as we are perfected, and that we, when we are passing through the trials of life and undergoing the discipline appointed for our souls, can in this respect also find Him treading the same path before us. The Lord, the Son of God, the Creator, the Almighty Word, the Eternal Wisdom, He sanctified Himself by the same process by which His disciples were to be sanctified also; and when He calls upon us to pass through the fiery discipline that tries the soul, He is only asking us to follow where He trod before. But if this be strange, the lesson which follows is of still greater import to ourselves and our lives. He sanctified Himself. And why? Not for the sake of the sanctification, not for His own sake. These are motives quite conceivable in themselves. We can imagine that even for His own sake, and even for the sake of the perfection of His own nature, He would have sought to sanctify His humanity. And more and more, passing through all the stages which that humanity must pass through, He would desire to make it entirely a sacrifice to the Father to whom He was returning, to whom He was soon to offer up that very nature to be forever joined with His own, and to share His very throne. But though that was a conceivable motive, it is not what is here put forward: it is for the sake of His disciples that He sanctifies Himself; it is because He desires their sanctification that He seeks His own. And the words imply that the source of sanctification always is in the sanctification of the Sanctifier Himself. It is by being Himself sanctified that He is the source, the origin, the well-spring, the fountain of their sanctification. He sanctifies Himself for their sakes, "that they also might be sanctified through the truth."

And that is the principle which necessarily underlies all the work that He has given to His Church in the regen-

eration of mankind; that is the principle which underlies everything that man can do for his fellow man, that is the principle which governs all the blessing that man can bestow upon those among whom he lives—all the power that he can exert upon their moral and spiritual nature. It is in the sanctification of the Sanctifier that will always be found the true source of spiritual power and spiritual progress. And at all times the condition on which the Church and the servants of the Church can do the heavenly work which the Lord hath sent them to do is, that there shall be dwelling in them the same sanctification which they are to communicate to others; and he, and he alone, shall ever be able to do the Lord's divine work who thus shares in the Lord's divine consecration of Himself. So in those remarkable words in which St. Paul speaks to the Colossians of that which he was commissioned to do, and of the necessary condition of its being done, he tells us that he is filling up that which was behind of the sufferings of Christ in his flesh for his body's sake. It was by suffering in his own person the sufferings of Christ; it was by repeating in himself that through which Christ had gone before; it was by sanctifying himself as the Lord Jesus had sanctified Himself before; it was so that St. Paul knew that it was possible for him to preach the Gospel to man; it was so, and so only, that he could serve the Church throughout his life. The condition of that service, as he knew, was to fill up whatever was deficient in this self-discipline which was necessary at once for the sanctification of himself and for the sanctification of the Church in which he labored.

And so in all work that has to be done for the sake of God here among men, the same unchanging rule ever prevails; and the man who would undertake to do it must himself begin in his own person that regeneration which he is desiring to produce in others, and must begin to sanctify himself. If he

is to help others to sanctify themselves, if he is to be the source of any moral or spiritual growth, it must be because there is in him the same moral and spiritual growth, and he must derive it from the source of all moral and spiritual growth—the sanctification of the Lord Jesus Himself.

We are living in a day when material progress has outstripped the moral and the spiritual; when on all sides of us we are forced to acknowledge the wonderful advances that are made by human science and human art; when there is such a profusion of comfort, of refinement, of gratification; when there is such an abundance of wealth that belongs to this present world; when men know so much more than they did, though they still have before them interminable vistas of future knowledge, not yet acquired, but within possibility of reach. We are struck with all this, and filled with admiration. It is impossible for us not often to turn our eyes upon what the Lord is thus doing with His people here on earth. We are astonished when we see how rapid, how sure, and apparently how endless is the progress before us; and whilst there is this wonderful advance in all material things, there is, at the same time, a marvelous dislocation of all the ordinary work of human invention and of human labor. There are those who, in the midst of all this wealth, are suffering greater privations than we can record in past history; there are those whose poverty and misery cry out against the enjoyments with which we are surrounded; there are those who are desirous to join in this great scene of human toil, to take their part in all that is doing and all that has yet to be done; who stand there, unable to find a place in which they may use their human powers, unable to find the means of supporting life itself, unable to find, in the midst of all this comfort, the barest necessities of life. We see all society thus torn and distracted, and contradictions meet us at every turn.

And why is it that with this mate-

rial progress, intended—and not only intended, but efficient—for the comfort—the material comfort—of man, there should be such bodily misery, there should be such squalor, there should be such unblest and unholy conditions in which our fellow creatures are now plunged? Why is it? And the answer to every question, the answer to all investigation, the answer to every study of the subject always is, because there is nothing moral or spiritual that corresponds to all this—because, while all this is going on day by day, increasing with abundant increase, with no promise of failure or of retardation, yet still the moral standard is not higher than it was, there is no corresponding spiritual purpose in those who are receiving God's material blessing. Instead of a help to our moral and spiritual life, all this seems to be a hindrance; and the wealth of the wealthy is a temptation to them, and the poverty of the poor is a temptation to them; and the conditions of life, which seem as if by slight changes they might be made a blessing to all, are a curse at one end and a curse at the other, separating men from one another, parting their lives asunder, making it difficult for the different classes to understand each other. We feel the evil, and there is a cry everywhere to remedy it; the poor are crying out to the rich, the degraded are crying out to the cultivated and refined, and the ignorant are crying out to those who are possessed of knowledge; the call sounds in our ears and touches our feelings, and it is impossible for us to be deaf to the ringing force with which, with perpetual reiteration, the cry sounds again and again from the depths of society. And now we are called to look for the remedy. Where shall the remedy be found? It is not to be found in the profusest use of money; it will not be found in what is commonly called charity taken by itself. Nay, all the labor that can be bestowed on it, as we know full well by dire experience, will not suffice to

set the evil right. We know, every student of the matter knows, that if the masses are to be permanently benefited, it is their moral elevation that must be sought; that they must be raised to a higher and a nobler standard of life; that they must learn to understand, not the bearing with privations merely, and the sulkily submission to the evils that come upon them, but they must understand what is meant by true self-denial, what is meant by a higher purpose and a nobler life. And we who are to teach them this seem very often to fancy that this can be taught by labor, by the sacrifice of money, by bestowing on them something to meet the present needs; and we see not that the beginning, if we are to bless them, is to find a higher moral standard in ourselves, and that if we desire, indeed, that they shall be lifted up, we must begin by ourselves rising above ourselves, learning what there is lacking in us, understanding what it is that our spiritual nature wants, seeking ever and ever more entire devotion to the Lord, looking closely to see that what we do for our fellow men is not indulgence of mere feeling, that it is the outcome of a spirit that is sanctifying itself by turning ever upward to look to the Lord's example, by writing on the heart the principles of His unselfish life, by following with steady steps and with determined will the path in which He once trod on earth. It is only by beginning within, and by seeking to be what He was, that it is possible for us to do His holy work; and those who desire to be a blessing to their fellow men must copy the words of the Lord; and since it is their sanctification that is really needed, they must begin by sanctifying themselves.

Oh, my brethren, it is not your money, your time, your labor, that your fellow men desire; it is yourself—it is your very self, given first to God and then to them. It is nothing short of that which can indeed bless your fellow creatures. It is by giving your

whole being to that which is higher and more heavenly; it is so, and so only, that it is possible to begin the great work of rescuing those that are in trouble, that are in privation, that are degraded and lowered, and bringing them to happiness and peace. It is only so that society can be renewed; it is only so that it is possible to call back men to the image of Him who created them; and if any one seeks to do the Lord's work, let him thus begin by giving to the Lord his own whole being, and seeking with all his might to sanctify himself for the sake of those who, beyond all else, need such sanctification themselves.

THE BIBLE AS LITERATURE.

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[This lecture is a reprint from the *Brooklyn Daily Eagle* of November 16, 1896, of Dr. Abbott's second lecture in his extended course on this subject. It is presumed to be, in accordance with Dr. Abbott's previous announcement, a correct report of his utterances on that occasion. We give it in full, as the subject is just now attracting great attention. In the Expository and Exegetical Section of *THE REVIEW* will be found a review of the lecture by Prof. William Henry Green, D.D., LL.D., the distinguished conservative authority on Hebrew and Old Testament Literature, to whom the lecturer refers.

Dr. Abbott stated in a prelude that his "object in this course of lectures is to make the reading of the Bible more intelligent, and therefore the reverence for it more intelligent and deeper."]

HISTORY may, for our purpose this evening, be divided into three general categories: Epic, philosophic, and factual. That word, the *Century Dictionary* says, is rare; but it is just the word I want to-night. By factual history I mean history which concerns itself only with facts. It is more or less painstaking and scrupulous in its endeavor to state those facts with exact accuracy. But that is all that it cares about. It gives them no interpretation. It does not consider their significance. It will search for a long while to be

exact as to a date or accurate as to a minute circumstance; but what the circumstance means, what is its bearing on human history, what is its significance in human life, the mere chronicler or annalist does not care. By philosophic history I mean that history which is written to trace out the growth of the human race, or the growth of some particular nation, to show its development from germ to completion, or its development in some single epoch, as the growth and development of the reformation. By epic history I mean history that is written for a poetic, not a philosophic purpose; which takes the great events which have been brought to the historian, and molds and shapes them, not for the purpose of giving the exact fact, nor to trace the growth of the race or the nation, but to illustrate certain developments of human character. This last historian is not particular about dates. He will often exclude them altogether. He is not painstaking and accurate as to his facts; he is not anxious to get the facts with exactness; but he groups the incidents together in a story adapted to bringing out clearly the trait or quality of character which he wishes to emphasize.

These three forms of history are not sharply discriminated in literature as I am sharply discriminating them to-night. They are woven together in all well-recognized history; all three elements are combined in different proportions. The historian will be partly epic, partly philosophic, partly factual; but more emphasis will be laid on the one or the other characteristic, according to the bent and mood of mind of the writer. Freeman is a chronicler. He bestows infinite pains on giving minute, accurate information as to the facts of the past. Macaulay is a philosopher. I am not concerned to-night as to whether his philosophy is true or false. He writes his history, not for the purpose of giving us exact and accurate information as to each event with microscopic scrupulousness, but

for the purpose of illustrating his understanding of the political growth of the English nation throughout a certain period. Froude is an epic historian. He treats his characters dramatically; and whether it be Mary, Queen of Scots, or Henry VIII. or Erasmus, or Thomas à Becket, he tells his story so as to make it an interesting story and for the purpose of illustrating traits in human character and life.

Now, the early history of all nations is epic history. It is not written for the purpose of giving exact, microscopic information respecting the facts. The ancient historian paid no such attention, devoted no such time and energy, to the investigation of the facts as the modern historian does. He is not philosophical. The ancient historian knew nothing about the development of the human race, nothing about the development of the individual nation. The Greek historian had no conception of an evolution of the Greek nation; the Roman historian none of the evolution of the Roman nation. They found in the past certain legends and stories, gathered them together, and retold them for the purpose of illustrating types and traits of character in the heroes of past history. And if we go back to these historians, back of Tacitus and Thucydides, we come to a time when it is no longer possible to discriminate between the epic poetry and history. The man has written without considering at all whether he is writing fact or fiction. He thinks as little about it as a child in the nursery telling a story to his brother child. It is partly fact and partly fiction—story founded on fact. The earliest Greek history is to be found in Homer. Not history, you say; poetry. True. Epic poetry, or historical epic—as you like; for the explorations of Dr. Schliemann have shown, beyond all question, that there was an ancient Troy, and that battles went on about it, and that the story of the "Iliad" is fiction founded on actual fact, tho the facts did not take

place exactly as Homer describes them.

All ancient history thus starts in legend. That is, it starts in epic poetry, in history written by men, not for the purpose of giving exact, scientific information about the events, but for the purpose of illustrating types of national character. The early Greek history is legend. The early Roman history is legend. The early story of the Middle Ages is legend. The early story of England repeated in the stories of Arthur and the Round Table, resung by Tennyson in our time, is legend. Our own early colonial history is legend. Who can tell how much of the charming story of Pocahontas is truth, and how much is fiction? Who can tell how much of the "Courtship of Miles Standish" is poetry, and how much is history? Was there some one there, I wonder, to take down the conversation?

Now, the question naturally occurs to the student of literature, Is there any such element of epic history in the Hebrew literature? It is everywhere else. The beginnings of Greek history, of Roman history, of European history, of American history are epic poetry. Are there no beginnings of Hebrew history. When we take up our bibles (not Bible), these books that are bound together in library of Hebrew literature, we find in the very first pages what on the face of it reads just like epic history. It does not read as tho it were written for a scientific purpose, written by men whose object was to give with microscopic accuracy the exact facts or the particular dates. It reads like stories written by a man or men whose object was to illustrate traits of character; whose aim was dramatic, not philosophic. In the first place, there is scarcely a date in the whole book. Strange, if the object of the book was to give exact historic accuracy. In the second place, these stories have all the flavor of poetry. The first chapter is not a scientific, geologic account of the creation of the

world, the men have sometimes read it as tho it were. In its very structure, in the very form of its sentences, it is a hymn of praise to God as the Creator of the world. It is poetry. We pass on to the next chapter. Man is created out of the dust of the earth. The animals are brought before him. There is no one here fit to be his companion. So the Creator puts him into a sleep, takes a rib out of his side, and out of the rib makes a woman, who is to be his companion. They are put into a garden. The rest of the world lies outside. There are two trees in this garden. If they eat of one tree, they will live forever; if they eat of the other tree, they will know the difference between good and evil. It really seems as tho knowing the difference between the good and the evil was a rather desirable knowledge, but God forbids it. A serpent comes in, not crawling on his belly, but erect. He talks, he persuades. Then this man and woman, falling into sin, have their eyes opened. They try to hide from the Almighty by getting behind trees in a secret place in the garden. They fall and are expelled. They go out into the wilderness. Suddenly here are cities everywhere. The old question, Where did Cain get his wife? has been repeated so often that one does not like to ask it again, but where did she come from? We read of one man who has three sons. One son is the father of agriculture, another the father of musical instruments, and the third is the father of mechanics. All spring up out of one family. Read the charming, delightful history of Joseph. What is it written for? What is its animus? What its purpose? What the spirit of the narrator? Read the story with an unprejudiced mind. It is a story of wonderful dramatic simplicity and beauty. This boy, betrayed by his brothers, cast into a pit, succored strangely, carried off into Egypt, put into a dungeon, released at last. When he is summoned to leave his dungeon, to go out to meet the court, he

stops, takes time to shave himself and dress properly before he goes before the king. It shows a man who is level-headed, and knows what he is about. He comes before the king, gives him counsel, is suddenly elevated to the highest post in the kingdom, and still keeps his wise head on his shoulders. No man in the Scripture history could so truly say of himself, with Paul, "I know both how to be abased and how to abound." The brethren come. He wants but one, Benjamin, the son of his own mother. And the story is told, how he tries to get Benjamin there, attempting to send all the others back without disclosing himself, and how at last Judah's splendid plea breaks him down, and he does disclose himself, and brings his father and the sons all to Egypt and provides for them. Was the object of this story to give an exact fact, or was it to tell a story that should stir our hearts with the romance of the olden time?

If we take this book of Genesis and go below the surface and examine it carefully, we are able to discover the elements of which it is composed. In the first century after Christ, Tatian took the four gospels and wove them together in one narrative. It is known as the Diatesseron. It has been recently unearthed in the Vatican, translated and published. If the four gospels had disappeared, you would have had in this one gospel instead of four. Now scholars have come to the conclusion, almost unanimously, that the book of Genesis is a harmony, composed principally of existing narratives, as the Diatesseron is, we know, composed of the four gospels, and they have been able to carry the analysis so far as to make tolerably clear what are the different elements in the book of Genesis. They are clear that there were at least two documents—more probably. One of them is known as the Elohists, or priestly document. It comes very near being factual in its character. It is mainly chronicle and annals; much more truly so than the other. You will

observe, as you read the book of Genesis, that the phrase "the book of the generations of so and so" frequently occurs. That is the beginning of an Elohist chapter. The other is written by the Jahvist, so-called because he chooses the name Jehovah for God; he is prophetic, and in his writing is found the poetic element, the epic element.

You have, some of you, been reading this last week the two accounts of the creation. They are there perfectly apparent. It is difficult for one not to see them—at least it seems so to me. At the same time, it is right to inform you that Dr. Green of Princeton, one of the most eminent Biblical scholars of this country, holds that there are not two documents, and that the book of Genesis was written by one man. But I do not know any other eminent scholar, either in England, Germany, or America, who agrees with Dr. Green in this view. There are two accounts of the deluge, just as clearly discriminated, tho not as clearly indicated in our English version; and because I do not see any better way to bring what I wish in this matter before you, I read these two accounts, woven together in our English Bible into one. I read one of them simply in the words of the Bible; and then the other account simply in the words of the Bible, without attempting to show you how they have been woven together. This is the Elohist or priestly account:

"These are the generations of Noah. Noah was a righteous man (and) perfect in his generations. Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth and, behold, it was corrupt, for all flesh had corrupted his way upon the earth.

"And God said unto Noah: 'The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: The length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A

light shalt thou make to the ark, and to a cubit shalt thou finish it upward, and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under the heavens; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

"And Noah was six hundred years old when the flood of waters was upon the earth.

"In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

"In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him: and the flood was forty days upon the earth.

"And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man."

Now I turn to the Jahvist account:

"And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My spirit shall not strive with man forever, for

that he also is flesh; yet shall his days be an hundred and twenty years. The Nephilim were in the earth in those days and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown. And Jahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jahweh that he had made man on the earth, and it grieved him at his heart. And Jahweh said, I will destroy man whom I have created from the face of the ground; both man and beast and creeping thing, and fowl of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of Jahweh.

"And Jahweh said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; of the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jahweh commanded him.

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts and of beasts that are not clean, and of fowls and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth.

"And the rain was upon the earth forty days and forty nights.

"And the waters increased, and bare up the ark, and it was lifted up above the earth.

"All in whose nostrils was the breath of life, the spirit of life, of all that was in the dry land, died. And every living thing was destroyed which was upon the face of the ground, both men, and cattle, and creeping thing, and fowl of the heaven; and they were destroyed from the earth; and Noah only was left, and they that were with him in the ark."

Now I believe that there are not a few people in this congregation who, if I had read either one of these, would have thought it was the Bible account. But it is not. That is made by weaving these two together, and there are incongruities in them. What is true of the Bible account of the deluge, and

of the creation, is true of the other stories in Genesis. They are composed of different stories, and can, with more or less perfectness and satisfactoriness, be disintegrated and separated one from the other. Moreover, we now know that these stories which we find in the Bible are to be found in other, and some of them certainly in older, literature. They did not originate with the book of Genesis, except in their present form. Even if we suppose that Genesis was written by Moses, the story of the creation and the story of the deluge are found written on Syrian tablets far prior to the time of Moses. The account of the deluge which I am now going to read is a very short complete translation from a Syrian tablet, which George Smith puts as far back as 2,000 B.C. That is five or six hundred years before the days of Moses, and twelve or fifteen hundred years before the date of Genesis, if it was written at the time many modern scholars suppose it to have been written. So that now we know that the legends of which modern scholars think the book of Genesis is composed actually did exist outside of that book, and before that book was written.

"1. The surface of the earth is swept.

"2. It destroyed all life from the face of the earth.

"3. The strong deluge over the people reached to heaven.

"4. Brother saw not his brother, they did not know the people. In heaven

"5. the gods feared the tempest and

"6. sought refuge; they ascended to the heaven of Anu.

"7. The gods like dogs in droves prostrate.

"19. Six days and nights

"20. passed, the wind, deluge, and storm overwhelmed.

"21. On the seventh day in its course was calmed the storm and all the deluge

"22. which had destroyed like an earthquake,

"23. quieted. The sea he caused to dry and the wind and deluge ended.

"24. I perceived the sea making a toiling;

"25. and the whole of mankind turned to corruption,

"26. like reeds the corpses floated.

- "37. I opened the window, and the light
broke over my face.
"38. It passed. I sat down and wept.
"39. I sent forth a dove and it left. The
dove went and turned, and
"39. a resting-place it did not find, and it
returned.
"40. I sent forth a swallow and it left.
The swallow went and turned,
and
"41. a resting-place it did not find, and it
returned.
"42. I sent forth a raven, and it left.
"43. The raven went, and the decrease of
the water it saw, and
"44. It did eat, it swam and wandered
away, and did not return.
"45. I sent the animals forth to the four
winds, I poured out a libation.
"46. I built an altar on the peak of the
mountain."

Suppose, then, that the book of Genesis is composed of legends existing long prior to the time of Moses, long prior to the time when Genesis was written, is there anything in the Bible inconsistent with this supposition? Even if you accept the chronology of your Bibles, which is not biblical; even if you suppose that Genesis was written by Moses, then 150 or 200 years elapsed between the time of Joseph and the time of Moses; four centuries between the time of Abraham and the time of Moses, and I know not how many centuries between the time of the deluge and the time of Moses. Suppose Moses wrote the book of Genesis; how did he get the facts respecting creation? Abraham? Joseph? He was certainly not an eye-witness. Are we to suppose, then, that God revealed them to him? He does not say so. Nobody says so for Him in the Bible. No writer in the Bible claims that God revealed to him his story, and it is safe for us who believe in the Bible to claim nothing for it that it does not claim for itself.

What more natural to suppose, when we find these legends embodied in the old stories of other literatures; when we find the book of Genesis itself made up of stories, which we can separate in their interweaving; when we find Moses himself not claiming they were revealed, and no one claiming it for him

in the Bible;—what more natural to suppose than that he as a historian (assuming that he wrote the book), searching to know the truth, gathered these old legends and rewrote them with a new purpose? For the significant thing about the book of Genesis is that it is not merely a collection of legends, but a collection of legends rewritten. It is an epic history, but it is an epic history for the purpose of illustrating great spiritual truths. Perhaps you noticed in the story of the Assyrian tablet that the deluge overflowed the heavens, and the gods fled like droves of frightened dogs from the waters into the heaven of Anu to escape it. Do you not see the difference between this story in Genesis, which represents the deluge coming from the command of God, and the story of the old Assyrian tablet, which represents it as frightening the gods? It is not the question what territory was overflowed or in what month, or whether two of every kind went into the ark, or two of one kind and seven of another. All that is of no consequence. But whether the great cataclysms of earth are masters and God Himself is terrified before them, or whether God is master and the cataclysms themselves under His control. That is a question whose answer you and I want to know to-day, as much as men ever wanted to know it; and that is found in the rewritten record of the deluge. Let me read you one of the old cosmogonies. It is from Hesiod's "Theogony"—his account of the creation:

"Hail, daughters of Jove, and give the lovely song. And sing the sacred race of immortals ever existing, who sprang from earth and starry heaven, and murky night, whom the briny deep nourished. Say, too, how at the first the gods and earth were born, and rivers and boundless deep, rushing with swollen stream, and shining stars, and the broad heaven above; and the gods, who were sprung from these. . . .

"In truth, then, foremost sprang chaos, and next broad-bosomed earth, ever secure seat of all the immortals, who inhabit the peak of snow-capped Olympus, and dark dim Tartarus in a recess of earth having broad ways, and Love, who is most beautiful among

immortal gods. Love that relaxes the limbs, and in the heart of all gods and all men subdues their reason and prudent council. But, from chaos was born earth and black night; and from night again sprang from Ether and Day, whom she bare, after having conceived by union with Erebus in love. And Earth in sooth bare fruit indeed like herself (in size), starry heaven that he might shelter around on all sides, so she might even be a secure seat for the blessed gods."

Do you not see the difference? It is not a question whether the world was made in six literal days of twenty-four hours each, or six great periods. It is not the question whether the world was made in one order or another order. What difference does that make to us? It is interesting, but not important. But here you have two cosmogonies. The Greek says, first the earth and the dark night, and out of the earth the gods, and out of the earth love. That is materialism, black, damnable materialism. The Hebrew says that God is, and for God the creation and organization of matter. In the beginning God created the heavens and the earth. God spake and it stood fast, God fashioned the heavens above, God framed the earth beneath, and God made man in His own image, and said, Be thou the master of this world, for I have made it, and I have made you to rule and master it as my child. That is the difference. According to the Greek, the world makes God; according to the Hebrew, God makes the world. Let us run quickly through this book of Genesis and see what it teaches. This first: God in the beginning, the Eternal One. God a living person. It is true the Hebrews were not metaphysicians. They did not discuss personality; they did not deal with abstractions. But to them God was no natural force, He was no mere power. Throughout the book of Genesis He is revealed a God who commands and expects to be obeyed; a God who has will; a God who cares for men and protects them; a God who is a father; a God who loves His children and wants their love in turn. This is the God whose story is written in Genesis. More than dramatic illustration

of Adam and Eve or Noah or Abraham or Joseph is the epic or poetic interpretation of Jehovah Himself. This God commands men, punishes them when they disobey, rewards them when they are virtuous; when He finds them in darkness, as He found Abraham, calls him out of the darkness that He may illumine him and lead him into the light; when He finds a son, like Jacob, unworthy to be His son, still broods and cares for him and makes a son out of him; watches at Joseph's side, leads him forward into Egypt, and lays there through Joseph the foundation of a future empire. For the epic quality in Genesis the religious lesson, for which these legends were written, is the revelation of this: A righteous God who walks upon the earth, lives among men, cares for men, loves men, rules over men, is their King and Saviour, Father, God. And this other: That so walking with them and living with them He is preparing them for the brighter, better, clearer revelation of His presence that will come in future time. This is the book of Genesis. Not a treatise on geology or astronomy or any such thing; not a book of chronicles; not a factual history minutely and microscopically accurate in date and in detail, but a gathering together of the legends of the ancient time, rewritten with God and law and love written into them.

CHRISTIAN ZEAL.

BY REV. JACOB NORRIS [PRESBYTERIAN], NEW YORK CITY.

Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Cor. xv. 58.

1. Its object: "The work of the Lord."
2. Its characteristics:
 - (a) Determination. "Stedfast, unmovable."
 - (b) Uniformity. "Always abounding." Opposed to spasmodic efforts.

(c) Reasonable. "Forasmuch as ye know." A living sacrifice is a reasonable service.

3. Its incentive. "Forasmuch as ye know that your labor is not in vain in the Lord."

(a) The fruit and reward in this life. "Godliness is profitable," etc.

(b) There is reward in the life to come.

THE MODEL WOMAN.

BY REV. A. N. SMITH, BESSEMER, MICH.

Who can find a virtuous woman? for her price is far above rubies.—Prov. xxxi. 10.

FALSE Idea of Womanly Ideality: Beauty of Face, Figure, and Attainments.

True Idea of Womanly Ideality: Beauty of Soul, Mind, and Character.

The Desirability of such a "woman of strength" (Virtuous).

The Rarity of such a "woman of strength."

The Value—price above rubies. Not what a woman puts on, not what a woman owns, but what a woman is, gives her value.

Qualities of the Model Woman:

I. Strength of Head. Not headstrong, but intellectual. Mental capability, etc.

(1) Judicious, discreet, woman of common sense, viz., ability.

(2) Resolute, decision of character—not weak, nor yet mannish—womanly.

II. Strength of Hand.

(1) Housekeeper. Industrious, energetic, etc.

(2) Helpmeet. Economic, provident, thoughtful, etc.

(3) Homemaker. Neat, tasty, refined, agreeable.

III. Strength of Heart.

(1) Kind and loving.

(2) Pure and true.

(3) Charitable and helpful.

A godly woman, fearing the Lord—this the secret of it all.

A woman of consecrated, loving, earnest common sense.

NEW YEAR SERMONS AND THEMES.

CHRISTIAN NEW YEAR GREETINGS.

BY REV. W. M. ROGER [PRESBYTERIAN], NORTH PELHAM, ONT.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

CHRISTIANITY has been scouted for its "other worldliness" and its want of adaptation to "this present evil world." In this it is misunderstood, or at least misrepresented. Nothing could be more striking than the way in which it addresses itself authoritatively, correctively, and helpfully to the round of human interests, temporal and spiritual. It sets forth Christ as Lord of all in the life of the heart, the head, the home, and the soul, for time and eternity. It proclaims "Godliness profitable for all

things, having promise of the life that now is, and of that which is to come." These high claims are epitomized in our text, with affectionate personal application. The salutation before us came from no self-centered mystic. Tho from one of highest spirituality, having daily fellowship with Jesus in the heavenlies, yet with a warm-hearted humanity and far-sighted shrewdness it blends in wisely balanced and harmonious proportions interests which are apt to be conflicting. True at once to nature and to grace—

I. It puts *outward prosperity* in the foremost place, and yet in the last and least—an acknowledged good thing in its proper place and measure. Just as Jesus taught us to pray for "daily bread," that is (1) what is needful for daily life, (2) with what of luxury

our Father knows to be compatible with higher interests. For this we are warranted, and even enjoined, to use all *diligence* (not cunning or anxious "hasting to be rich") with *economy* and *fidelity*. Therefore—

(1) Pray for "daily bread"—"neither poverty nor riches."

(2) "Labor with hands of the diligent"—"not slothful in business."

(3) Carefully guard the fruits of honest toil, even "gathering the fragments." "Using the world as not abusing it," be "good stewards of the manifold grace of God."

(4) Seek to realize that "godliness joined with contentment which is great gain." "There is that maketh himself rich, yet hath nothing. There is that maketh himself poor, yet hath great riches." The poor rich man has ever been a miser, *i. e.*, a miserable miscarriage. A wise man, with our aged apostle, rates—

II. It places *health* before *wealth*—"life more than meat, and the body more than raiment." Health is a thing to be desired, sought as a duty and prized as a privilege; one of the blessings of Christ to His covenant people. His "Wilt thou be made whole?" includes body as well as soul. Still, as in the days of Peter and Æneas, "Jesus Christ maketh thee whole!" He never encourages "neglecting of the body."

(1) Aim at being "sanctified wholly, body, soul, and spirit."

(2) Pray for health.

(3) Seek it earnestly, medicinally if necessary, but above all religiously and for sacred service.

(4) Guard it responsibly as a sacred trust—"blameless till the coming of Jesus Christ."

III. It makes *soul prosperity* most important of all. Outward prosperity good, health better, spiritual life and health best of all. Many who differ as to the nature of the soul agree as to its superior value and claims. The body is from the dust, the soul from the breath of God—a spark of the infinite, richly endowed with powers and faculties for

service and fellowship with God Himself. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." If this capacity be his distinctive and highest glory, surely its culture and growth should be our first concern—life and growth through union with Christ. For this He came—"that we might have life and have it more abundantly."

(1) Distinctly recognize this duty and privilege.

(2) Give it its proper place. "Seek first," etc. Make everything else subordinate and subservient. Harmonize and balance them, as in our text.

(3) Feed upon the sincere milk and strong meat of the Word, "that ye may grow thereby."

(4) Live ever in the pure, strong atmosphere of God's immediate presence, especially sought and realized in the closet and the sanctuary.

(5) "Exercise thyself unto godliness." "Be careful to maintain good works." "About thy Father's business."

Let the New Year inaugurate a new departure on a higher plane than ever. The secret of a devoted and happy Christian life was found after death in the journal of a young Christian: "Make me an eminent Christian!" Earnestly strive for the mark of the prize of your high calling in Christ Jesus.

The End of the Year Calls us to Account.

Luke xvi. 2: "Give an account of thy stewardship."

1 Pet. iv. 3: "The time past of our life may suffice us to have wrought the will of the Gentiles."

1 Pet. iv. 7: "The end of all things is at hand. Be ye therefore sober, and watch unto prayer."

NEW YEAR THEMES AND TEXTS.

I. The Flight of Time.

1. *Psalms* xc. 9: "We spend our years as a tale that is told."

When a tale is told, its conclusion explains the plot and all that precedes. As we look back from the end of the year do we understand our life, or is it still confused and incomplete?

2. *Gen.* xlii. 8: "How old art thou?"

Li Hung Chang often asked this usual Oriental question. It is a fitting question to ask thoughtfully at the end of the year.

3. *Jas.* i. 14: "We know not what shall be on the morrow. For what is your life? It is even a vapor, which appeareth for a little time, and then vanisheth away."

4. *1 Cor.* vii. 31: "For the fashion of this world passeth away."

II. A Look into the Future.

1. *Jer.* xlviii. 16: "This year thou shalt die."

The time of his death was declared to Hananiah because of his sin; but while not declared, the time of our death is equally fixed, and to some of us it is literally "this year."

2. *Luke* xiii. 8: "Let it alone this year also."

A new year is a new opportunity.

3. *James* iv. 13: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain."

Do we include God in our plans for the year?

III. God Opens the New Year.

1. *Gen.* viii. 22: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Dr. Hawes said to his Sunday-school: "What season is this?" "Winter," they answered. "What will come next?" "Spring." "What after that?" "Summer." "How do you know?" Then Henry Camp, who grew up to be known

as "the knightly soldier," stood up and answered: "Because the Lord has said, 'While the earth remaineth,' etc."

Because God reigns, the order of nature will not fail.

2. *Deut.* xi. 12: "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

3. *Isa.* xlviii. 6: "I have showed thee new things from this time."

4. *Isa.* lvi. 17, 18: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind; but be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy."

IV. Christ Makes the New Year Our Year of Redemption.

1. *2 Cor.* v. 17: "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new."

A new man in a new year.

2. *Heb.* ix. 7: "Into the second went the high priest alone once every year."

So great an intercession it was fitting should not be made common by frequent and familiar repetition. The long year period makes us think of the even greater intercession of Him who has entered in "once into the holy place." "Do we entrust our case this year to Him?"

3. *Matt.* vi. 33: "Seek ye first the kingdom of God and his righteousness."

What to begin the year with.

V. God Alone Unchanging.

1. *Psalms* cii. 27: "Thou art the same, and thy years shall have no end."

2. *Psalms* ciii. 17: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

3. *1 Pet.* i. 24, 25: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever."

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of *THE HOMILETIC REVIEW* for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

HINTS FOR CHILDREN'S SERMONS.

Learning of Christ.

Learn of me.—Matt. xi. 29.

CHILDHOOD is the time of most mental activity. Impressions easily retained. School, school-teachers, parents' teaching, associates' teaching. Every hour of wakefulness children are learning something. Boys and girls, you must not neglect to "learn of Jesus."

I. Learn what He has to say to you. "Never man spake like this man." The Gospels are full of the sayings of Jesus. Jesus has many beautiful and tender words for children.

II. Learn what Jesus wants you to do. Jesus wants every good boy and good girl to work for Him. You can (1) Give pennies; (2) Visit poor children; (3) Attend all services possible; (4) Bring others. Your Christian life will thus be an active, live life for Jesus.

III. Learn what Jesus promises all who love Him and serve Him. His teachings and obedience to His will bring all joy and blessing to this life, and then Heaven by and by.

DISCIPULUS.*

Fire, Water, and Spirit.

I baptize you with water, . . . but he shall baptize you with the Holy Ghost, and with fire.—Matt. iii. 11.

I. WATER Cleanses.

Washes off uncleanness. Hence stands for cleansed life, as used in Baptism. But John the Baptist preached reformation as the forerunner. Wash off lying, dishonesty, impurity, profanity, bad companions, etc.—all outward evil.

Illustration:—Wash dirt off a lamp with water—outwardly clean. That's John's baptism.

John said Christ would do more—Baptize with Holy Spirit and with fire.

II. Fire Cleanses and Controls.

Outward cleanness not enough. Breast full of will, thoughts and desires, temper, etc. Good when under control, evil and dangerous when not.

Gospel given to convert dangerous materials in us into blessing. It melts, warms, and lights the fire of divine love.

Illustration:—This lamp full of combustible oil, uncontrolled, might blow up; but baptize it with fire (light it)—and see! it is turning dangerous materials into light, warmth, and cheer.

Thus will the heavenly fire convert, cleanse, control us. "Thy word is a lamp."

III. The Holy Spirit Beautifies.

Illustration:—Put this fine globe and beautiful shade over the burning flame. See! a soft, mellow light, an even, unflickering glow, and a crown of beauty over all!

So the graces of the Holy Spirit soften, steady, and beautify the burning powers of our whole being.

Water—Clean conduct.

Fire—Inner life converted to blessing by divine love.

Spirit—Life crowned with sweet graces.

DINEX.*

God Carries Us Along, and Lifts Us above the Changes.

Joshua xiii. 14: "Ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

Psalms xxx. 7: "Lord, by thy favor thou hast made my mountain to stand strong."

1 John ii. 17: "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

SUGGESTIVE THEMES AND TEXTS.

Themes for Pulpit Treatment.

1. The Glad Liberality of True Loyalty. ("And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing-instruments and other instruments of the oxen for wood."—3 Sam. xxiv. 23.)
2. The Secret of Perpetual Prosperity. ("Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."—1 Kings ii. 2, 3.)
3. The Divine Endowment of the Divinely Called. ("And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and he hath filled him with the spirit of God in wisdom, in understanding and in knowledge, and in all manner of workmanship."—Ex. xxxv. 30, 31.)
4. The True Basis of Enduring Confidence. ("Trust ye in the Lord forever: for in the Lord Jehovah his everlasting strength" [marg., the rock of ages].—Isa. xxvi. 4.)
5. The Transcending Purpose of the Christian Soul. ("That with all boldness as always, so now also, Christ shall be magnified in my body, whether it be by life or by death."—Phil. i. 20.)
6. The True Spirit of the Soul Seeker. ("For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."—Phil. iii. 18.)
7. The Superabundance of Divine Grace. ("For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."—Rom. v. 15.)
8. The Will for the Deed. ("For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12.)
9. The Inspiration and the End of Christian Diligence. ("Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—3 Peter iii. 14.)
10. The Majority that Masters Obwardice. ("As soon then as he had said unto them, I am he, they went backward, and fell to the ground."—John xviii. 6.)
11. The Best Preparation for a Happy Year. ("Oh, satisfy us early with thy mercy: that we may rejoice and be glad all our days."—Psalm xc. 14.)
12. A Year Worth Living in a Land Worth Living In. ("A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."—Deut. xi. 12.)
13. A Divinely Royal Year. ("Thou crownest the year with thy goodness."—Psalm lxxv. 11.)
14. Divine and Human Estimates of Time. ("For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. . . . We spend our years as a tale that is told."—Psalm xc. 4, 6.)

Texts and Themes of Recent Sermons.

1. St. Paul as an Ideal: A Baccalaureate Sermon. "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister both of those things which thou hast seen, and of those things in the which I will appear unto thee."—Acts xxvi. 16. By W. N. McVicker, D.D., Philadelphia, Pa.
2. The Power of Music. "And when they had sung an hymn, they went out unto the Mount of Olives."—Matt. xxvi. 30. By Joseph K. Dixon, D.D., Brooklyn, N. Y.
3. The Law of Business Ethics. "All things whatsoever ye would that men should do to you, do ye even so to them."—Matt. vii. 12. "Look not every man on his own things, but every man also on the things of others."—Phil. ii. 4. By Rev. A. Judson Rich, Milford, N. H.
4. The Fundamental Law. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 37-40. By G. F. Seymour, S. T. D., Bishop of Springfield, Ill.
5. The Personal Touch, or Contact with the Divine the Assurance of the World's Redemption. "And Jesus put forth his hand and touched him."—Matt. viii. 3. By Rev. C. T. Weltzel, Brooklyn, N. Y.
6. Christ the King. "When Jesus therefore perceived that they would come and take him by force to make him king, he departed again into a mountain himself alone."—John vi. 15. By William Landels, D.D., Edinburgh, Scotland.
7. The Life Indeed. "That they may lay hold on the life that is life indeed."—1 Tim. vi. 19. By Rev. W. L. Watkinson, City Temple, London, Eng.
8. The Royalty of the Son of God. "Yet have I set my king upon my holy hill of Zion."—Psalm ii. 6. By James Stalker, D.D., London, Eng.
9. Faith is Impossible. ("In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?"—Psalm xi. 1.)

New Year's Texts.

11. The Best Preparation for a Happy Year. ("Oh, satisfy us early with thy mercy: that we may rejoice and be glad all our days."—Psalm xc. 14.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM THE EXPERIENCE OF MINISTERS.

How I Prepare my Sermons.

By DAVID JAMES BURRELL, D.D.,
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I AM asked to bring something out of my personal experience which shall be helpful to younger brethren in the ministry.

"How do you prepare your sermons?" is a question frequently propounded to most clergymen who have reached the meridian of life. If I venture upon an answer here, it is not from a feeling of extraordinary fitness, but in the sincere hope of persuading some of my juniors to make more of time and energy than I have done. *Experientia docet.*

I took with me from Union Seminary in 1870 the commonly accepted views of homiletics. For ten years my sermons were constructed along those lines. I preached the Gospel, as well as I could, in the bondage of a manuscript. The sermons prepared at this time rest placidly, in three drawers, which lie open at this moment before me.

It is twelve years since I have preached one of these sermons. Why? They are orthodox, so far as I know. Much of honest work and earnest prayer was put into them. As to grammar and rhetoric, I do believe they are beyond my present facility. Every sentence is rounded and furbished. (Perhaps I might dispose of them, in the lump, to a London "Homiletical Exchange.") What ails them, then? I do not know. They are simply useless: "The reason why, I can not tell."

Ten years of apprenticeship with a parchment and the Rules of Rhetoric. This was not lost time. Probably every preacher has to blaze a way for himself through the forest. But there

came a Sunday when, as I stood before my congregation, I felt like an athlete, bound and hampered by my elaborate equipment, beating the air. That was the last.

I said, What is Preaching? And wherein does the preacher differ from an advocate? Is it not jury-pleading in highest form? The Lord Christ is my client; the congregation (twelve or twelve hundred, it matters not) is my jury; my case is, "This Jesus is the Christ"; and the business in hand is persuasion.

So I put away those precious manuscripts, the work of ten earnest, prayerful years, and there, like the mummies of the Pharaohs, they "lie in glory, every one in his own place."

A new method of sermon-preparation was the result. The putting away of the manuscript was the smallest part of it. The experience of ten years—not ten wasted years—must make its contribution to the future. Given: the Gospel, a commission, and a waiting congregation; the only question is, how to bring these people to Christ and into the closest relations with Him.

First: By way of premise, it means hard work. The man who preaches "extemporaneously" merely to save himself the trouble of chirography will fail as certainly as other sluggards do. To preach successfully without "the non-conducting parchment" requires a very considerable addition to the usual work of preparation. So, at any rate, I have found it.

Second: There must be a clear outline. A written sermon may be constructed on the essay plan; but the man who expects to face his congregation, eye to eye, must know his proposition, his progressive steps of approach, his illustrations by the way, and his conclusion. He must know all

these by heart. The first thing is to know where he is going, all the rest is to get there.

Third: There must be a perfect "line of discourse." Continuity is the straight path to conviction. No branching off into tangential or collateral lines of thought. Straight on to the Q. E. D! Let everything be put under contribution to this end. No illustrations for any purpose but illustration. No anecdotes at all; the time-limit of the sermon is too brief. It may be that we shall never face this jury again; we have a case to make; our business is to make it.

Fourth: It is wise to write. "Writing maketh an exact man." The great danger in face-to-face preaching is that one will be tempted from the straight path of his purpose. I have not preached two sermons in fifteen years without writing them out.

Fifth: it is unwise to commit to memory. The train of thought is the important matter; the consecution, the chain of argument, the progressive approach to the desired end. An attempt to memorize will certainly prevent a concentration of the speaker's mind on the matter in hand. To look into the air with absent eyes in the effort to recall a written sentence is preaching from a manuscript as really as if the manuscript were before us. What is the advantage? Let memory busy itself with the path of reason. Let every faculty be free and eager. Room, freedom, abandon is what the preacher wants when he faces souls. Let him lay aside every weight and run the race set before him.

Sixth: "By my spirit, saith the Lord." When a preacher has made his best preparation, prayerfully and laboriously, he is justified (and not otherwise) in leaving all props behind him, as he enters his pulpit, and throwing himself wholly, unreservedly, absolutely on the promised help of God. It is under such circumstances that the promise holds good: "Whatsoever shall be given you in that hour speak ye:

for it is not ye that speak, but the Holy Ghost."

Seventh: At the risk of seeming personally obtrusive I present the itinerary of one week's sermons.

On Monday (day of rest) selected themes for both sermons. Morning: "The Outside of the Platter." Evening: "The Return from Captivity."

On Tuesday (9 to 1 o'clock) prepared skeletons for both sermons. The skeletons are herewith submitted "without note or comment."

THE OUTSIDE OF THE PLATTER.

LUKE XI. 39.

Mishna. 15th of Adar.

At outset (Stony ground *).

(1) Act: "If it were done."

(2) Count the Cost.—(Three men.)

I. Form: ("St. Mary the Virgin")—q. Tyn-dall.

II. Rhapsody: q. Renan.—("The Sign of the Cross.")

III. Philosophy: q. Hood.—("Thinking.")

IV. Self-Culture: "Higher life."—(Massage.)

V. Altruism: "Adjourned."—(Doré.)

(1) Whole Man. Surrender.

(2) Entire Christ.

Truth and Duty (Blank wall).

THE RETURN FROM CAPTIVITY.

PSALM XXVI.

"Degrees." (Seventy years.)—(Zerub.)

I. What the Jews thought. Out of Gaten.

(1) Dreaming: (Peter.)

(2) Laughing: q. Scott.—q. Southey.

(3) Singing: On the street.

II. What the aliens thought. In desert.

(1) Cross. Cyrus.—("I. N. R. I.")

(2) Regeneration. (Nic.)—(Jerry McAuley).

(3) Sanctification. Hale.—(Sheridan.)

III. What More? Twelve hundred left behind.

(1) Under condition: (Chatelain.)

(2) Can Save: "Able."

(3) Through us.—N. Y.—(Sowing.)

(Nilometer.)

"Open the windows."

On Wednesday (9 to 1 o'clock) I wrote the sermon, "The Outside of the Platter," with a lead-pencil, in full.

On Thursday, the sermon, "The Return from Captivity," in the same manner.

On Friday, at 9, I read over the manuscript of "The Outside of the

* Illustrations in parenthesis.

Platter" once; and occupied the remainder of the forenoon in amending, elaborating, and finally preaching the whole thing to myself.

On Saturday "The Return from Captivity" was treated in the same way.

On Sunday morning, at 9 o'clock, I went apart with "The Outside of the Platter" for the last work. Two hours of exclusive attention and absorption. The theme must be so well in hand as to make all notes whatsoever useless, and all effort to remember unnecessary.

On Sunday evening, at 6, apart again with "The Return from Captivity." Preaching at 8. Throw away all helps but the help of the Holy Ghost, and try to preach as a living man to living men.

Finally: this means work, but it pays. No doubt there are other methods, pursued by much better men and abler preachers than myself, which produce equally good or better results; but I have been asked to speak for myself. "Personal experience" is what is called for. I give mine cheerfully, in the hope that it may offer some helpful suggestions to younger brethren feeling their way in the ministry of Christ.

SOME SERMON SUGGESTIONS.

BY JAMES MUDGE, D.D., LOWELL,
MASS.

EVERY sermon should be either a lamp, shedding light upon obscure truth, illuminating darkened minds; or a trumpet, calling up the soul from its slumbers, arousing the conscience; or a pitcher, refreshing the spirit and comforting the heart.

When truth is clearly perceived, deeply felt, and distinctly expressed, there can not fail to be a good degree of eloquence.

Preachers have been divided into three classes: those one can not listen to, those one can listen to, and those one can not help listening to. To make a thing so interesting that the hearer must pay attention, and so plain that

he must understand, whether he will or no, is a triumph indeed.

Pulpit power is unattainable without both self-possession and self-abandonment. They are not incompatible. Combined, they carry all before them. He who does not rule himself will not rule his audience. He who is not absorbed in his theme will not thrust it into the hearts of his hearers.

Oratory consists very largely in the right choice of words. Some words are magnetic, some are pictorial; some soothe, some slay; some carry great ideas, others grand emotions. "The words of the wise are as goads and as nails"—yes, as rifle-bullets and double-edged swords.

The colloquial style, rather than the rhetorical or oratorical, should be the basis on which the discourse is built. It is the most useful and the most natural, easiest for the voice and for the ear. Departures from it for a season, when the subject warrants, are always in order, but the return to it relieves and rests both speaker and hearer. Earnest, incisive, straightforward talk rarely wearies.

There is an unwise conciseness as well as a tedious diffuseness. Precision in style is good, but concision is another thing. The gold nugget must be beaten out into gold leaf. Few will be at the trouble to do it for themselves; that is what they go to church for—to have it done for them. Food too concentrated is not best suited for digestion.

It is a good thing occasionally to take a book and preach it. It must first be made one's own by honest thought, then its truths can be turned into sermon form, popularized, and applied to practical life.

Emotion must be duly proportioned to occasion. There is such a thing as working the lachrymal glands too hard. Tears should not be drawn upon to supply the lack of ideas. "What is he crying for?" asks the puzzled hearer who perceives the faucet turned on without any evident occasion. An-

swer: "Don't you see? I guess you'd cry, too, if you were up there before all these people with nothing to say."

A sermon should by no means resemble an animal with an emaciated body, scarce any teeth, and a twofold or triple tail very feebly wagging. There should above all things be a robust body of solid thought, and the tail, single, should be instinct with the most vigorous life imaginable.

The audience should be neither overestimated nor underestimated. The latter fault will lead one to be careless in preparation, the former will cripple the delivery. A good rule is: Have so high an opinion of the people that you will never appear before them without taking the utmost pains to give them something worth hearing; have so low an opinion of them, in comparison with the dignity of your calling and the importance of your message, that you will be fearless in any presence.

Think, read, write, speak, is undoubtedly the proper order. One should think much before reading on a subject, and read much before writing. But thought should, of course, go along with the reading. The main purpose in the latter is to stimulate the former.

Verbs and nouns rather than adjectives predominate in the best style of writing. Consonants rather than vowels have the main stress in the best style of speaking; they are the key to correct articulation.

That style of delivery is ideal which comes nearest to combining the advantages of all the different methods—the freedom of the extempore, the accuracy of the written, the finish of the memoriter. That only is a poor delivery which, if extempore, is slipshod; if read, is lame; if memorized, is frozen. Not one preacher in ten sufficiently considers the great importance of delivery. With the vast majority of hearers, manner is the main thing.

Great faith and great feeling—in other words, imagination and emotion, are indispensable to the great preacher. He must, in addition, be a terrible

toiler, giving himself steadily to this one thing, and laying all realms under contribution to enrich his discourses.

THE TEST OF EXPERIENCE.

BY JAMES M. LUDLOW, D.D., EAST ORANGE, N. J.

O, TASTE AND SEE THAT THE LORD IS GOOD. (Psalm xxxiv. 8).—A doubter recently said to me, "I would give the world if I could have the simple faith of my wife. But this is impossible. I have put into my crucible the arguments pro and con, and the Christian system does not come out as the result." I replied to him, "My friend, did you put into the crucible the confession you have just made, that you realize that your soul needs the Christian faith in order to its satisfaction?"

A German professor who had spent years in compiling the arguments of skepticism was suddenly converted. In reply to the question, What led you to change your mind so quickly? he stated that in all his thought on religious subjects he had never before consulted the want of his own heart for the assurance of divine grace and communion, and that from the moment when he looked at the matter from that standpoint he could have no doubt that Jesus Christ was the Son of God. In his quaint figure of speech, he had been knitting the fabric of doubt all his life, but the first feeling of personal need caught the continuous thread and unraveled it at one pull.

Dr. J. was a strong thinker and greatly disturbed my faith by his conversation on religious doctrine. He was taken ill, and as he lay facing death with undimmed faculties, he sent for me, and begged that I would forget his arguments, since he had received a better light from over the verge of life than ever came to him from merely the time horizon. Into my crucible I put his dying statement, and was no longer troubled with his previous arguments.

John Stuart Mill described his expe-

rience in the language of Hartley Coleridge, as "A grief without a pang, void dark and drear." I put that into the crucible, and with it the corrective of Sir David Brewster's saying, "I have had the light for many years, and oh, how bright it has been!"

Hobbes dying cried, "Oh, I am taking a fearful leap into the dark!" Wesley, his contemporary, in the same crisis said, "The best of it is that God is now with me."

The poet Byron, while still a young man, melodiously cursed his life for being so soon "in the sere and yellow leaf." Burns wrote:

"For guilt, for guilt my terrors are in arms;
I tremble to approach an angry God,
And justly smart beneath His sin-avenging
rod."

While the poets Newton and Addison, Cowper and Coleridge, Sigourney and Elliot praised redeeming grace.

Thomas Carlyle thus describes the doubt of Schiller: "The universe of

human thought he had now explored and enjoyed; but he seems to have found no permanent contentment in any of its provinces. Many of his later poems indicate an incessant and increasing longing for some solution of the mystery of life; at times it is a gloomy resignation to the want, and the despair of any." With this I parallel the dying exclamation of Finley: "Lord Jesus, into Thy hands I commit my spirit. I do it with full assurance. I know now that it is impossible that faith should not triumph over earth and hell."

We put all such diverse testimonies of experience into the crucible, and as we watch the testing process, the finished rhetoric, the formal logic, the shrewd doubts, the gibes and taunts of unbelief, float as scum upon the surface, while beneath glows the real gold of the soul's deepest consciousness of need and supply from out of the heart of God.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

The Times and Seasons.

THERE is every reason why the preacher of the Gospel should avail himself of the "times and seasons." The law of adaptation is a homiletical as well as a rhetorical principle. As Dr. Alexander MacLaren, of Manchester, remarked, when he gave his thrilling address on "Spiritual Dynamics" before the Free-Church assembly at the recent jubilee, "Jesus Christ and Him crucified" is a very far-reaching theme; and Dr. MacLaren used the image of "the compass, with one foot firmly thrust into the true center, and the other describing a circle which could not possibly err in its width."

And so the preacher may avail himself of the New Year season to impress truth appropriate to that special time

of the year, and which the recurrence of that season makes unusually impressive. It was one of the supreme excellencies of that genius of the pulpit, the lamented F. W. Robertson, of Brighton, that he knew how deftly to interweave a reference to the exact season or the current event, without any marring of his sermonic pattern or any violation of a high standard of taste.

None of us who have read it will ever forget that last sermon in the second series (XXII.), on Mark xiv. 41, 42. "Sleep on now and take your rest; it is enough, the hour is come; behold the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

This consummate thinker fixes our attention first on the sharp contrast and apparent contradiction: "Sleep on,

take your rest!" "Rise up, let us go!" Before such a bewildering paradox most men would have retired in mental discomfiture. But Robertson is not dismayed. In the seeming paradox he finds a proverb of life: the past irreparable; the future improvable. At every point in human life—and especially at these milestones of the New Year, where we are compelled to stop, look back, look forward, think, consider, resolve anew,—we are confronted by this double view: a retrospect, a prospect. The past is forever gone, and no repentance or resolve will recall it. It is irreparable. As to all hope of amending its errors, atoning for its sins, repairing its damages—we may as well sleep on and take our rest. But before us lies a future—unshaped, undetermined, a possible advance beyond anything attained, and in which the lessons that have been learned in the school of failure may be put to use. The future is improvable, available.

Side by side with this might be put another sermon by this splendid creator of pulpit poems. It is No. IV. in the first series. The text is Philippians iii. 13, 14: "This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Out of this text, Robertson brings another grand motto—itself a sermon in a sentence: "Christian progress by oblivion of the past." Put these two sermons and mottoes side by side, and what a field of thought opens before us! The Past forever gone and beyond reparation; but the Future ahead with its untrodden paths. Let us consign even the successes of the past to oblivion, and address all our energies to the forward steps that bring us nearer the goal and the prize.

To this pertinent outline we might add the wise maxim of Spinoza: "There is no hindrance to progress so formidable as self-conceit, and the laziness which self-conceit begets"—that is

to say, the greatest risk to our onward progress is found in our complacency with previous successes, attainments, and achievements, and the tendency to rest satisfied and intermit further effort. As the backward look at a disastrous past must not dishearten us in the improvement of the time to come, so the retrospect of a well-improved past must not lead us to relax effort or rest on our laurels. The Greek wisely set a pillar half-way along the stadium, marked *en route*!—make haste—lest just there the foremost racer should begin to congratulate himself unduly on being ahead, and so forfeit the crown.

Another helpful thought at this New Year season is that suggested by the experience of the late Dr. R. W. Dale, of Birmingham. During his long and almost fatal illness he reviewed his entire ministry, especially with regard to the neglected truths passed over by him. He carefully examined the New Testament, and marked every conspicuous teaching therein contained; then he put side by side with it his own pulpit work, and noted where he had dishonored the truth, either by leaving out altogether, or by not giving sufficient prominence to, certain phases of New Testament teaching. Then in the brief respite granted him for subsequent labor he sought to restore the due proportion of faith. What a blessing to every preacher if at this New Year he would in a like spirit of candor review his past ministry and remodel his future service!

Facts About Human Life.

The following facts about human life it is well to keep before us for reference. The statements are not absolutely accurate, as figures do not always agree, but we give the best estimates.

There are more than 8,000 languages and dialects in the world, and more than 1,000 religions. The number of men averages about equal to that of women, and the average of life is about

33 years. To 1,000 persons, only one reaches 100 years of life; to every 100, six reach the age of 65, and not more than one in 600 lives to 80. There are on the earth 1,500,000,000 inhabitants. Of these, 38,000,000 die every year, 90,000 every day, 3,600 every hour, 60 every minute, or one every second. The married are longer-lived than the single, and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor, previous to 50 years of age, than men have, but fewer afterward. The number of men capable of bearing arms is about one fourth of the population.

Savonarola's Monument.

"The entrance of thy words giveth light."—Psalm cxix. 180.

Those who have visited the great library of San Lorenzo have perhaps been shown the Bible which Savonarola studied. Its broad margin is written all over in the small, neat, careful notes which enable us to follow the diligent study of the Scriptures that in those dark, degenerate days made this monk the mighty man he was, and prepared him to be the martyr he proved for the truth's sake.

It is now four hundred years since the fires went out at that stake. His persecutors found that tho they had burned Savonarola, they could not extinguish him. In fact, they only fanned the fires of his testimony and scattered the sparks to light other fires of holy witness. The followers of the great Florentine were wont to come secretly and kiss the spot where the cruel flames had reduced all that was mortal of him to ashes. Then the reigning Duke Pietro di Medici, learning of this fact, devised a scheme to put a stop to a custom which not only annoyed him, but served to perpetuate the memory of the martyr and glorify his witness.

So he had erected on the very spot where the stake had stood a statue of

Neptune, surrounded by a circular basin, where a fountain sends up its crystal jets, to sprinkle the sea-nymphs that cluster about its brim.

Now, he thought, he had by an ingenious expedient put Savonarola's memory into a tomb of oblivion. But the very effort which the duke used to obliterate all recollections of the sacred spot and the tragedy there enacted served only to identify it, and to perpetuate Savonarola's name and fame to all generations. And, whatever doubt might have existed as to the exact locality, it is now forever fixed by a monument. Pilgrims from every land turn toward the hallowed spot, and say: "There was burned the martyr of Florence, one of God's missionary apostles, who kept up the sacred succession in the age of the apostasy."

"Who shall separate us from the love of Christ?"—Romans viii. 35-39.

Dr. Fairbairn, of Mansfield College, Oxford, brought to their feet his vast audience at the Free-Church jubilee, by declaring: "There is only one schism—that of separation in soul from the great Head of the Church."

"Abide in me and I in you."—John xv. 4.

At "Wordsworth's Seat," near Lake Windermere, I saw, what has been said to be incredible, an oak, ash and holly, all growing out of a common stock of oak, so interwoven in fibres as to be indistinguishable. What an illustration of abiding union with Christ!

"Be renewed in the spirit of your mind."—Ephes. iv. 23.

I met a young lad, a mere child of five or six years, in England, who exhibited a peculiarly beautiful and teachable temper. It was noticeable that even under rebuke, when told he must not do any certain thing, he at once cheerfully replied, "All right," and would at once note that thing as to be avoided. He is the son of a missionary

in Persia, and as his health forbids residence in the East, is living with his grandfather, who told me that he had been singularly changed in temper for a year or more, having been before that wayward and ill-natured, but manifestly, in answer to his own simple prayers, renewed in the spirit of his mind. If God can do such wonders for a little child, what a shame for us older Christians to be carrying about such offensive tempers and manners!

In an unusual storm in 1898, the wind blew from the east, with great violence, in the upper part of Scotland. As the prevailing winds are not from that quarter, the trees were not strongly rooted on that side, and awful destruction took place, hundreds of thousands of fine trees being entirely uprooted. God allows many a storm from unex-

pected quarters in order to strengthen our roots on the side where they are weak.

What a scene for a painter! A funeral is taking place in the Highlands of Scotland. It is a very dark, overcast, and gloomy day, and the day deepens the gloom as one peculiarly loved is laid to rest. Just as the coffin is lowered, a rift in the clouds suddenly exposes the sun, and the rays beam directly into the open grave. A lark, attracted by the sunbeams, suddenly sweeps into the midst of the golden pathway of light, and just above the grave slowly rises, and pours forth melody!

Psalm lxx. 15.—Lord Overtoun says this verse suggests the Living Head, the giving hand, the praying heart, and the praising lips.

NOTES BY THE WAY.

Some Critics Criticised.

THE ASSUMPTIONS ARE FALSE.

Every advance that has been made to enlarge personal freedom, which is so essential to social happiness, has been in opposition to the wishes of the holders of privileges secured and sanctioned by church-and-king-made laws. The social problems never can be solved by so-called spiritual agencies. If the solutions ever come, it will be through secular means.—*London Freethinker*.

The first sentence is a base falsehood. This man speaks especially for England, and yet even Hume, in his "History of England," acknowledges that English freedom resulted from the inspiration of John Calvin and the Church of Geneva. The second sentence is based upon the false assumption—proved false by all human history—that ignorance, and not sin, is the cause of all the evils in the world. The third rests upon the false inference, drawn from the preceding assumption, that education and social legislation,

and not regeneration, are what is needed to remove the evils.

THE THEOLOGIAN'S HEATEN.

"At a recent meeting of the National Academy of Sciences, Prof. Ira Remsen, of Johns Hopkins University, read a paper, 'The Isomeric Chlorides of Paranitroorthosulfobenzoic Acid.'"

And yet the scientists complain of the theologians for using *homocousion* and *homoiousion* and like terms, easily self-explaining to a Greek scholar! It is a comfort to be assured by the professor that this many-syllabled acid is "comparatively harmless." A shy contemporary suggests, however, that "any one handling it would do well to note the force of the adverb in this expression."

IS IT A NEW DEPARTURE.

"The Evolution of the Bible" is the subject of the talk to be given by Dr. Abbott at the central branch of the Young Men's Christian Association, 503 Fulton street, tomorrow evening. . . . All young men, whether members of the association or not, are

cordially invited to attend these Thursday evening Bible talks, which will continue until May 1 next."—*Brooklyn Daily Eagle*, Dec. 9, 1896.

Is it not remarkable that the Y. M. C. A., after their long record of strict adherence to the Bible as the Word of God, should give a winter to the teachings of one who believes that the Bible is largely made up of myths and legends?

THEY SLIPPED ON THEIR LATIN.

"We must be men of one idea," said an eloquent speaker at a recent reform conference. "Cato was a man of one idea. His watchword, constantly repeated, was, 'Delendo est Carthago, Delendo est Carthago'—'Carthage must be blotted out.' That must be our motto in dealing with this accursed thing."

That is all right; the saloon must go; but wouldn't it be better for the man who doesn't know Latin to wipe it out in plain English? If Cato had said, "Delendo est Carthago," instead of "Delenda est Carthago," Cato would probably have been wiped out instead of Carthage!

"I am not an *alumnus* of this college, but I appreciate college education."

So said a rich man who had been put forward to make a speech at a college commencement, in order to prepare the way for his making a liberal contribution to the funds of the college. He subscribed \$1,000; but \$100,000 would not have saved him from the laugh.

BUT WHAT OF SCIENCE?

"The Bible, with its horrid doctrines of law, sin, and retribution, is obsolete. I reject it. I spit upon it!"

So says the infidel. Poor fellow! Before he can get rid of these things he must puff out the universe with his blasphemous, impotent breath. For the latest science shows that the universe goes grinding on, inexorably crushing all that are drawn in by its great cog-wheels of law, transgression, destruction. The generations have heard no sadder words than those of David Friedrich Strauss when his faith in the Bible was gone and he felt himself

hopelessly entangled in the great merciless machine of the universe! The only whisper of any way of escape from the toils of law and retribution comes from the Bible which this man rejects and spits upon!

FREETHINKING AND ELECTIVE AFFINITY.

"Mr. Foote said he would rather take breakfast with the devil than a clergyman, and Mr. Watts said he wanted better society here after than that of Abraham, Isaac, and Jacob, three of the greatest rascals that ever lived."—*St. Louis Globe*.

This is part of a report in one of the secular papers of the proceedings of a recent "Congress of Freethinkers"—fit name for men who cut loose from all the principles of logic and of common sense in their so-called thinking: or "Bible-fighters," as one of the secular papers calls them. George W. Foote, editor of the London *Freethinker*, and president of the British Secular Society, and Charles Watts, vice-president of the same organization, were guests of the convention. Their utterances admirably illustrate elective affinity, and suggest the probability that in the future world each will "go to his own place," unless some all-powerful Being take him elsewhere against his will.

Echoes from the Evangelistic Platform.

The evangelist Dwight L. Moody, assisted by that singer of the Gospel, Mr. Ira D. Sankey, has been conducting meetings, morning and afternoon, on the week days, in Cooper Union, New York City, and on Sundays in Carnegie Hall. The object has been to rouse the ministers and churches, and prepare them for a general evangelistic campaign to take in the Greater New York. We give for the benefit of our readers some of Mr. Moody's homely and incisive utterances.

Here is his way of showing up certain objectors to the Bible, and it applies to very many objectors:

"A man in Montreal said that he was not satisfied with the Bible which he had, and would not be a Christian until he had a new one. His pastor said that it took 1,600 years

to make the one we had now, and there would probably not be a new edition during the lifetime of either of the two; 'but,' he added, 'before we throw away the Old Book, let us see whether you are through with it. Which is the first book, Genesis or Revelation?' The man in search of a new Bible was obliged to acknowledge that he did not know whether it was Genesis or Revelation, but he felt quite sure that the world needed a new Bible."

Here is a practical temperance lecture, applicable to multitudes who are using the power of wealth and fashion to ruin young men. It is an appeal to mothers:

"I have been told that it is the custom of some people to have punch-bowls on holidays; that Christian families think it no harm now and then in having liquor. Well, mothers, if you want to see your sons grow up drunkards, keep up your punch-bowl and your wines and your liquors. I was in England one time and was invited out to dinner. The host asked me to drink one and another of his seven kinds of liquors. I refused again and again, until finally I saw the young lady sitting next to me beginning to get confused and thick in her words, owing to the influence of liquor, and I said, 'This is no place for me,' and, asking to be excused, I went upstairs. The host was very indignant, and followed me to find out what was the matter. I finally told him, and he said, 'You're no gentleman.' Well, I don't want to be, if I have got to get drunk in order to be one. I am told that it is a custom to close up bargains with a drink. I would go against the custom. I would keep the bargain open before I would close it up that way."

His story of the way in which an elder rebuked and corrected a young minister of the cast-iron order is very suggestive:

"I used to scold more than I do now. I once heard of a young minister who in every sermon managed to say something hard to his people. One day an elder invited him home to dinner, and after dinner the elder said:

"Did you ever read the last chapter of St. John's Gospel? 'Hundreds of times! Why do you ask?' 'Would you read it to me this afternoon?' 'Why do you make this request?' 'If you will not read it to me, I will read it to you.'

"The elder read the first fourteen verses, and then came to the questions put to Peter, 'Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.' The minister looked surprised a little, for he thought that the elder had made a mistake. Then came the next question: 'Lovest thou me?' and when Peter assured the Lord that he did, the elder read, 'He saith unto him, Wallop my sheep.' By this time the minister saw the method in the elder's reading, which was varied in the third answer thus, 'Lovest thou me?—maul my sheep.'

"The sheep need feeding, and the people need feeding, also, and not scolding."

His forcible presentation of regeneration, as something more than and very different from forming a new resolution or "turning over a new leaf," is emphasized by his own experience, and especially needed in a day when moral reformation is so apt to be mistaken for the "new birth":

"It is not the turning over of a new leaf. It is not the making of a resolution. How many good resolutions have been made in this audience since this meeting began? More than a horse could cart away. How many of them have been kept? Why, my friends, I once went so far as to make a resolution written in my own blood, and broke it. I tell you it is impossible to resolve yourself into heaven. Man-made promises amount to nothing. You must be regenerated—there must be a new birth—and the only way you can be born again is to get the power. You must get the power first. Without it you are helpless. People try to work up their feelings, and to regenerate themselves by the energy of the flesh. It can not be done. The divine force must be in the human heart to enable it to resolve."

ILLUSTRATIONS AND SIMILES.

RISKS OF KINDLINESS.—Kindly impulses are good, but they need cool heads to direct them, or they do more harm than good. It is useless to set lame men to work an estate, even if they get a gift of it. And it is wise not to put untried ones in positions where they may plot against their benefactor. Mercifulness does not mean rash trust in its objects. They will often have to be watched very closely to keep them from going wrong.

How many most charitable impulses have been so unwisely worked out that they have injured their objects and disappointed their subjects! We may note, too, in David's kindliness, that it was prompt to make sacrifice, if, as is probable, he had become owner of the estate. The pattern of all mercy, who is God, has not loved us with a life which cost Him nothing. Sacrifice is the life-blood of service.—*Alexander McLaren.*

EXEGETICAL AND EXPOSITORY SECTION.

THE BIBLE AS LITERATURE: A REVIEW OF DR. LYMAN AB- BOTT'S LECTURE.

By PROF. WILLIAM HENRY GREEN,
D.D., LL.D., THEOLOGICAL SEMI-
NARY, PRINCETON, N. J.

[For Dr. Abbott's Lecture, see p. 39 of this number of *THE REVIEW*. Dr. Green is acknowledged the world over to be one of the foremost of living Biblical scholars. He was chairman of the Old Testament Section of the American Revision Committee. On the completion in 1896 of his fiftieth year as an instructor in Hebrew and Old Testament Literature in Princeton Theological Seminary, the leading institutions and scholars of the world united in the jubilee celebration at Princeton. Our readers will find in his two works, "The Higher Criticism and the Pentateuch," and "The Unity of the Book of Genesis," published by Charles Scribner's Sons — noticed in *THE HOMILETIC REVIEW* for January, 1896 — what has been pronounced by competent critics to be the ablest presentation of this subject ever made.]

THE editors of *THE HOMILETIC REVIEW* have sent me a copy of a lecture lately delivered in Plymouth Church by Rev. Dr. Lyman Abbott, in which he maintains that the narratives of Genesis are not reliable history, but legends embodying religious truths. And I have been asked to express my opinion regarding it.

Let me premise that I have a warm personal regard for Dr. Abbott, that I admire his high intellectual ability, the earnestness of his Christian life and character, the elevated tone of much that he has spoken and written on moral and religious subjects, and the warmth of his zeal in the practical application of Christianity for the uplifting of men individually and socially and for the bringing of all mankind into communion and fellowship with God. His declared purpose in this lecture and in the series of which it is a part is to open up to his hearers a new view of the Bible, which shall give them "a more intelligent and deeper reverence" for it. He aims to "clear away the obstacles which

an erroneous reverence has put around the reading" of the Bible, and thus "bring its significance and its beauty out more clearly." I do not for a moment question the sincerity and the conscientiousness with which this attempt is made. But I regret more than I can say that in so doing Dr. Abbott has thrown his great influence in favor of views which seem to me so erroneous, and so slenderly supported, and which are likely to prove so deleterious to those who are unable to accept, perhaps even to understand, Dr. Abbott's philosophy.

The conclusions of the lecture are based upon what is known as the Document Hypothesis concerning the Pentateuch, viz.: that the five books commonly attributed to Moses were not written by him, nor by any one man. They are held to be a compilation from two or more different writings or documents, which were themselves produced several centuries after the age of Moses. In making up the Pentateuch the compiler is supposed to have taken one paragraph or section from one document, the next from another, and so on; and the modern critic can by certain literary criteria determine from which document each paragraph or section was taken. The paragraphs that were drawn from the same document can thus be singled out and put together, and the several documents, which it is claimed were the original sources of the Pentateuch, be measurably reproduced.

It is worth noting at the outset that the most distinguished advocates of this hypothesis from the beginning, and those by whom it has been mainly elaborated in its successive forms, have been avowedly unbelievers in supernatural religion, to whom the Bible was Hebrew literature and nothing more, and to whom the religion of the Bible was, as Kuenen expresses it, like "Buddhism or Islam," one of the "many

manifestations of the religious spirit of mankind," "one of the principal religions, nothing less, but also nothing more." Approaching the subject from this point of view, instead of that impartial state of mind which Dr. Abbott advocates as the true literary method, they came to the Bible with a decided bias against the unique claims which it makes for itself, and with a fixed persuasion that miracles and prophecy and immediate divine revelation are philosophically impossible. Accordingly the whole scheme which they have wrought out is built upon and pervaded by assumptions which have no other basis than these philosophical presuppositions. Both in shaping their so-called documents and in fixing upon their supposed date, these antecedent assumptions are determining factors. The history is throughout treated as untrustworthy, prophecies declared to have been only uttered after the event, miracles to have been first recorded ages after their performance, and it is confidently affirmed that professed immediate revelations from God could never have taken place. The document hypothesis has been carefully shaped into correspondence with these fundamental dicta. It is surely a most hazardous experiment, upon which evangelical men in these recent years have ventured, when they accept a ready-made critical scheme which is infected through and through with anti-supernaturalistic assumptions, and expect to escape contamination from the virus which breathes from it in every part.

If any real discovery is made respecting the Bible or anything else by those who are inimical to revealed religion, we are ready to welcome and accept it irrespective of the source from which it comes. But we must be excused if we are disposed to look somewhat narrowly at the evidence of professed discoveries, which tend to unsettle the old foundations and to shake confidence in that for which we have the most convincing evidence. If the astronomer would not discard the Copernican system of the

universe, nor the physicist renounce the law of gravitation, shall the Christian surrender his faith in the Bible as the word of God, which is confirmed to him by numerous indubitable proofs, for every glittering speculation that would discredit and supplant it?

Nor is it easy to see how the Christian can take that attitude of indifference toward the Bible which Dr. Abbott commends to him who would enter upon its literary study, with no prepossession in favor of miracles or against them, and none in favor of divine revelation or against. He does not take up the Bible as a book about which he is entirely ignorant. Why should he, or how can he, divest himself of all that he has learned by previous acquaintance with it? Some things are settled in religion, as well as in the affairs of ordinary life. If one receive a communication from an intimate friend, it is not necessary to nor even consistent with a correct understanding of it, that he should suddenly forget all that he knows of him from whom it came, and regard it as coming from a perfect stranger. If he has given his heart to the crucified and risen Savior, and has intelligently suspended his hope of everlasting life on the resurrection of Jesus Christ from the dead, his mind can not be in equipoise as to the possibility and reality of a miracle. If he has loyally submitted himself to Jesus as the incarnate Son of God, he can not forget this when he comes to study His precepts and example, His wonderful life and His wonderful death. To approach the detailed study of the Scriptures with impressions as to their character and contents from the preliminary knowledge that we possess of them, is not to place one's self under undue prejudice, unfavorable to candor and an honest judgment, but to prepare the way for a better and more intelligent appreciation. To whatever extent previous impressions are correct, they will be confirmed by further study. If they have been inadequate, imperfect, or wrong, they will be corrected.

Dr. Abbott proposes to guide and assist his auditors in the literary study of the Old Testament by offering himself as their teacher. The benefits derived from a wise, judicious, and thoroughly competent teacher are incalculable. If this be so, what an incomparable advantage it is in the study of the Old Testament to be taught by the Great Teacher, who spake as never man spake, in whom dwelt all the fulness of the Godhead bodily, and who was both in His person and in His instructions the revealer of God to men. It is observable that He never warns any of His hearers to distrust the absolute truthfulness of Scripture; He never tells them that they will have a more intelligent appreciation of the Bible, or reverence it more truly, by discovering in it legends and contradictions and inconsistencies; He speaks in particular of the narratives of the creation and flood as recording actual verities; and He attributes to the entire Old Testament the authority due to the word of God.

According to the document hypothesis, the second chapter of Genesis contains a second account of the creation, differing from that in the first chapter, and by a different writer. Dr. Abbott accepts this view, and says: "Two accounts of the creation are there perfectly apparent. It is difficult for one not to see them—at least it seems so to me." My difficulty, I must confess, is just the opposite. I do not see how Gen. ii. can be regarded as a second account of the creation. It says nothing of the formation of the heavens and the earth, or of the dry land and the mass of vegetation which covers it, or of the seas and the creatures with which they are filled, or of the firmament and the sun, moon, and stars. The creation of the universe is not described, but assumed (ii. 4), and the writer proceeds to speak more in detail of the primitive state of man.

The creation of man in God's image had been stated in i. 26, etc., as the last and crowning act in the formation of

the world and the production of the various forms of life introduced into it. The blessing of fruitfulness, of the mastery of the earth, and of dominion over all inferior creatures is pronounced upon him. But a more particular mention of the details of man's primitive condition would have been incongruous in a chapter which is treating of the creation of the world as a whole, and in which, accordingly, all is upon a universal scale. All that relates to man as an individual, as distinguished from that which concerns the human species here spoken of along with other species of animated beings, is therefore reserved for chap. ii., as preliminary to the history of the first human pair, and especially necessary to a correct understanding of the narrative of the fall in chap. iii.

That the writer had this dreadful catastrophe in mind in penning chap. i. is apparent from the repetition after each creative act, "and God saw that it was good"; and the yet more emphatic statement at the close, "and God saw everything that he had made, and behold it was very good." All was good as it proceeded from the Creator's hands, but it did not continue so; and he goes on to explain how this melancholy change was brought about. It was due to the sin of man. To make the narrative of the fall intelligible, it was essential that the reader should be made acquainted with those individual details which, for the reason already given, could not be spoken of in the first chapter. This is done in chap. ii. As chap. ii. is designedly supplementary to chap. i., it does not repeat what had already been said of the human race being made in God's image, and destined to overspread the earth, and subdue it and rule over all that it contained. It limits itself to the origin of the first human pair, and that primeval state from which they fell by their transgression. It tells, verse 7, that the body of the first man was formed of the dust of the ground, and was animated by the breath of life from God.

Himself. This was needed to explain the possible immortality, which he alone of all terrestrial creatures might have attained, if he had preserved his integrity; and also the sentence pronounced upon him after the fall, iii. 19, "dust thou art, and unto dust thou shalt return." Next it tells, verses 8-17, of the garden of Eden, with its tree of life and its tree of knowledge of good and evil, which was the scene of the temptation and fall. To know evil by transgressing against God is surely not "a desirable knowledge," and it is not strange that "God forbids it." Lastly it tells, verses 18-25, that no help meet for man could be found among the inferior animals, but that woman was formed from a rib taken from the side of man, and so most intimately united to him as bone of his bone and flesh of his flesh, a companion the precise counterpart of himself. The actors in the transgression and fall, Adam and Eve, its scene, the garden of Eden, and the constituents of man's nature, with its possibilities of life and death, have thus been set before the reader; so that now the way is prepared for the account of the fall, and how it was brought about. Accordingly this follows in chap. iii. If the contents of chap. ii. be considered in its relation to what precedes and what follows, there is no reason, so far as I can see, why all should not be regarded as one continuous narrative by the same author, who passes on regularly, step by step, through the successive stages of the history which he is recording.

The only pretexts for division that have any apparent plausibility are found, not in the drift and substance of the narrative, but in certain features of its literary form, and in alleged discrepancies of statement, which are capable of ready explanation, and require no assumption of a diversity of writers. In i. 1-ii. 8 the Most High is constantly called God (Heb. : Elohim); but in ii. 4-iii. 24 He is called LORD God (Heb. : Jehovah Elohim), and in chap. iv. LORD (Heb. : Jehovah). From this

it has been inferred that these are by two separate writers, one of whom is in the habit of using the divine name Elohim, while the other makes use of the divine name Jehovah. The former of these hypothetical personages is accordingly denominated the Elohist, and the latter the Jehovist. But this assumption is altogether unnecessary. The alternation of these divine names, both here and elsewhere throughout the Pentateuch, is to be accounted for, not by a diversity of writers, but by a difference in the signification and usage of the names themselves. God made Himself known to the chosen race as Jehovah, the God of revelation and of grace. Elohim is the general term for God in His relation to the world at large and to all mankind. Hence in describing the creation of the world, i. 1-ii. 8, Elohim is the name proper to be used. In ii. 4-chap. iv., Jehovah is appropriate because the theme is the establishment of God's kingdom among men, as shown first in the primeval estate of man, then in the promise of redemption after the fall, and His dealings with Cain until he went out from the presence of the LORD, the seat of God's revelation. After this God was Jehovah to him no longer any more than to the tempter, iii. 1-5, to whom Cain had now completely surrendered himself. The different diction of chaps. i. and ii. is due, not to diversity of authorship, but to a difference in the subject treated and in the thought to be expressed, as can be clearly shown.

The discrepancies alleged are no discrepancies at all. It is affirmed that the order of creation as described in the two chapters differs materially; that in chap. i. man was made after the vegetable creation and the lower animals, whereas in chap. ii. he was made before them. But this is a mistake. Chap. ii. says nothing of the general vegetation of the globe, but only of the production of trees in the garden of Eden. Moreover, chap. ii. pursues the order of thought, not of time, as chap. i. The subject is man's

primitive condition; this leads to the mention, first, of the constitution of his nature, then of his dwelling-place, then of his companion. This last topic suggests the inferiority of the various species of animals, and their unfitness to be the companion of man. In order to impress this upon his consciousness, verse 19, "out of the ground the LORD God formed every beast of the field and every fowl of the air, and brought them to Adam." Such distinguished scholars as Dr. Delitzsch and Dr. Dillmann freely admit that the form of the expression in Hebrew does not require us to suppose that the writer intended to say that the birds and the beasts were not formed until all had taken place that is before spoken of in the chapter. They are now introduced for the first time because there was no occasion to allude to them before. God made them and brought them to Adam. But they were certainly not made in pursuance of the divine purpose to provide a help meet for Adam, verse 18; for this they were entirely unsuitable. When they were made, whether now or long before, was of no consequence to the writer's immediate purpose; and he says nothing about it. To insist that the order of narration must in all cases be the order of time is plainly absurd in very many passages. And it can not be insisted upon here. And if not, there is no semblance of an inconsistency with the statements of chap. i. And then there is no reason whatever for assuming that chap. ii. was written by any other than the author of chap. i.

It is said that "the first chapter is not a scientific geologic account of the creation of the world." It does not profess to be a lesson in geologic science. It does offer itself as a true account. And it is sufficient here to say that some of the ablest geologists who have ever lived have found it correspond in the most marvelous manner with the discoveries of modern science in their general outlines. To have included all minute details would have unfitted the chapter for its purpose.

It is said that "it is poetry." Some of the ablest Hebrew scholars have failed to discover this. But be it so; a poetic form is not inconsistent with truthfulness. I do not find in the sacred record that in the temptation of Eve "a serpent comes in . . . erect." This inference has sometimes been drawn from the curse pronounced upon the serpent in iii. 14, but it is by no means a necessary one. After the expulsion from paradise it is said "suddenly here are cities everywhere." Only one city is spoken of by the sacred writer, built by Cain in the land of his banishment. And this is not strange, when it is remembered that the Hebrew word for "city" is applicable to a nomadic encampment, Num. xiii. 19, and even to a watch-tower, 2 Kings xvii. 9. There is no more mystery about Cain's wife than the wives of other sons of Adam. If all mankind was descended from a single pair, the sons of the first man must have married their sisters. And there is no great mystery in the inventions attributed to the three sons of Lamech. The descendants of Cain were a race of nomads. It is a mistake to say that "agriculture" was one of their arts. One was the care of cattle on a large scale, which involved roving about to find pasture. With this was naturally associated music as a pastime in the herdsman's idle hours; also the use of metals for weapons as a defense against wild beasts. These all grow out of the needs of the situation.

The history of Joseph is as interesting and remarkable as it is represented to be; but this does not militate against its truth. It is a well-known fact that truth is often stranger than fiction.

When it is said that there are "two accounts of the deluge" "woven together in our English Bible into one," this is to mistake a mere product of learned ingenuity for actual sources from which the narrative in Genesis was compiled. The bare fact that two accounts can be constructed out of the Scripture narrative is no proof that the former ever existed separately, and that

the latter was formed by combining them. Other narratives, which are unquestionably the work of a single writer, may be similarly divided. I have often illustrated this by the parable of the prodigal son, which is readily divisible into two complete and continuous narratives, that may be denominated A and B. A's account is as follows—the words are those of the Revised Version:

"A certain man had two sons; and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And not many days after the younger son gathered all together, and there he wasted his substance with riotous living; and he began to be in want. And no man gave unto him. And he arose, and came to his father; and he ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; for this my son was dead and is alive again. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he was angry and would not go in; and his father came out and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends. But when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad, for this thy brother was dead and is alive again."

B's account is as follows:

"A certain man had two sons; and he divided unto them his living. And (one of them) took his journey into a far country. And when he had spent all, there arose a mighty famine in that country. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be

called thy son; make me as one of thy hired servants. But while he was yet a great way off, his father saw him, and was moved with compassion; and (said): Bring the fatted calf, and kill it, and let us eat and make merry; he was lost and is found. (And the other son) heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound; and he was lost and is found."

If this does not prove that the parable is made up of two accounts put together, neither can a similar conclusion be drawn from the two parts into which the narrative of the deluge can be separated. Moreover, there are serious breaks in the so-called Jahvist account; and that measure of continuity which it does possess is only made out by sundering clauses and verses from their connection, to which it can be shown that they properly belong. And the contradictions, which the critics profess to discover, between the Elohist and the Jahvist accounts make it evident that they are not the sources from which the Scripture account has been drawn, but are simply fragments of that narrative. The Scripture history is continuous, clear, and consistent, such as could not be produced by putting together mutually inconsistent narratives. But, on the other hand, rending asunder a consistent narrative, and separating statements from their proper connection, may easily produce the appearance of discord.

The occurrence of the two divine names in the narrative is not traceable to the usage of different writers, but arises out of the peculiar signification of each. Elohim, the God of creation, destroys the work of His own hands because of the perversion of His creatures from the end for which they were made; at the same time He makes provision for the preservation of the various species of animals which He has brought into being. Jehovah, the God of revelation and redemption, puts an end to the downward progress of wickedness, which threatens to thwart His

scheme of grace; but He watches over the safety of pious Noah and his family, and accepts his worship. The divine names are used throughout in accordance with their proper meaning and their ordinary usage.

The legendary character of the Babylonish story of the deluge is obvious on its face; it is simply a distorted account of that great catastrophe, the true history of which is given in the Bible.

The number of competent scholars who believe in and defend the Mosaic authorship of the Pentateuch is not so restricted as is sometimes represented. Professor Sayce of England and Professor Hommel* of Munich have both been brought by their archeological re-

searches to distrust and to reject the conclusions of the divisive critics. Dr. Zahn of Stuttgart, Rupprecht of Bavaria, and Hoedemaker of Amsterdam have written ably on the conservative side; so have Sime and Cave of Great Britain, and the fourteen contributors to *Lex Mosaiica*, who are men of ability and note. And in this country Professors Mead, Vos, Zenos, Schmauk, Beattie, Witherspoon, Osgood, MacPheeters, MacDill, and White have published their views on the subject; not to speak of the much greater number of professors in American institutions, who hold and teach the same views, tho they may not have published books on the subject.

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, DD., LL.D.

THE THIRD GOSPEL.

In the paper in the November number of *THE REVIEW*, the subjects of the origin, aim, and relations of the Four Gospels were treated in general, and a more detailed account given of Matthew, the Gospel for the Jew. In the December number a special view was given of Mark, the Gospel for the Roman. The *Third Gospel* will be considered in the present paper.

Luke—The Gospel for the Greek.

The Origin of the Gospel.—Luke himself, in the opening verses of his Gospel,

* In *The Expository Times* for December, 1896, just received, I notice that Professor Driver says, on p. 143:

"Professor Hommel's standpoint, it ought to be clearly understood, differs materially from that of Professor Sayce. Professor Hommel is a critic; he has expressly stated that he agrees with Wellhausen's analysis of the Pentateuch."

Professor Hommel writes to me that Dr. Driver's citation from him in *The Expository Times* is from a publication issued several years ago, and that he no longer holds the views attributed to him. He adds: "The more I investigate Semitic antiquity, the more I am impressed by the utter baselessness of the view of Wellhausen."

makes his own plain statement of the facts that lie on the surface; which, in the Revised Version, is as follows: *

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things [rather, *having traced down everything*] from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

[It appears from this that the third Gospel was immediately addressed to the same Theophilus to whom the Acts of the Apostles was addressed (Acts i. 1). Who this Theophilus (*Lover of God*) was can only be conjectured. Some have supposed it to represent only Christians in general; others, that he was some honored Greek with whom Luke was intimately associated. The majority, however, have held that, whoever he may have been, he is to be considered as the representative of a large class to whom the Gospel had been preached and with whom Luke, under the influence of the Holy Spirit, desired to leave it as a permanent treasure. The opening verses emphasize the thoroughly historical and critical spirit of the author,

* Luke i. 1-4.

as well as his aim at logical sequence and coherence and literary unity.

Nothing in all this contradicts in any way the facts that are to be drawn from various early witnesses regarding the historical origin and aim of the Gospel according to Luke.]

Irenæus, who flourished in Asia Minor in the second century, and who was the most celebrated in that school of teachers that may be traced back to the labors of the Apostle John, is a most competent and credible witness on this point. He was the pupil of Polycarp, and received from him the facts concerning our Lord and His Apostles as Polycarp had received them from the lips of the Apostle John. In connection with his statement regarding the origin of the first and second Gospels, *Irenæus* makes the following declarations:

"Luke, the companion of Paul, put down in a book the Gospel preached by him [Paul]."

"Luke, who always preached in company with Paul, and is called by him 'the beloved physician,' and with him performed the work of an Evangelist, and who was intrusted to hand down to us a Gospel, learned nothing different from him [Paul]."

Eusebius confirms this testimony. *Origen*, who flourished in the first half of the third century, affirms, as the conclusion of his wide acquaintance with the best tradition and history, that "the Gospel according to Luke was written for the sake of those Greeks who turned to the faith, and that it was also commended by Paul." *Gregory Nazianzen*, bishop of Constantinople in the fourth century, affirms for the edification of the Church that "Luke, the companion of Paul, that great servant of Christ, wrote the wonderful works [in his Gospel] in Greece"; and, also, "for the Greeks." *Jerome*, the most learned of the Latin Church Fathers, in his prologue to his commentary on the Gospel of Matthew, says, in connection with his statement of the origin of the other Gospels:

"The third is that of Luke, the physician, a native of Antioch, in Syria (whose praise is in the Gospel); who was also himself a disciple of the Apostle Paul; and who produced his work in the regions of Achaia and Boeotia, repeating some things more amply,

and, as he confesses in his preface, describing what he had heard rather than what he had seen."

The *pertinent facts*, gathered from these witnesses, are, that Luke wrote the Gospel that bears his name; that it was substantially the truth that he and Paul had proclaimed to the Greek world; that it was produced among Greek peoples; that while it was formally addressed to Theophilus it was addressed to him as representing the Greeks; and that it was suited and intended to commend Jesus to them, and to the world so far as represented by them, as the Savior they needed.

The Key to Luke's Gospel.—If the Third Gospel originated in connection with the preaching of Luke and Paul to Greek hearers, then *the Character and Needs of the Greek must furnish its Key.*

The Greek was distinguished from the other great historic races by certain clearly marked characteristics, that need to be well noted.

He was the representative of reason and of intellectual and esthetic culture in the ancient world.

The Greek looked upon himself as having the special mission of perfecting man. The failure resulting from his efforts could not have been more complete.*

The Greek from the human side represented *the universal man*; was in widest sympathy with the human race.

The Gospel could not, rationally speaking, have reached and saved the Greek race without taking into account the Greek nature.

Luke and Paul.—The Holy Ghost selected *the two men best fitted of all men in that age* to give permanent form to the Gospel that should be suited to commend Jesus, the perfect, divine man, as the Savior, to the Greek world-man and to humanity as represented by him. Those two men were *Luke and Paul*.

Four things made *Luke* the proper instrument for giving shape to this Gospel. First, he was doubtless of Greek origin and nature, and so in pro-

* See F. W. Robertson, "Sermons."

foundest sympathy with the race. Secondly, he was born at Antioch in Syria, the Oriental center of Greek learning, the capital of Gentile Christendom as Jerusalem was of Jewish Christendom; and the point of departure for Western missions. Thirdly, his was the highest and finest of Greek culture, his profession, in that age, requiring it. Fourthly, his missionary experience was an equally essential part of the preparation of this Evangelist.

Paul was equally fitted to act his part in giving the Gospel to the Greek and Gentile world. His was the soul of the Greek and world-Apostle,—unquestionably one of the greatest of the ages. His was the culture requisite, combining all that the three great civilizations of that age—Hebrew, Greek, and Roman—could give him. His was the light that was needed,—he lived at the point where the light of heathenism, Judaism, and Christianity converged to one common focus. His was the experience necessary,—that of the greatest sinner of the ages saved by the greatest grace of the ages, and so having all the powers and resources of his great soul and culture brought into absolute subordination to Christ the Savior as his Lord.

The Plan of the Third Gospel.—The Plan shows its Greek aim. It consists of three Principal Parts—presenting the successive stages of the work of Jesus as the divine man for the redemption of all mankind—with appropriate Introduction and Conclusion.

INTRODUCTION.—*The Advent of the Divine Man.* The Evangelist exhibits the Origin, Development, and Preparation of Jesus as the Perfect Man, for His work of Savior of Mankind.—Ch. i. 1-iv. 18.

Prologue. The literary aim.—Ch. i. 1-4.

I. Jesus, the Perfect Man, in His origin, birth, and manifestation to men.—Ch. i. 5-ii. 20.

II. Jesus, the Perfect Man, in the development of His human nature under law, divine and human.—Ch. ii. 21-53.

III. Jesus, the Perfect Man, in His special preparation for His work as Savior of the world.—Ch. iii. iv. 12.

PART FIRST.—*The Work of the Divine Man for the Jewish World.* The Evangelist exhibits Jesus as the fully developed Divine Man, in His work of Divine Power for Israel, and in His laying the foundations of the Kingdom of God.—Ch. iv. 14-ix. 50.

I. He presents the Work of Divine Power in connection with the teaching in the synagogues of Galilee, resulting in the rejection of Jesus.—iv. 14-vi. 11.

II. He presents, in connection with the Work of Divine Mercy and Power, the teachings of Jesus concerning the constitution and development of the Kingdom of God.—Ch. vi. 12-ix. 50.

PART SECOND.—*The Work of the Divine Man for the Gentile World.* The Evangelist exhibits Jesus as the Divine and Universal Man, in His Gracious Work for the Gentile World, chiefly in heathen Peræa and on His last journey to Jerusalem.—Ch. ix. 51-xviii. 80.

I. He records the beginning of the Last Journey and the sending out of the Gospel to the Gentiles by the Seventy.—Ch. ix. 51-xi. 18.

II. He records the portrayal, judgment, and condemnation by Jesus of the Religious World of that age.—Ch. xi. 14-xiii. 21.

III. He records the teachings concerning the Number of the Saved, showing that the grace of salvation is universal to sinners.—Ch. xiii. 22-xv. 32.

IV. He records the teachings concerning the Life in the Kingdom of God.—Ch. xvi. 1-xviii. 80.

PART THIRD.—*The Sacrifice of the Divine Man for All Mankind.* The Evangelist exhibits Jesus as the Divine Man, voluntarily Suffering and Dying for All the Lost World.—Ch. xviii. 81-xxiii. 49.

I. He presents the Preparation for the Sacrifice.—Ch. xviii. 81-xxii. 88.

II. He presents Jesus, the Compassionate Divine Man, voluntarily yielding Himself up to His enemies and to the Sacrificial Death of the Cross.—Ch. xxii. 29-xxiii. 49.

CONCLUSION.—*The Divine Man, Savior of All Nations.* The Evangelist exhibits Jesus in His Triumph over Death, as the Universal Savior.—Ch. xxiii. 50-xxiv. 53.

I. In His Burial by a just man, and in His rest in the grave of humanity.—Ch. xxiii. 50-56.

II. In His Resurrection, in fulfillment of His own prediction concerning Himself as the Son of Man.—Ch. xxiv. 1-12.

III. In manifesting Himself as risen to His Disciples, in teaching them that His Death is part of the one great plan of God, in sending them to preach repentance and remission of sins in His name among All Nations beginning at Jerusalem, and in His parting Blessing and Ascension.—Ch. xxiv. 13-53.

The Central Idea Greek.—Regarded in its external aspect and form, the Third Gospel is peculiarly adapted to the Greek mind. As stated in the opening verses, it is the presentation of *an accurate history, critical and scientific, of Jesus of Nazareth*. This was the literary aim, for the Greek—the literary man.

[As clearly as Matthew for the Jew perpetually compares the person of Jesus with the prophecies concerning the Messiah, and as Mark for the Roman exhibits the mighty deeds of the conqueror of the world for the Roman, so clearly does Luke appear as the historian, preparing for the accurate and philosophic Greek a continuous and chronological account of the life of Jesus, drawn from duly authenticated sources. Everywhere appears the greatest definiteness in dates and events and the most thoroughgoing knowledge of the historical environment, physical, political, social, moral, and religious. Probably no other books of antiquity contain so many varied and wide-reaching references to the institutions, customs, geography, and history of their times, as do the two books written by Luke, in a time when the innumerable changes rendered accuracy almost impossible; and yet the most critical and hostile scrutiny has only served to demonstrate their correctness beyond all other histories even in every minutest detail.

Da Costa has called attention to the fact that the historical formula, *there was, or it happened that*, with which Luke opens the narrative of his Gospel (ch. i. 5), occurs in his two writings more than sixty times. The Third Gospel does not, like Matthew's, "content itself with a short notice of our Lord's conception and birth. It carries events further back in their sublime continuity; it leads us to the first beginnings, and, as it were, to the very dawn of our Lord's coming in the flesh; it commences with various details relating to the annunciation, the conception, and the birth, not only of Our Lord Himself, but also of His forerunner, the Baptist (Luke i.)."]

Still better fitted than the form is the material, to suit the esthetic Greek. It is not made up of dry, dead facts. It combined poetry and song with the profound wisdom of the parable and

the rapt inspiration of eloquent discourse; it unfolded the beauty of this world, in which the Greek revelled, and the glories of the heavenly world, of which he had scarcely dreamed; it flashed upon his mind and imagination new conceptions of man, the universe, and the Deity, that tasked these powers to the utmost. In short, the Gospel combined in itself everything that could attract and absorb the true Greek soul.

Regarded in its internal aspect and aim, the organic idea of the Third Gospel is that *Jesus is the perfect, divine man, the Saviour of the World*.

[As Westcott has said:

"In the other Gospels we find our King, our Lord, our God; but in St. Luke we see the image of our great High Priest, made perfect through suffering, tempted in all points as we are, but without sin,—so that each trait of human feeling and natural love helps us to complete the outline and confirms its usefulness." *

The Evangelist seizes upon the humanity of Jesus as the idea most attractive to the Greek, and exhibits Jesus as attaining to that perfect manhood to which the Greek had aspired, but which he had failed to reach. To the Greek, the universal man, he presents the universal grace of God, foreshadowed in the song of the angels of the annunciation (ch. ii. 10-14), as exhibited in those wonderful parables that are peculiar to Luke and in that record of the preaching to the Gentile world that constitutes Part Second of Luke's Gospel. At the same time, the Evangelist so presents man's origin, duty, and destiny, and God's character and works, as to correct the erroneous Greek notions on these points and to unveil to him the invisible and future worlds.

All this will appear with the utmost clearness from the study of the Gospel in connection with these brief hints and with the *Plan of the Gospel*, already outlined. The array of details is so vast that barely hints can be offered here.†]

The Omissions of the Third Gospel.—A careful examination will reveal the fact that Luke omits so much of the facts and teachings of the other Gospels as are not suited to his Greek aim.

* See "Introduction to the Study of the Gospels," p. 371.

† For a somewhat extended unfolding of these and other features of the Gospel, see the writer's "Key to the Gospels; or, Why Four Gospels?"

The distinctively Jewish, Roman, and Christian portions of the general mass of Gospel material Luke passes over. Matthew's comparison of the historic Jesus with the prophetic Messiah, so essential for the Jew; Mark's picture of the wonderful and universal conflict and conquest of the Son of God, so necessary for the Roman; and John's presentation of the supernatural and divine, in connection with Jesus as the Light and Life, so suited to the Christian in sympathy with heaven,—Luke passes over as yet almost meaningless to the Greek, who had dwelt for ages only in the natural and human, and who was to be transformed from the worldly and godless man into the godly.

[A study of this subject in any harmony will show that Luke omits the distinctively Jewish narratives and teachings of the First Gospel; all the numerous discourses in Matthew especially condemnatory of the Jews; all the parables aimed directly at the Jews, etc. It will show that he omits those vivid details and scenic representations that come from the eye-witness and transform Mark's narrative, and substitutes for them the soberer historic forms. It will show likewise that he omits practically almost all the essentially spiritual and Christian material that John uses, the Greek as a "natural man" being least in sympathy with the true Christian spirit.]

Additions to the Third Gospel.—Regarding the Third Gospel as made up of one hundred parts, fifty-nine of these are peculiar to itself, and only forty-one common to it with one or more of the other Gospels. Even if the facts given by Luke had been substantially identical with those of Matthew and Mark, the view he gives of Jesus of Nazareth, while in real harmony with that of the other Synoptists, would yet have differed from them as greatly as Plato's delineation of Socrates differs from that of Xenophon. But the fifty-nine parts of his Gospel material peculiar to Luke may all be shown to have been added strictly in accordance with his Greek aim.

Two extensive portions of Luke's Gospel are almost entirely his own: the Introduction and Part Second.

[Luke's Introduction is exactly suited to the Greek. After a clear and concise statement of the literary aim, the Evangelist proceeds at once to present the development of the veritable humanity of our Lord in its every stage, beginning from the counsels of God and ending with the completed manhood of the Son of God, the Savior of the world. Luke alone opens the invisible and spiritual world to the this-worldly Greek, and shows its intense interest in the coming Son of Man. For the Greek, who believed his race autochthonous, Luke in his genealogy—so strikingly in contrast with that of Matthew—traces the natural descent of Jesus back through Mary to God: "Seth, which was the son of Adam, which was the son of God" (ch. iii. 38).

Part Second (ch. ix. 51-xviii. 30)—almost entirely peculiar to Luke and constituting two-thirds of the heart of the Gospel—falls in perfectly with the Greek design of the Gospel. It is the record—and the only record—of the gracious work of Jesus for the Gentile world represented by the Greek. The rejected messengers of mercy to the Samaritans, and the mission of the Seventy to the Gentiles; the sinfulness of the apostate religious world of that age in contrast with the true faith in the Kingdom of God; the universal reach of the offer of salvation as set forth in the most wonderful of all the parables; as well as all the other features of the Persian ministry, were precisely adapted to meet the needs of the Greek world.

The many other and shorter additions, if examined with the aid of a Gospel Harmony, will be seen to bear the same marks.]

There is only space to direct the attention to certain other characteristic features of this Gospel that should be studied in connection with the works on the subject suggested at the end of this paper.

Almost every passage of Luke in common with the other Evangelists will be found to contain *narrative changes* that fall in with his Greek aim.

[E.g., in narrating the opening of John's ministry (ch. iii.), Luke adds the exact date: "in the fifteenth year of the reign of Tiberius Cæsar," which he makes still clearer by naming all the contemporary rulers, Jewish and Galilean, civil and ecclesiastical (ch. iii. 1, 2); and he alone continues the quotation from the Prophet Isaiah till it includes that capital sentence for the Greek and Gentile world: "And all flesh shall see the salvation of God." This feature can be traced all through his Gospel.]

The *word changes* in the Third Gospel illustrate the same tendency.

[E.g., Luke uses the word *people* oftener than all the other evangelists. With him this definite and, so to speak, organized body *the people*, takes the place of the indefinite crowd, many, great number, etc., of the other evangelists.]

The Whole Spirit and Drift of the Gospel, Greek.—Jesus is everywhere *the Universal Man*. His entire human development is given to emphasize this. His *human sympathies* are universal. Luke represents Him as holding a unique relation to those classes of mankind for whom that age cared the least; to children, to woman, to the outcasts from society. He combines perfect purity with an unapproached and inapproachable faith, piety, and devotion toward God,—to set the true ideal of manhood for the Greek.

That *Luke wrote his Gospel for universal humanity* appears everywhere in the Gospel from the announcement that "*he shall be a light to lighten the Gentiles*" (ch. ii. 32), and that he shall "*bring peace on earth*" and "*good will to men*" (ch. ii. 14), until that last declaration to the disciples, that "*repentance and remission of sins shall be preached in his name among all nations, beginning at Jerusalem*" (ch. xxiv. 47).

But this universal man, brother of human kind, is *God as well as man*—the divine man. At the very outset He is brought forward as *Jehovah*, in the angelic message to Zacharias (ch. i. 11-21); and throughout Luke achieves that marvelous feat of dramatizing a character embracing the human and divine, in an imperfect world, and achieves it in the face of far greater difficulties than the other Gospels.

The Third Gospel is unique in the fullness and vividness of its *revelation of the true God and the spiritual world*, both in themselves and in their relations to man and to this present world. It is the Gospel of the tenderness of God and of the ministries to men of the opened heavens. It revealed for the Greek world the sinful condition of man,—using the word *sinner* oftener than all the other Evangelists combined. It unfolded to him the tender

love of God in manifold ways, but especially in such inimitable pictures as those of the Good Samaritan and the Prodigal Son. It revealed most clearly man's future destiny. It opened the way back to God and heaven,—for this is peculiarly the Gospel of penitence and prayer. As compared with the other Synoptists, Luke's is peculiarly the Gospel of the Holy Ghost, as manifesting the divine power from heaven. If sinners of the Greek world were to be lifted up into union with God and the things invisible, the unction from the Holy One was a prime necessity.

In fine, this whole Gospel is throughout a delineation of the way for the sinner of the Gentile world to the perfect, holy, blessed, and immortal manhood, which was to be reached by the grace of God alone, which grace could be secured by prayer of faith alone, and which alone could satisfy the Greek soul. The adaptation of Luke's Gospel to the Greek race and its needs may thus be seen to suggest the most complete and satisfactory explanation of the various peculiarities of that Gospel. As Matthew could not, humanly speaking, find his way to the Jewish heart except through the channels furnished by the Hebrew Scriptures; as Mark could reach the Roman only by connecting the Gospel with his dominant ideas of power, conflict and accomplishment; so Luke could only reach the Greek by a similar adaptation of his message to the Greek needs.

In distinction them from Matthew, the Gospel for the Jew, *the man of prophecy*; from Mark, the Gospel for the Roman, *the man of power*; and from John, the Gospel for the Christian, *the man of faith*,—*Luke is the Gospel for the Greek, the world-man.*

[NOTE.—A detailed account of the characteristic features of Luke's Gospel will be found in "Part IV." of "Key to the Gospels; or, Why Four Gospels?" published by Funk & Wagnalls Company. Dean Farrar's "Messages of the Books," Westcott's "Introduction to the Study of the Gospels," Wordsworth's "Greek Testament with Notes," and De Costa's "Four Witnesses" will be found of special value in pursuing this study.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 8-9.—A NEW-YEAR GLANCE
AT CHARACTER.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.—Luke i. 15.

And that is the ultimate test of true worth and genuine greatness—the sight of the Lord.

Coin goes from hand to hand, and the mere handling can not distinguish the loss of substance the abraded coin has met; but the instant the coin is laid in the exact scales they keep at the mint, its failure of real account and value is disclosed. And the deciding scale of true worth, real greatness, is—the sight of the Lord. Says Thomas à Kempis: "God sees hearts as men do faces."

What, then, is true greatness, genuine worth, in the sight of the Lord? Our Scripture makes answer.

(a) It is not the possession of wealth. John the Forerunner has but the wilderness for residence, the rough camel's hair for garment, locust and wild honey for food. The utmost question, as you front this New Year, is not whether you have made money in the year passed.

(b) The test of a real worth is not long life in which much can be achieved. John the Forerunner died at thirty. The utmost question is not whether you shall live through this New Year.

(c) The test of real worth is not the keeping of a controlling reputation—men desire this—and dignity. But John the Forerunner had it and lost it. The utmost question is not whether you begin this New Year in large repute with your fellow men.

(d) The test of real worth is not the conscious achievement of the aims of life. Apparently, at the outward

glance the life of John the Forerunner was an almost utter failure. After a brief season of abounding popularity, before even the noon of his young manhood was reached, he was prisoner of Herod, and slain, that Herod might keep a drunken promise.

What, then, in the sight of the Lord, are the elements of real greatness, genuine worth? Here we stand on the threshold of a New Year. It is a good time to estimate such matters thoughtfully.

Well, according to our Scripture, one element of real greatness, true worth, is—the subjection of the sensual; he shall drink neither wine nor strong drink. It is the sign of weakness, and not of worth, if the body gets uppermost either with its natural or its induced appetites. In the true order the body is to be the thrall of the higher in us. While the body is to have a place, it is steadily to be compelled into lowest place. The body is but the pedestal. It is a sad thing if the pedestal usurp the place of the statue intended to stand upon it. Easy-going yielding to sensual indulgence is perpetually the dearth and death of genuine worth. Says the great Apostle: "I keep my body under." This does not mean that we should be ascetic; it does mean that the highest in us should be atop.

Another element of real greatness, genuine worth, is—lordship of the spiritual; he shall be filled with the Holy Ghost. Man is dependent, and not independent. True worth recognizes this dependence, and has chief care to keep the soul open Godward; to bid welcoming entrance to Him who is the starter and nurturer of all true life—the Holy Spirit.

Another element of real greatness, true worth, is—service for others; "and

many of the children of Israel shall be turn to the Lord their God."

So, then, to say it all in one word, true greatness, genuine worth, is the possession of high and holy character. This is the utmost question for the New Year—have I such character?

Remember—

(a) This greatness is possible to all.

(b) Beginning a New Year, we are all of us a year nearer the great testing-time for character. It is appointed unto men once to die, and after that the judgment.

(c) For our passed brokenness and unworthiness there is resource and rescue in the forgiving Christ. How can we better begin the New Year than by giving ourselves to Him?

JAN. 10-16.—GOD WITH US.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.—Psalm xvi. 11.

The Lord of Hosts, the God of Jacob—how smoothly and easily we say these words, not waiting to appreciate the vast suggestion of comfort and of peace these titles really hold.

The Lord of Hosts—that means the God of power; the God who has all hosts of all sorts at His beck and under His control; the great King whom all created powers, whether marshaled in heaven or ranked on earth, somehow must obey. The Lord of Hosts is the God of Providence, therefore—the circle of whose wise government embraces the least and greatest persons, forces, things.

The God of Jacob—that means the God of covenant-keeping; the God of promise. You will remember that God entered into special covenant with the patriarch Jacob. Thenceforward, in the Scripture, the God of Jacob means the God who makes covenant with men; who promises, and never breaks His promises.

And our Scripture asserts that He is with us, that He is our refuge. As Calvin tells us: "We are thus reminded of the double prop on which our faith rests; the infinite power, whereby He

can subdue the universe unto Himself; and the fatherly love, which He has revealed in His word. When these two are joined together, our faith may trample on all enemies."

This Forty-sixth Psalm is a burst of praise after a great deliverance. Hezekiah is king. Sennacherib is threatening. Wonderfully touching and beautiful, that which the good Hezekiah did (Is. xxxvii. 14-20). And the solemn resulting history is: "Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they rose"—that is, the pitiable remnant—"in the morning, behold, all about them, they were all dead corpses." And the scared Sennacherib went marching off, as swiftly as he could, for Nineveh.

It is amid the strong joy of this great deliverance that the sacred poet strikes his harp and sings—the God of power and the God of promise, He is with us, He is our refuge.

(A) This God is with us as an inward invigoration (v. 4). "There is a river, the streams whereof shall make glad the city of God." No city was supplied with water as was Jerusalem within itself. For there was within Jerusalem a living spring beneath the temple vaults. It was this spring whence the water welled to fill the two Siloam pools. So you see how strong and wonderful the figure really is. Sennacherib might come forth with countless armies and bid them encamp about Jerusalem. But there was one thing he could not do—he could not cut off Jerusalem from the internal invigoration of a plentiful supply of clear, sweet water. So far forth, Jerusalem was mistress of hostile circumstances.

In this way this God of power and of promise will be with us, if we will have it so. Even as Jesus spoke of the Holy Spirit as the fountain of living water within the believing man. God shall be, for such a man, internal supply and strength, making the man the master of difficulties, not the slave

of them. Right here is the mightiest need for all of us—that we have God thus with us, in the meaning of within us, by the Holy Spirit.

(a) It is the cure for cold and laggard hearts.

(b) It is the inspiration of delightful and loving service.

(c) It is the power and defense against bad habits.

(d) It is the sweet expeller of all unbrotherliness.

(B) This God of power and of promise will be with us also as a helping presence (v. 5). "God is in the midst of her; she shall not be moved; God shall help her, and that right early." Luther, sometimes despondent, used to say to Melancthon, "Come, Philip, let us sing the Forty-sixth Psalm:

"A sure stronghold our God is. He,
A timely shield and weapon,
Our help will be; and set us free,
From every ill can happen."

(C) This God of power and of promise shall be with us as a masterful deliverance (v. 6). "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." You recall Byron's splendid poem:

"The Assyrian came down like the wolf on the fold," etc.

May it be our happiness to have this God of power and of promise thus with us in this New Year.

JAN. 17-28. — THE SIGHT OF THE INVISIBLE.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.—Hebrews xi. 27.

The thought here is distraction from the Visible because of keen consciousness of the Invisible.

There never lived a man master of a more splendid Visible, than Moses.

In some respects the civilization of that ancient Egypt shames the civilization of our own enlightened century.

(a) It was great in architecture. Pyramids, temples, etc.

(b) It was gifted in knowledge. The most accurate building in the world is that great pyramid of Cheops.

(c) It was wrapped about with luxury. That can be very plainly seen from the pictures of its kinds of life still glowing on the walls of many an Egyptian ruin.

And Moses was the master of it all; the foster-son of Pharaoh's daughter, perhaps heir to the throne; at any rate learned in all the wisdom of the Egyptians; possessor of its luxury; wielder of its power; a supreme man in the mighty kingdom, with such magnificent Visible yielding to him its various ministry.

But, "by faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter"—for the sake of the Invisible; because he would, at all hazards, be loyal to Jehovah.

We can no more with outward eye see Him who is Invisible than Moses could. And yet He may be, and He ought to be, as real and sovereign to us as ever He was to Moses.

(A) For, He who is Invisible ~~is~~—we know He is. And more than this, we know that our real, deep, innermost relations are not with the Seen, the Tangible, but are with Him who is Invisible.

And when you really think of it, you are sure that the most rational thing possible for Moses was the refusal of the idolatrous, sensual, hindering Visible that He might come into contact with Him who is Invisible.

(B) Notice what such inner vision of Him who is Invisible will do for us. "And he endured, as seeing him who is Invisible."

(a) It will enable us to endure in right estimates of life. By faith he forsook Egypt. Better loss of any other thing than loss of conscious contact with the approving Jehovah.

(b) It will help us to endure notwithstanding disaster. Moses was in rule for forty years. But better the desert with God than the gardens of Egypt apart from God.

(c) It will help us hopefully to endure. "For he looked unto the recompense of reward."

We can make no better resolution for this New Year than that we will live through it and work through it, if God should permit us, not as thralls of the Visible, but rather as glad and steady gazers on Him who is Invisible.

JAN. 24-30.—FAITH: SOME HINDRANCES TO.

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.—2 Chron. xxxii. 7.

Very significant of Faith—this Scripture.

In sad case, apparently, this King Hezekiah; his capital Jerusalem, his kingdom Judah.

The mightiest monarch of the time, Sennacherib, had invaded Judah with immense forces, and the shadows of his threatening presence were beginning now to shroud Jerusalem. The hearts of the people sank. But, in the street of the gate of the city, this strong-hearted Hezekiah stands forth to speak comfortably to the people—2 Chron. xxxii. 7-8: "And the people rested themselves [or, as the original has it, leaned themselves] upon the words of Hezekiah, king of Judah," and, notwithstanding many a present menace and fear, themselves grew strong and calm.

Analyze a little this faith these ancient Hebrews had, and which gave them peace and made them strong.

Notice—this faith of theirs was simply a leaning on the word which Hezekiah spoke: "Be strong," etc.

Notice, further—such resting on Hezekiah's words was legitimate and reasonable, for behind and beneath the words of Hezekiah there were reasons making pathway for the feet of faith in them.

I defy any one to have faith without reasons. That eagle falls because its wings are broken. Faith is an aerial

and soaring thing, but it is as helpless to cleave the blue as any sluggish lizard blinking in the sun, except you give it reasons of wings with which to mount above the pitiable present and discern afar the evidence of things not seen.

These Hebrews could not have rested in faith upon the words of Hezekiah without reasons for doing it; and there were reasons for resting on those words.

(a) Because they were the king's words.

(b) Because they were the words of a king who knew how to use his power to the best advantage. Read how Hezekiah put his capital in readiness for siege by stopping the springs outside the city, so depriving his enemies of water, and by repairing the walls.

(c) Because this Hezekiah was a good king, and the Divine promise, spoken by the mouth of the prophet Isaiah, was on his side.

For such reasons the beleaguered Hebrews could lean themselves on the words of Hezekiah, and be hopeful, calm, strong.

This, then, was their faith—it was a resting, a leaning themselves upon the words of Hezekiah for good and sufficient reasons.

Centuries after, another announcement is made in Jerusalem by an infinitely greater than Hezekiah and concerning an infinitely greater matter. In the quiet of that interview by night Jesus makes announcement to Nicodemus: "For God so loved the world that he gave his only-begotten Son; that whosoever believeth in him should not perish, but have everlasting life." Luther was wont to call this announcement "the little Gospel." It embodies the whole Evangel in a single sentence.

(a) It declares the divine nature—love. For God so loved.

(b) It declares the nature of the love, which stops at no limit of self-sacrifice. For God so loved that He gave His only-begotten Son.

(c) It declares the object of that love—the whole world. For God so loved the world.

(d) It declares the result of that love—the gift of the Messiah.

(e) It declares the object of such gift—salvation.

(f) It declares the method of the reception of the gift—faith. Whosoever believeth.

And what is the sort of faith? Why, precisely the sort those ancient Hebrews had—faith in Hezekiah and his word; faith in Messiah and His word.

And behind and beneath this faith are reasons—the character, love, power, death, resurrection, ascension of Jesus Christ.

Now the hindrances to such faith in such a Christ and for such reasons are usually self-originated.

(a) I have no feeling.—You are not asked to have feeling, you are asked to believe the word and Him who speaks it.

(b) I have so little faith.—You are not asked to have any more faith than will enable you to lean on this word spoken by such a Christ.

(c) I fear I could not live the life of a believing man.—Take this word as yours and try.

(d) But I have so many evil thoughts.—And the way to kill them is to be filled with this faith.

(e) But my circumstances are peculiar.—All the more do you need this faith.

(f) But I have been a great and out-breaking sinner.—Therefore do you especially need faith in so great a Savior.

What a New Year of peace, power, gladness would this New Year be to you if you would but lean on this Christ and His unquivering word!

PREACHERS EXCHANGING VIEWS.

"The Validity of Church of England Orders."

[We regret that any of our readers should have been pained by the brief "Editorial Note" to which attention is called in the following communication, which we are glad to insert. The "Note" presented the case just as it struck the ordinary "lay" mind. We notice that Rev. T. A. Lacey, in an article in the December number of *The Contemporary Review*, on "The Sources of the Bull," takes occasion to say that while "the Papal condemnation of the English ordinations has been received with a general murmur of complacency, . . . a small minority confessed their surprise or disappointment."—EDITORS.]

You say, in your Editorial Note in the November number of *THE REVIEW*: "The Church of England, especially the High Church element in it, has met with a great disappointment in the decision of the Pope regarding Anglican orders." On the contrary, even Lord Halifax says: "Our love for and loyalty to the Church of England can only be quickened by such action on the part of the Pope." And again, he says: "St. Paul, in a matter which he

considered vital, withstood St. Peter; and the bishops in communion with Canterbury may cite his example, and reply to Peter's successor, that in a matter in which he walks not uprightly according to the truth of the Gospel, they, too, will 'withstand him to the face,' and will know how to defend the rights of the churches committed to their keeping by the great Head of the Church." So much for the extreme High Church position. As for that section of the Church which is distinctly Evangelical, *The Record* says: "The Papal Bull on English Orders has failed of its purpose. It has carried dismay into no part of the Anglican camp." The Bishop of Lichfield (a moderate man) says: "We regret the misreading of history; we regret the Roman Pontiff's misinterpretation of the mind of Christ, but we have never believed him to be infallible, and we recognize neither his jurisdiction in our church nor his authority over our communion." Finally, the Archbishop of York says: "The Papal

Letter emphasizes the isolation of Rome from the rest of Christendom—shut within the barred and bolted gates of her own proud citadel, from which she would shut out others. The effect will certainly be to strengthen and confirm the confidence of the Anglican Church in its own divine and holy order, and its resistance to the arrogant claims and novel doctrines of the Roman communion." W. J. TAYLOR.
ST. JAMES'S RECTORY, ST. MARY'S,
ONTARIO, CAN.

Hold of the Bible on the Public.

AN indication of the stupendous hold that the Bible has upon the public mind and heart is the fact that in a single paper I observe the following announcements of sermons to be preached in the pulpits of the Baptist denomination alone in this city:

"The Bible as It Is," by A. C. Dixon, D.D.
"Is the Bible Infallible?" Rev. George H. Horne.
"The Man in Brooklyn who Cuts the Bible," Cortland Myers, D.D.
"Jehoiakim's Penknife," Rev. R. M. Harrison.

Also the following course of six sermons by A. A. Cameron, D.D.:

"Who Wrote and Who Should Read the Bible?"
"How do I know the Bible is True?"
"The Bible and Science."
"The One Great Theme in the Bible."
"The One Great Person in the Bible."
"What has the Bible to do with me?"
BROOKLYN, N. Y. K.

"The Building of a Sermon."

I VERY greatly enjoyed the article on "The Building of a Sermon" in the July number of THE HOMILETIC, especially its concluding advice: "Speak your sermon, don't read it." The greatest blunder the American, outside the Methodist, pulpit has made has consisted in submitting so generally to this bondage to paper.

I can hardly agree with this writer touching the matter of topical preaching. I am averse to motto texts, using certain words as texts "by ac-

commodation." I favor the topical method of sermon-building. The preacher should, I think, as a rule, preach on a topic. I heartily detest the old-fashioned method of: First, notice the character here mentioned; second, his work; third, etc., etc. Yet I have my best times, and I find myself most edified by the sermon whose topic grows directly out of a text, and the treatment or discussion of which is colored all the way through by that text. That method honors the Word, and is certainly preaching the Word quite as much as is the quotation of many Scriptures.

OAKDALE, MASS.

R. H. H.

"Baptism of the Spirit."

I OFFER you the following for your readers to use in the study in comparison with the article under this caption in the May number of THE HOMILETIC REVIEW. Let each one reach conclusions for himself. Whatever the mode of baptism by water, the baptism of the Spirit seems to be expressed by resting or sitting upon. Note the following forms of expression:

"The Spirit of the Lord is upon me."
"The Spirit like a dove descending upon."
"And it abode upon him."
"Remaining upon him."
"Like a dove upon him."
"He baptized with the Holy Ghost and with fire."
"Sat upon each of them."
WORTHINGTON, MINN. W. J. MCC.

Ministers and the Bicycle Again.

WE have received, since our December issue, a goodly number of additional responses to the questions sent out in November. Most of them have come from distant places. Some of the letters are very excellent, but the conclusions of their writers were substantially presented in the December number of THE REVIEW. It should, perhaps, be noted that some of them emphasize the difficulties of mud and dust and heat in country, and especially prairie, regions, and the advantages of the horse and carriage for family use.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

By J. H. W. STUCKENBERG, D. D.

UNDER the head of "The Social Problem," THE REVIEW has for two years discussed the meaning of the problem, its causes, the underlying principles, the agitations to which it gives rise, and the social trend in general. It is proposed now to devote more attention to the sociological thought and social tendencies in different parts of the world. The aim will be to give the views of specialists and social workers, as found in books and current discussions, and also to keep the readers abreast of the social movements. Fresh and inspiring thought, revelations of the aspirations of the times, and the means for attaining social progress, will receive special consideration.

In order to make this department living, timely, and helpful, the Editor solicits questions on social themes which the readers desire answered. An earnest effort will be made to meet the wishes of such as desire to make a study of the momentous problems which agitate society.

The questions should be sent to 17 Arlington Street, North Cambridge, Mass.

Caste in India has been called "the devil's masterpiece"; nevertheless it is "stamped with the awful and irrevocable sanction of heaven."

In a letter to Mr. McKinley, Carl Schurz speaks of the significant revelation, during the campaign, "of discontent, not entirely groundless, the causes of which should be examined with candor, care, and courage."

Every one who knows the facts will agree with the French writer who says: "There can be no doubt that the chronic state of wretchedness in many working-class families is the result of vice, in-

temperance, and imprudence, and not of abnormal conditions of labor."

Laborers, however, repel the charge that they are more addicted to intemperance than the other classes, and that this is the chief source of their sufferings. Light is thrown on the views of laborers by a letter received from one prominent in their ranks. He declares that laborers resent the implication that the discussion of alcoholism has a special application to laborers. "We all know that there is much more drinking done in the so-called upper classes than in the lower. Certainly there is much more expenditure; much more riotous living and dissipation in comparison with their numbers." Respecting the drink habit as the source of poverty, he says: "We know that there are many sober and industrious men, who are still poor and working for very low wages." But why do workingmen frequent saloons? "I do not believe that they drink because they think that it imparts strength. I can not recall any instance where I have heard this claim made. It seems to me that they drink for recreation and because it is, in the great majority of cases, the only form of recreation at hand. They have no social ties or homes to speak of. There is nothing to attract them outside of the barroom. They become more or less degraded because of this. And all this is due to the fact that they largely see nothing in life but work, work, without end."

Must not substitutes for saloons, without intoxicating drinks, be the next great temperance move?

The Boston *Journal* gives weighty statistics on the effects of the saloon, gathered by the Massachusetts Bureau of Statistics of Labor during the year closing August, 1895. The examination was impartial and thorough. "In

69 cases in every 100, where the facts could be determined, one or both of the parents of the insane persons were intemperate, and in 25 cases in every 100 the intemperate habits of the person himself were considered the cause of insanity."

Disregarding minors, it was found that during the twelve months "about 75 persons in every 100 among the paupers of the State were addicted to the use of liquor. . . . Nearly one half of the paupers had one or both parents intemperate. About 89 in every 100 attributed their pauperism to their own intemperate habits, and about five in every 100 attributed their pauperism to the intemperance of parents."

Still more startling are the statistics respecting the relation of the saloon to crime. During the year 66 out of 100 convictions were for drunkenness, and "in nearly 82 cases in every 100 the offender was under the influence of liquor at the time the offense was committed. In more than 84 cases in every 100, the intemperate habits of the offender led to a condition which induced the crime. Disregarding the convictions directly for drunkenness, it appears that intemperance was responsible for more than one half of the remaining cases of crime. Finally, disregarding minors, the tables show that of every 100 persons convicted of crime during the year, 96 per cent. were addicted to the use of liquor."

No less important are the statistics from license and no-license cities. "The license cities and towns showed 36.24 arrests for drunkenness to every 1,000 of the population; the no-license communities showed 9.94 such arrests to every 1,000 of the population. Arrests for offenses other than drunkenness were 22.84 to every 1,000 of the population in the license cities and towns; in the no-license cities and towns they were 10.26 to every 1,000 of the population." Some of the towns and cities were under license part of the time, and the rest of the year under no-license. This, perhaps, furnishes

the best test of the working of the two systems. "In Haverhill the average number of arrests for drunkenness per month under license was 81.63, under no-license 26.50; in Lynn, under license 315, under no-license 117.63; in Medford, under license 20.12, under no-license 18.25; in Pittsfield, under license 98.25, under no-license 36.75; and in Salem, under license 140.50, under no-license 29.63."

Laborers and Education.

With a live people, education is a cumulative force; and in this age, which calls itself enlightened, those who would decrease rather than increase the education of laborers are unworthy of notice. In Europe these advocates of ignorance are said to constitute a class who think the labor problem can be more easily settled, and laborers better kept "in their place," if the education of workers is reduced to a minimum. Even in America similar sentiments are at times expressed. The kind of education admits of debate; but it is an insult to human intelligence to suggest that there can be any question about the amount of the best kind.

In different countries the conviction is growing among laborers and their friends that greater stress must be laid on education as fundamental for the removal of social degradation and suffering. With them, to educate means to exalt. If heretofore education has failed, it is attributed chiefly to the mistakes in its aim and methods.

In "The Labor Question in Britain," by the French writer Paul de Rousiers, who is also the author of a volume on "American Life," it is stated that "England is first and foremost a great school for men." Men are there said to be trained as men, their manhood is developed, and thus, whatever special aptitudes are unfolded for particular callings, they are prepared for whatever work offers itself. "Whether he (the laborer) is content to remain a

workman, or whether his ambition and his abilities push him toward a position of authority, the essential thing is that he should rely chiefly on what he is in himself. He must be capable of bettering himself, of getting on, and of acting for himself. Nothing can take the place of these indispensable requirements."

In the preface, which is by Henri de Tourville, we read: "To make a man, and a man for times like these, is a more complex task than to make a specialist adapted to the old methods of labor." He insists that it is "by the simple methods of education that the difficulties of the present day must ultimately be solved." But the aim must be to educate men themselves, not this or that particular faculty or skill.

"In France, the education of all classes is radically and appallingly wrong. No class, from the working class to the middle class, from the middle class to the intellectual class, from the intellectual class to the man of the highest intellectual development, has escaped the effects of a most disastrous error. . . . The real point at issue, the cause of the whole difficulty in all cases, from the simplest farming to the most complex industrial and commercial undertakings and the administration of political affairs, is what is known as the question of the *personnel*. . . . Neither knowledge nor appliances are wanted for material, mental, or moral action, and both are progressing from day to day. It is the man that is lacking, the man to match such knowledge and appliances. The real problem of modern times is the question of human development. . . . A great enterprise has grown up, but there is something wrong with its working. After blaming all the forces and after appealing to all of them, it has at last been realized that what is wanting is the man."

The keynote of the whole volume is that the hope of laborers consists in making the most of themselves, in developing their personality, in acquiring force of character and becoming

independent in thought and action. Of the workman, de Rousiers says: "Security can come only through his power to judge for himself as to the best mode of employing his abilities, to decide on his course at every step, and, in a word, to undertake the direction of his own life. . . . The development of his personality may lead him higher and higher." Respecting the labor question he says: "There is only one solution, and it consists in raising the workman. Let him learn how to act and how to recover himself, let him become capable of combination, and, when inevitable difficulties arise, of arriving at a peaceful solution in concert with his employers, and he will find amid the incessant changes brought about by material progress the moral stability which he needs."

From France and England we turn to the United States, for which what was said above is of great importance. We quote from a letter written by an American leader of labor. He pronounces the subject of education "an all-important one," and adds: "Without it we would be greatly handicapped, and I fully realize the importance of providing for the rising generation that will control the future. That so many should be doomed to illiteracy in our day and about us is certainly a deplorable condition, and it is a matter upon which all classes of reformers and different callings should combine. The trade-unions do take a deep interest in it, in their respective localities." He claims that in New York they were the first who moved for evening schools and the abolition of child-labor.

Some of our cities can not accommodate all the children in the schools. The poor are the greatest sufferers, the rich being able to make other provision for education. The needs and cupidity of parents sometimes also interfere with the schooling of poorer children, they being obliged to work when they should be at school. The writer urges another difficulty in education. "The school is in politics. The politician readily

recognizes the advantage of controlling the perquisites thereof. I do not think that we can select the best teachers by political influences, nor define the best course to follow." "The present method of employing as teachers "hands" at low wages is declared to put the children at the mercy of such as "could be much more appropriately placed if they were attending spinning-jennies."

Social Characteristics.

Are we living in an era of decadence, and are we ourselves decadents? In spite of vehement denials in certain quarters, students of the age in different lands declare that the marks of intellectual and moral degeneracy are common, and they are more inclined to give an affirmative than a negative answer. There is much intellectual activity, but it is said to move on a low plane, to be concerned chiefly about material interests, pleasure, ambitious schemes, and what is vulgarly pronounced success. Are religion, ethics, philosophy, dominant popular concerns? Is ours an age of profound, independent, original thought? Have the great ideas of God and man, of time and eternity, an absorbing interest and controlling power? Are the interests of society exalted or frivolous? Such questions are valuable so far as they lead to inquiries into the actual social condition; dogmatic answers, without inquiry, are worse than worthless.

An English writer gives a view which has become general among students. "The present has been characterized as showing much knowledge, yet little productivity; many interests, yet little force; much elasticity, yet little continuous following of independent lines of thought—in short, much talent, yet little character." There seems to be a quite general consensus that ours is an age of learners rather than of thinkers, that it reproduces and develops what other ages have produced, but lacks creative power. The masses are rising, it is said, and the

social average is being raised, but great personalities are scarce. Society presents a plateau, rather than a plain backed by mountain ranges with solitary peaks.

For our purpose, the spirit and tone of society are of special interest. We are making progress in the study of society; we know that frequently an individual is but a wave whose substance is the same as that of the sea on which it rises; that often individual ills are only eruptions produced by diseases which corrupt the whole social organism; and that a few may suffer most severely for crimes that belong to the age, and for which the chief responsibility rests with society.

The fact is, we are caught in social meshes, and are resistlessly and unconsciously dragged along with the common trend. In his "Faith and Social Service," Dean Hodges, of the Episcopal Theological School, Cambridge, Mass., describes what is perhaps the most dominant and most dangerous trait in the social spirit of the day: "The ills that vex society and threaten the future are rooted in the love of money. Men undersell their neighbors, pay starvation wages, maintain sweatshops, adulterate goods, bribe and are bribed, lie and cheat and steal and commit murder, for love of money. Rents are collected from unsanitary tenements, which fester in the slums and breed disease and vice, for desire of money. Newspapers print matter which lowers the moral tone of the community, because it sells. Plays are presented in the theater which corrupt the mind and act as ambassadors of sin; books are written and printed and sold which appeal to all that is worst in human nature, and the authors and publishers and booksellers know it; pictures are made which insult both art and decency—in order to make money. Genius stands in the marketplace, and the soul is for sale." Modern life has become avarice, and covetousness is the leaven which leavens the whole lump.

LIVING ISSUES FOR PULPIT TREATMENT.

Relation of Drink to Pauperism,
Crime, and Insanity.

Who hath woes? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.—Proverbs xxiii. 29, 30.

ONE of the most important investigations ever made on the relation of drink to poverty, crime, and insanity has just been completed by the Massachusetts Bureau of Statistics, and published in its annual report for 1896. The inquiry was entirely impartial, and the results may be accepted as trustworthy. The period covered is the year ending Aug. 20, 1896.

During that time there were 8,280 paupers cared for in the various institutions in the State. It was found that 2,108, or 65 per cent. of the total number, were addicted to the use of liquors. There were 866 total abstainers, but of these 429 were minors. Of the adults alone, 75 per cent. were users of liquor, and 48 per cent. had one or both parents intemperate. Nearly 40 in every 100 admitted that their pauperism had been brought on by drink.

Even more striking are the figures with reference to crime. During the year there were 26,673 convictions in the State for all crimes. Of these, 17,575, or nearly 66 per cent., were for drunkenness alone; and 657 others for drunkenness in connection with some other crime. Careful investigation of the records and of the habits of the convicted showed that 23,514 cases of the whole 26,673 were of those in which the drinking habits of the criminal brought about the condition which led to the crime. This is 84 per cent. of the total number.

It was further stated that, in the case of 60 per cent., the intemperate habits of other persons than the criminals

were said to have been influential in the committal of the crime. There were 58 per cent. who had drinking fathers, and 20 per cent. with drinking mothers. It was found that 94 per cent. of the criminals used liquor, and 17 per cent. were classed as excessive drinkers. Excluding those under 21 years of age, 96 per cent. of the criminals used liquors.

One very important branch of the investigation related to arrests for drunkenness and other causes in the high-license and no-license cities. Of the 353 cities and towns of the State, there were 53, containing about one half of the total population, which were under license during the year; there were 260 towns and cities under no-license; and 40 which, owing to a change of policy, were part of the time under license and part of the time under no-license. The license cities and towns showed 86 arrests for drunkenness to each 1,000 of population, while the no-license cities had only 10 such arrests—a remarkable difference in favor of the no-license policy.

Peculiarly valuable are the figures in the towns and cities which changed their policy during the year. In Haverhill, the average number of arrests per month for drunkenness under license was 81; under no-license, 26. In Lynn, under license, 815; under no-license, 117. In Medford, under license, 20; no-license, 13. In Pittsfield, under license, 93; no-license, 36. In Salem, under license, 140; no-license, 29. These figures will give a strong stimulus to the campaign for no-license which is being waged in many municipalities.

Another line of investigation was the relation of drink to insanity. Here there were greater difficulties in obtaining the facts, on account of the mental condition of the subjects of inquiry. It was found, however, that out of 1,836 cases of insanity there

were 86 per cent. in which the person was a user of liquor. In those adult cases only in which the facts could be learned with certainty, it was found that 54 per cent. used liquor, while with 25 per cent. liquor was the direct cause of their insanity. Only about one person in each 100 was considered to be insane because of the intemperance of his parents, but about 52 in every 100, where the facts could be obtained, were found to have become insane because of the intemperance of their grandparents. The evil would appear to pass lightly over the second generation, to fall with terrible force on the third.

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Interesting Experiment in an Ohio Penitentiary.

I will render to the man according to his work.—Proverbs xxiv. 29.

A most original experiment has been inaugurated at the Ohio state penitentiary at Columbus. The style of clothing worn by the convicts is to be

regulated by their conduct. The prisoners are divided into three grades, with a distinctive suit for each grade. Prisoners entering upon their term will be placed in the second grade. At the expiration of six months, if they have no infractions of the rules reported against them, they shall be entitled to be placed in the first grade. The first two reports of infringement will delay the transfer for ten days each. For three or more reports against a prisoner he will not be placed in the first grade until he shall have passed three continuous months without an unfavorable report. The lowest grade is made up of those who persist in breaking the rules and are apparently incorrigible. The dress of the lowest grade is the regulation prison stripe. In the second grade the stripes are exchanged for checks; while in the highest grade there is little to mark the dress from the clothing worn outside the prison. Penologists are watching the experiment with great interest.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

II. Not the Ideal Church.

By REV. R. Q. MALLARD, D.D.,
NEW ORLEANS, LA., MODERATOR
OF THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH SOUTH,
AND EDITOR OF "THE SOUTHWEST-
ERN PRESBYTERIAN."

IT may seem at first sight hard to define that which, according to its advocates, is in a state of constant flux, producing modifications endlessly varied to suit changing environments. The same difficulty besets adverse criticism. Assail methods pursued by any particular organization of the kind, and you are met with the rejoinder: These features are not essential; the Institutional Church is not so much "a method as a spirit." Suppose, for example,

we undertake to criticize any one of the methods of any one of the three institutions with which we have made ourselves familiar by friendly correspondence—St. Bartholomew's, New York; Berkeley Temple, Boston, and the Tabernacle, Jersey City; it may be pertinent to reply: That to which you object is not essential, and may be discarded without abandonment of the theory. Yet one must form a distinct image of the thing combated, both for his own mind and his reader's eye, or his labor will all be lost. We shall not lay ourselves open to the charge of misrepresentation if we state what seems to us to be not only the governing and limiting, but creative principle, and then show its logical outworking in the Institutional Churches just named.

We find that germinating idea thus

expressed in what must be regarded as official: viz., the paper contributed to the symposium in *THE HOMILETIC REVIEW* of December, by Charles L. Thompson, D.D., president of the Open and Institutional Church League: "Aiming to save all men, and all of the man, and sanctifying all means to the great end of saving the world for Christ"—or, as it has been more concisely and happily phrased by another: "Thus the Open or Institutional Church aims to save all men, and all of the man, and by all means."

How this elastic creative principle is logically wrought out may be best seen in the following description of the headquarters, organization, and methods of the three churches named by the president of the League himself from forty as best types, and at first-hand—that is, from documents kindly furnished us by the heads of the institutions.

St. Bartholomew's has a church building and a pariah house, both pictured on the cover of its Year-Book, and under separate roofs, and possibly in different localities. The first pleases the eye, for it is at once recognized as "a house of prayer"—this its tall spire, dominating the vicinity, proclaims to the eye. Its parish house, the center of its humane activities, seems only a private residence of imposing dimensions. The Berkeley Temple consolidates its religious and secular departments under one roof. "But admirably as the edifice is planned, having in all twenty-one rooms," the Tabernacle confounds—or perhaps its advocates would prefer to say, harmonizes—secular and religious in a single group of buildings. "In addition to the Tabernacle, which the church allows us to use as a public hall for lectures and entertainments, we have four buildings which communicate freely one with another."

Now, without particularizing or comparing, we note that soul-saving is one department of the corporate church-work of all, but only one; to this is

superadded a multiplicity of secular departments, having to do largely with the body, or with the earthly conditions of "body, mind, and spirit." We now quote from one of them—and all are on the same general plan. This is the description of the Tabernacle: "For those who are intellectually inclined, we have a library and reading-room, together with facilities for debating societies, literary associations, Chautauqua circles, and university extensions; for lovers of athletics, we have two gymnasiums, with senior and junior departments, hot and cold water baths, swimming-tanks, outside grounds for tennis and other sports, and an amusement hall, supplying a variety of healthful and innocent games; for musicians, we provide an orchestra, pianos, a brass band, and instruction in singing for both old and young; boys receive a thorough military drill and lessons on the fife and drum; girls are taught sewing, cooking, housekeeping, and dressmaking; instruction in typewriting is given. A day nursery accommodates poor women who are obliged to work and know not what to do with their little ones; and a kindergarten cares for neglected children too young to go to the public schools; a clothiers supplies partly worn apparel to the worthy poor."

We observe in the accounts sent us of the three churches there is mention of "rectors" and "pastors," Sunday services and choirs, prayer-meetings among church people and among "the submerged tenth," church and mission schools. This department is presided over by a staff of clergymen, one church having as many as six ministers; but, instead of the usual Scripture designations, we read of "boards of management," "presidents of boards," etc. ! Again, we observe that in the complex organization the soul-saving (we use the term in no invidious, but serious sense) department occupies a larger or smaller place relatively, and is given greater or less prominence

among the interests, according to the character of the people composing the church. Doubtless, where the spiritual life is low and creeds at a discount, it is sunk altogether into mere humanitarianism; but in the three churches specified, it is not lost sight of, but claimed as the supreme end of all departments.

By its exceptional position, impliedly at least, condemning other organizations, professing encouraging progress in our country, and fearlessly invoking investigation, the Open or Institutional Church demands notice. Recognizing the purity of the motives of its advocates and the usefulness of their organizations, honoring them for all they share with old-time churches, and only disapproving of what is peculiar to them alone, we object on the following grounds:

1. In the Institutional Church, pastoral influence is impaired, if not wholly lost. The church and congregation have not one, but many shepherds; in two of the churches, two each; in the third, six! It does not matter that one is recognized as commander-in-chief. Lord Chatham, in one of his splendid orations in Parliament, said: "Mr. Speaker, confidence is a plant of slow growth in an aged bosom." It is such in all adult bosoms. Yet this confidence, the result of personal contact with a pastor in life's joys and griefs and changing religious experiences, finding him everywhere trustworthy, loving, wise, and sympathizing, is at the root of the wonderful personal influence built up by a lifelong pastorate over a single flock. This is our point: Where two or six ministers are in charge of one church, one of the most potent factors in the upbuilding of Christian character—the personal influence of a good man in constant touch with all his people in all things—is sacrificed.

2. The multiplicity of secular departments, carried on by a staff of clergymen, must turn them aside from their peculiar calling. The office of the dea-

con, as related in Acts vi., was specially created that the Apostles, relieved even of the congenial duty of caring for the poor saints, might "give themselves continually to prayer and the ministry of the word." How these ministers, even by division of labor, can find time and thought for the duties of their holy calling passes our knowledge. Dr. C. C. Jones, of Georgia, labored all his best years with pen and lip for the evangelization of the African slave. Receiving for his self-sacrificing personal work not one dollar of compensation, he was compelled to manage his own estate. The position of a Christian master, burdened with a sense of responsibility as he was, was no sinecure, but laid to his hand almost as numerous and various cares as belong to the Institutional Church. He with painstaking care looked after the physical comfort and spiritual welfare of his people; his life was, in fact, shortened by anxiety and overwork in a season of uncommon mortality among them, in which he, with his noble wife, ministered unceasingly, altho himself an invalid, to body and soul night and day, and beyond his strength. Now this Christian philanthropist once said to the writer, with much feeling: "No minister ought to burden himself with the management of a plantation; for its distractions are almost fatal to any right discharge of the duties of the Gospel ministry." It can not but seem strange to a thinking mind, that one called of God "to prophesy between the living and the dead," swiftly passing with his congregation out of time into eternity, could allow himself to be diverted from his solemn calling to become even general supervisor of a laundry, a pawn-shop, or a savings bank!

3. The methods of the Institutional Church are calculated to secularize the Church herself. These many interests must turn her aside from her vocation, a messenger of glad tidings to a sinning and lost race. The great commission is a personal order to every Chris-

tian, whether an officer or private in "the sacramental host of God's elect."

4. Human nature being what it is, the secular departments of the Institutional Church are almost certain to overshadow the religious. With the best intentions and most cautious management, this will be the general rule. But, partially sanctified as the mass of church members are, they will take more kindly to the one class of activities than to the other.

5. The Institutional Church is not modeled on the New Testament Church. This is not claimed by its advocates. The title of Dr. Thompson's article admits as much: "An agency in accord with the spirit and method of the Gospel."

Indeed, one boldly takes the ground that, so far from any form of church government being imposed in the New Testament, no trace of a definite one is to be detected. Says he:

"I do not believe that any particular ecclesiastical system has any substantial ground to stand upon in the Gospels, and very little, if any, in the writings of the Apostles; those forms of organization (those at present existing) and government are man-made. They may have been divinely directed—as I believe all great movements of the race have been—and they have been useful for certain ends; but the only reason for the existence of any form is to be found in the needs of the age which it serves, and its fitness to meet those needs, rather than any authoritative formula from Christ or His Apostles."^{*}

Closely akin to this, to use terms unfavorable in some quarters, some substantially teach that the Institutional Church is an "evolution," produced by the joint action of concreated tendencies, and environment, and "law of the survival of the fittest." "Our aim—as it is, of course, of those who differ from us—is to get the right thing. Man merely experiments in a large field, and by our mistakes some one will be the wiser and the Church eventually the stronger."† "We simply went to work to help people in their

struggles and difficulties, and one thing led to another."^{*} "As the work goes on, it goes forward. It can not go on without going forward; no good work can. It goes forward, however, upon old lines, and if some things seem new, the newness which they exhibit is the newness of evolution, and not of special creation. It is simply that kind of newness which results from growing, and which, as it encounters new needs and emergencies, provides new methods to meet them."[†]

We hardly know how to meet this idea of church organization, which swings away from not only all *jus divinum* claims, but makes the organization of the Christian Church as much unprovided for as the constitution of a church cricket-club! and leaves the form of the Divine Society, the Lord's chosen instrument for the evangelization of the world, to the caprice of devout but erring men of each generation. Man his own church-maker! Believe it who can!

Were we writing an essay on church government as laid down in the New Testament, we could controvert these assumptions by "Scripture that can not be broken." Is it probable that so important a matter was not touched upon in our Lord's interviews with His disciples, between His resurrection and ascension, when it is expressly said that in those forty days one special subject of revelation was of "the things of the kingdom"? or that, failing this, He would have not communicated by His Spirit to the apostolical founders of the Church "the pattern of the house"? However denominations may differ in their interpretations, all are agreed that some general scheme is at least outlined for Christians in all climes and ages. Certainly, officers are mentioned, with names and qualifications, and their several duties prescribed, their setting apart by imposition of hands, sacraments instituted, etc.; and the great principle of the part appealing to the

^{*} Sermon by Rev. Charles A. Dickinson.

† Letter of Dr. Dickinson to the writer.

^{*} Letter of Dr. Greer to the writer.

† Year-Book of St. Bartholomew's.

that which seems best in his own eyes. Let a plan now be proposed that can prove itself worthy of divine approbation and Christian approval by its practical fruits, and the problem is solved wherever such a plan is adopted and properly pushed by the right people.

The writer, being extraordinarily impressed by the great need of a higher type of spiritual life and service in the Church of Christ, has made a special study of the great problem involved, and, as he truly believes, by the blessing and help of the Holy Spirit and the cooperation of wise counsellors, has practically perfected such a plan as that suggested above, and has already inaugurated the proposed campaign, to a limited extent, but with marked success, and with signal manifestations of the approval and blessing of God. The plan of campaign involved in the movement already started may be put into immediate operation in every Christian church of the land. The results which it aims to accomplish, and succeeds in

practically accomplishing, are the following:

First, it intensifies and deepens the spiritual life of ministers and people.

Second, it insures the attendance of non-churchgoing people upon the services.

Third, it enlists goodly numbers of Christians in active, personal, evangelistic work under direction of their ministers.

Fourth, it results in the salvation of many.

Fifth, it practically realizes in the Church and ministry the original Pentecostal type of Christian life and service.

Sixth, wherever it is introduced and pushed, it furnishes a practical answer to your question.

[NOTE.—If any one desires a complete explanation of how we are accomplishing the above-mentioned work, my worthy associate, Rev. Richard R. Wightman, will be glad to advise him fully, if he will address him, care of Hall Block Signal Company, Broad Street, New York.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Sermonic Unity.

IN THE REVIEW for July, 1896, p. 93, in a note on "Unity in the Sermon," we contrasted two methods of treating that great text, John iii. 16. We have come upon a third "method of treatment," by a third distinguished preacher. This third "method of treatment" has some very striking features. It opens with a concrete statement which, if followed out in the presentation, would doubtless help to make a very effective sermon for an audience of plain people. It is as follows:

"We have here the fountain-head, the love of God; the stream, the gift of Christ; the act of drinking, whosoever believeth; and the life-giving effects of the draught."

But the sermonizer immediately proceeds to make and follow out a wholly

different and more abstract division—a procedure fitted to daze his hearer. The following are the points made:

"1. The universal love of God.—In these words 'God . . . loved the world' we have the two stupendous thoughts that God loves, and that He loves the world."

"2. The gift which proves the love. 'God so loved . . . that he gave his . . . Son.'"

"3. The purpose of the gift (here I alter the order of my text). The one longing of the love is stated here negatively and positively—'should not perish, but have everlasting life.'"

"4. The condition of receiving eternal life. 'Whosoever believeth on him.'"

In this treatment the essence of the text is overlooked. The love is the love of God the Father. The starting-point and principle of unity is in the loving Father giving His Son to save the world. It is not love in general, nor love in the abstract, but love in par-

ticular and concrete, in the Father's bringing His love to bear on the world and saving it. And ought not the preacher, in his onward movement for the conquest of the world through the conquest of the individual sinner before him, to come to the point of personal contact with the living but lost soul for his salvation, instead of deadening or destroying all feeling by plunging into that morass of abstraction in the theological philosophy involved in the "condition" of the last head? The movement is rather that of a theological essay than that of a sermon for the saving of lost men.

The Rhetoric of the Pulpit and of the Forum.

In a late number of *THE REVIEW*, Principal Allan Pollok, of the Theological College, Halifax, N. S., emphasized the identity of homiletics, or pulpit rhetoric, and the rhetoric of the bar or the forum, and suggested that much of the failure of the pulpit to impress men might be traced to the preacher's failure to understand this. A journalistic critic recently commented on a book that proposed to aid the preacher in his sermonizing, in quite the same vein. He said:

"The outlines of sermons are all on the old model, with their firstly and secondly, and thirdly and fourthly—these divisions being sometimes subdivided, till the unfortunate reader feels, as hearers of such chopped-up discourses often feel, as tho he was being fed on chaff. The reflections, too, are generally either obvious or far-fetched. It is no wonder that we hear loud complaints of the falling off of congregations, and the decline of the old habit of churchgoing, if this is the kind of stuff of which sermons are usually made.

"Who would go a second time to hear a great politician speak if he began by splitting his address into divisions and setting them out in detail. Suppose he were making a speech on the Government Education Bill of last year, and began by saying: 'My subject falls under five heads. The Bill was, firstly, untimely; secondly, unjust; thirdly inconsistent with itself; fourthly, ill-considered and unworkable; and fifthly, designed to hinder education rather than promote it.'

"Suppose he then went on to say; 'First, the Bill was untimely, first, because no such scheme had been before the public at the election; secondly, because there has been no demand for changes in the School Board system,' and so forth, through all the five heads. Would any audience listen? Would they not get up and go away?

"Yet that is the way in which most of the sermons in these volumes are composed. The impression such homilies leave on the mind is that the preacher had half an hour to fill up, and very little to say."

The aimlessness of such sermons doubtless has even more to do with their insufferable dullness than the mechanical repetition. When every one in the audience is awake and intent on some special purpose, in business, politics, art, letters, or the like, it is high time for the man in the pulpit to wake up and find something to aim at every time he takes his place there.

Analysis of Lincoln's Oratory.

ABRAHAM LINCOLN was a very effective speaker, but to no one was the success of his oratory a greater surprise than to Mr. Lincoln himself. In the early part of 1860, before his nomination to the Presidency, he was invited for the first time to New York and other Eastern cities. He surprised, delighted, and carried his audiences. The following is an interesting analysis of his oratory in Carlos Martyn's "Life of Lincoln":

"After spending a day or two in New York [after his address at Cooper Union], Mr. Lincoln made a short tour through New England, and spoke at a number of places. On the morning after his speech at Norwich, Conn., Rev. Mr. Gulliver met him upon the train, and entered into conversation with him. In referring to his speech, Mr. Gulliver said that he thought it the most remarkable one he had ever heard. 'Are you sincere in what you say?' inquired Mr. Lincoln.

"I mean every word of it," replied the minister. 'Indeed, sir,' he continued, 'I learned more of the art of public speaking last evening than I could from a whole course of lectures on rhetoric.'

"Then Mr. Lincoln informed him of a most 'extraordinary circumstance' that occurred at New Haven a few days previously. A professor of rhetoric in Yale College, he had been told, came to hear him, took notes of

his speech, and gave a lecture on it to his class on the following day, and, not satisfied with that, followed him to Meriden the next evening, and heard him again for the same purpose. All of this seemed to Lincoln to be 'very extraordinary.' He had been sufficiently astonished by his success in the West, but he had no expectation of any marked success in the East, particularly among refined and literary men.

"Now," said Mr. Lincoln, 'I should very much like to know what it was in my speech which you thought so remarkable, and which interested my friend, the professor, so much?'

"Mr. Gulliver's answer was: 'The clearness of your statements, the unanswerable style of your reasoning, and especially your illustrations, which were romance and pathos and fun and logic welded together.' After Mr. Gulliver had fully satisfied his curiosity by a further exposition of the politician's power, Mr. Lincoln said:

"I am much obliged to you for this. I have been wishing for a long time to find some one who would make this analysis for me. It throws light upon a subject which has been dark to me. I can understand very readily how such a power as you have ascribed to me will account for the effect which seems to be produced by my speeches. I hope you have not been too flattering in your estimate. Certainly, I have had a most wonderful success for a man of my limited education."

Anec-Dotage in Preaching.

SEVERAL years ago our attention was somewhat forcibly called to what was dubbed by one of our New England friends, "Grasshopper exegesis." The limp-backed Bible played a prominent part in it, as the only connecting links between the remarks were that the texts commented on were all to be found in that Bible, tho the speaker passed from one to another with a hop-skip-and-jump movement. Many ministers and some "active" laymen took naturally to the new exegesis; but of late it seems to have been losing ground.

Perhaps the reason for the present disfavor is that the traveling evangelists through whom it gained currency have changed their method. Grasshopper exegesis has given way to "anec-dotage." Instead of the spicy comments on universal Scripture, the more spicy anecdote, often a trifle "loud" or "broad," has come to make up the

main part of some evangelistic sermons. The loud guffaw seems to be the nearest point to salvation, rather than the old-fashioned serious thought and feeling. As we have listened to strings of stories from the Rev. Sam Jones, we have found ourselves wondering whether rational religion could ever be the outcome of such levity on the part of the preacher, and such hilarious mirth on the part of the hearers. Perhaps it is in the air. Even Mr. Moody seems to have come very much under its influence of late. Is it in the line of improvement? Or is not anecdote rather the worst of all dotage, and a dangerously near approach to driveling?

On Bad Taste.

It is usually in bad taste, and often something worse, to compliment, while preaching, some important personage, as mayor or governor, who happens to be present. It is said, in preaching before the Queen of England—

"No personal reference to her Majesty is permissible, a pure Gospel discourse being the rule, delivered as tho she was not present. Many have tried to evade these rules. The Queen likes and enjoys a plain, practical discourse, selected from the lessons or Gospel of the day, to occupy about twenty minutes in delivery. Questions of the day, and, above all, politics, must be entirely excluded. A celebrated clergyman broke this rule one Sunday and preached a strong political sermon; but it was his last opportunity—the royal pulpits have neither of them been filled by him again.

How to Tell a Story.

"PASTOR," said a good deacon, "I'm afraid you don't know how to tell a story. Why, you tell the story just as it is. Pastor Smith knew how to tell a story. Charley Jones, the man who sells groceries and whisky, was converted. A few days after I went down to Dr. Brown's church with Pastor Smith, and he told the story of the wonderful conversion of Charley Jones, and how he rolled all his whisky barrels out on the sidewalk. He didn't tell them that he rolled them all in again before night. That would have spoiled the story."

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S CALL."**"What Shall We Do?"**

WHEN this number of *THE HOMILETIC REVIEW* reaches our readers—if the popular view be accepted that takes Christmas to have been the season of Christ's birth—they will already have stepped upon the threshold of the Twentieth Century. The nineteen hundred years since the Advent, now completed, have not witnessed the full carrying out of Christ's last command in the Great Commission. An immense work remains to be done, and the Church is slowly waking up to the fact that it should be done now.

At Pentecost, when the Spirit was poured out mightily, the multitudes that were "pricked in their hearts" said unto Peter and to the rest of the Apostles: "Men and brethren, what shall we do?" (Acts ii. 37.)

The same question is constantly sent to us in response to the "Call" sent out in September: "What shall we do?"

The same answer may still be given to what is practically the same great question. There is the same need of enduement by the Holy Spirit with power for service in the Kingdom of God, and the same way is still open for its attainment. Christians need to get back to the Pentecostal sense of their mission for souls and for the world. They need to get it from the Word of God and the signs of the times in connection with the progress of the Kingdom of God. They need to get back to the apostolic state of willingness and readiness for service. They need now—as they needed then—to be waiting and seeking to know—by the study of the Scriptures and by prayer, and by doing the duty that is immediately before them of giving the Gospel to those around them—what God wants

of them. This should be the attitude of the whole Church.

But the ministers and pastors are asking: "What shall we do in this present crisis in our churches, in our various fields and spheres of labor for Christ?"

Certain things need to be noted in this connection.

There is a wide anticipation of a great coming revival that shall surpass all those in the past. Dr. Payne's article in the present number of *THE REVIEW* gives voice to this anticipation, and is a call to cooperation in bringing it about. The need is acknowledged to be of the greatest. There is a strong feeling that it should not be of the emotional and temporary kind, but that it should rather have the solidest possible Scriptural, rational, and spiritual basis. There is a growing conviction, also, that it should work a permanent change, if not in the aims and purposes of Christian effort, yet in its scope and intensity, making the aims and purposes one, and that one the salvation of the world.

The month of January, in accordance with the argument presented in our last number by Dr. Cunningham Geikie, and with the commonly accepted view of scholars, will be the opening of the year 1901. There never was a more favorable time for a movement along the line for rousing the Church for the accomplishment of its great work for the Master. In the September number of *THE REVIEW* our call was sent out to the churches—to almost one hundred thousand of them—to prepare to enter upon the Twentieth Century with the fixed purpose of securing, by the grace of God, the immediate evangelization of the whole world with the opening of the Twentieth Century. Our monthly Editorial Notes have followed. A call has just been issued to the churches by the evangelist Mr. Dwight L. Moody

and many ministers of the Greater New York, and very widely indorsed, asking the churches to devote the month of January to revival work. We would suggest that this opportunity for concerted action—to which several months since we urged the churches—be taken advantage of by all ministers for the purpose of bringing themselves and their churches nearer to Christ's ideal standard of Christianity. Certain things should most assuredly be done, beginning with the opening of the Twentieth Century, Christmas, 1896.

We assume in our suggestions that the minister is the divinely appointed leader in the work to be done, and that the entire membership of the Christian churches constitute the forces to be used in the work. We assume, as generally acknowledged, that there needs to be a waking up and reformation in the Church at large. We think we are justified by a pretty wide observation in the judgment that there are multitudes who have no adequate appreciation of the crisis that is upon the Church.

I.—WHAT SHALL THE MINISTER DO FOR HIMSELF?

We note some essential points. He should study anew the terms of his commission, and should learn as never before that Christ has called him, not for idling or enjoyment, but for service and leadership in the Church. He should learn just what he is in the Kingdom for. He should give himself earnestly to the work of grasping the situation, and of understanding his own duty and responsibility, and that of the Church, in connection with the immediate giving of the Gospel to all mankind. He should seek, with the pressure of his mission and responsibility upon him, to get that power for service that comes only through the Holy Ghost. How these things should be compassed was indicated in our Editorial Note for December. All this—and nothing less than this—will gird him for leading the hosts of the Lord to victory.

II.—WHAT SHALL HE DO FOR HIS CHURCH?

Upon the minister rests the task of rousing the Church to a sense of its needs and of the requirements of the Master. In this case it is emphatically true: "Like minister, like people."

Shall He Send for an Evangelist—a Revivalist?

This is what will occur to many to do as the natural thing. Highly as we think of evangelistic work, we believe that this would be a great mistake. The able editor of the New York *Christian Advocate* recently asked this question editorially, and answered it for his readers. It was a statement of the case which in the main we heartily indorse. We hold that it would be a mistake—

As being an acknowledgment of the inability of the minister to do his own work. This would permanently weaken his influence with his people.

As likely to arouse opposition in the majority of churches, since most of the churches are probably not in favor of having their work done in that way.

As likely to result in an emotional and transient awakening and excitement, subject to all the drawbacks that attend upon such religious movements.

As likely to leave every one—in fact, the whole church—in worse plight than before.

As certain to fail in securing the permanent uplift, and the change in aim and point of view, and in church life and work, that would make for that steady, certain, and speedy progress in the conquest of the world for Christ that should characterize the coming revival.

We believe there is a better way, which we venture to suggest, that will avoid all such evils and secure the desired results.

Let the minister himself take up this

work with the opening year, taking his people into his confidence from the beginning, so far as that is necessary or advisable. In most cases it might be best not even to mention such a thing as revival. If the divine truth can be put into the minds of the Christian Church in connection with the power of the Divine Spirit, God will take care of the results.

Let him undertake to get at and present the true mission of the Church, and to interest his people in considering and understanding this with a view to the accomplishment of it. The true intent of the Great Commission; the movements of Providence in preparing the way for carrying it out; the signs of the times indicating the present position and opportunity of the Christian Church; the great crisis in missions at home and abroad, as well as that in all the world, socially and politically; the individual duty and responsibility of each member of the Church of Christ at the present moment in connection with the world's evangelization,—these and like great themes connected with the work may well occupy the opening month of the year, and prepare the way for the work of the months and years to come.* And this marking out of the work waiting to be done is one of the essentials to its being rightly and rationally done. And let the minister dwell upon this in every place where this can be properly done, as the one great theme and the one great work.

Let him early take the officers of his church, and those who are spiritually awake and alive, into his confidence for the work with him of bringing the people to church, of laboring with that great mass, the lapsed membership, and ultimately that greater mass, the outside world. Let him organize them for

the more effective carrying out of the special purpose in mind—that of bringing the whole church up to its best working efficiency. Let him add to this working force others as they shall be roused, until the whole church is ready for aggressive effort in personal pleading, cottage and hall meetings, and every other available method of reaching men with the Gospel. Let him aim at crystallizing and making permanent all the results that are reached and all the progress that is attained. The outcome will be a thoroughly awakened and quickened church, perhaps without the word "revival" having been so much as uttered. If all the ministers take up the work in their place, the circles of influence will at this point, have overlapped each other, and there will be a spiritual atmosphere that will make itself felt in the whole community.

III.—WHAT SHALL THE MINISTER DO FOR AND WITH HIS FELLOW MINISTERS?

There should certainly be constant conference with them concerning "the things of the Kingdom," and concerning the common purpose in which they should all be united. Combination with them may be necessary; but it should not be the main thing, but should rather be simply preparatory and incidental. We love union movements, but they may divide and lift responsibility, and prevent definiteness of aim; leave many unreached in the individual churches and the outside world; and they are very likely to fail to prepare and organize individual churches for the work that they must continue thereafter in training the converts and in other varied activities—work that must be done if they are to reach the condition of ideal Christian churches.

The experience of Mr. Moody and other leading evangelists, and of the great mass of those most successful in the work of the ministry, has led them to be distrustful of mass movements as a substitute for the work that belongs

* "Christ's Trumpet-Call to the Ministry; or, The Preacher and the Preaching for the Present Crisis," by D. S. Gregory, D.D., LL.D., published by Funk & Wagnalls Company, was prepared with the special design of presenting these great themes and showing the relations of the preacher of the present day to them.

to the individual ministers and churches. It is more than doubtful if the Lord will let any one else do the work for which He holds these responsible. If communities combine, it should be to prepare for the better reaching and working of the individual fields. If the ministers of a whole city unite in such movement, that should be the objective point—as in the movement in Philadelphia under Dr. J. Wilbur Chapman.

But let one thing be always uppermost: That the one aim is to secure the speedy proclamation of the Gospel to all the world, and, in order to this, to bring about an entirely and permanently changed attitude of the churches to this work given them by the Master.

This, in brief outline, is what we would suggest in answer to the question:

"MEN AND BRETHREN, WHAT SHALL WE DO?"

Is it not something that is simple, natural, and easy to do? If every pastor who reads these suggestions will at once proceed to carry them out, the opening of the second month of the Twentieth Century will witness a great revolution in Christian life and work already well under way.

Why He Did Not Find Them.

SKEPTICS have been making much of late of what they are pleased to call the lack of success of missionary work in heathen lands. This is not, however, entirely original, as these men suppose it to be. Twenty years or more ago we knew a prominent editor and politician who went to India and wrote from the city of Calcutta that there were no Christians there, and that the work of missions had proved a flat failure. He had no acquaintances among the missionaries and was brought into connection with nothing but the European society, which is noted for being "very convivial and fond of amusement."

He, of course, saw nothing of the hundred thousand and more Christians, chiefly in the suburbs. Had he met them he would not have learned that they were Christians. Mr. Moody recently told the following story, which fully explains the prevailing blindness:

"Two men returned from India to London; one of them was a merchant, and the other was a missionary. The merchant was asked if he had met any native converts to Christianity. No; he had been among them twenty years and had not met one. A short time afterward the missionary asked the merchant if he had seen any tigers in India. Oh, yes; he had seen any number and had killed several. 'That's strange,' said the missionary. 'I have been in India twenty years and never saw a tiger.' Each man found what he was in search of.

Why Not?

THIS suggestion was recently made by the Milwaukee convention of Congregational churches

"Inasmuch as the papers at large have sporting editors, society and amusement editors, and commercial editors, we therefore suggest to the daily press of Milwaukee to place on their staff of editors a church editor, whose work shall be to look after all church news, regardless of denomination."

It looks sensible and simple, and yet it would probably be pretty difficult to find editors who could fill the place to the satisfaction of everybody; and, as suggested by one of the dailies, "when such are found, it is probable they will be occupying more congenial and remunerative stations." We fear that nothing short of regeneration, taking in editors and papers with their readers, will reach the case.

A Scheme of Reform.

ROBERT LOUIS STEVENSON, the novelist, represents four tramps as propounding the following theoretical scheme of reform by which the whole world was to be set right. His statement is as follows:

"Four reformers met under a bramble-bush. They were all agreed the world must be changed. 'We must abolish property,' said one.

"We must abolish marriage," said the second.

"We must abolish God," said the third.

"I wish we could abolish work," said the fourth.

"Do not let us get beyond practical politics," said the first. "The first thing is to reduce men to a common level."

"The first thing," said the second, "is to give freedom to the sexes."

"The first thing," said the third, "is to find out how to do it."

"The first step," said the first, "is to abolish the Bible."

"The first thing," said the second, "is to abolish the laws."

"The first thing," said the third, "is to abolish mankind."

How easy it would be!

Eighteen to One!

THE following from one of our exchanges gives some slight conception of what the Protestant churches regard as extraordinary Christian giving:

"Protestant churches give annually to foreign missions \$11,300,000. Dion Boucicault says: 'The amount paid for theatrical entertainments is two hundred million dollars.' Eighteen dollars given annually to maintain the theater, whose influence is corrupting, which the country could dispense with to its moral advantage, for each dollar contributed to send the Gospel to the heathen."

The Dead-Line in the Ministry.

Dr. Behrends, of Brooklyn, says:

"The dead-line in the ministry, as in any other calling, is the line of laxness. The lawyer can not use last year's briefs; the physician can not depend on last week's diagnosis; the merchant can not assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh and his speech be glowing. Sermons, it has been well said, are like bread, which is delicious when it is fresh but which, when a month old, is hard to cut, hard to eat, and hardest of all to digest."

Caricature of Preaching.

Dr. Joseph Parker, of London, thus caricatures much modern preaching, so-called:

"My text this morning, dear friends, will be found in the Epistles of Lord Beaconsfield, No. 10, line 7th, in these most beautiful words: 'How are you all to-day?' This pathetic inquiry, which can not be even read without profound emotion, brings before our minds, dear brethren, truths of transcendent import, yet truths which mingle easily and tenderly with the sanctities of domestic experience. My brethren, let us for a few moments dwell upon those precious truths, and endeavor to set them in profitable order."

"First: See how humanity is united by the exercise of the spirit of solicitude. The illustrious author of this pungently affectionate inquiry can not rest (tho rest is so characteristic of his life and so dear to his soul) until he knows exactly how his friends are. This is the spirit of solicitude. This is the spirit that can not be content with its own lucubrations, but must go out in earnest quest concerning the welfare of others. (Here cite an anecdote, or make one.)"

"Second: See, dear brethren, from this inquiry, how large minds originate large interrogations. The immortal statesman does not ask, How is one of you? How is the senior? How is the junior? but with characteristic and splendid magnanimity he asks, in one bold and thrilling inquiry, 'How are you all?'"

"Third: Observe how possible it is to be at once comprehensive and precise. The statesman whose genius has dazzled the senates of the universe, asks, 'How are you all to-day?' Mark the point of time. Mark the definiteness of the greatest minds. The writer is not content with asking, How were you all yesterday? or, How have you been during the last seven years? but with that definiteness which is characteristic of earnestness he asks, How are you all to-day, this day, this very day, and no other day? thus drawing down the mind to a precise point of attention and interest."

"Application: Take care of yourselves, because at any moment an inquiry may come from the very highest circles directing itself to your immediate condition; therefore be ready—be always ready—be all ready."

NOTICES OF BOOKS OF HOMILETIC VALUE.

HISTORY, PROPHECY, AND THE MONUMENTS; OR, ISRAEL AND THE NATIONS. By James Frederick McCurdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Volume II.—To the Fall of Nineveh. New York: The Macmillan Com-

pany; London: Macmillan & Co., Ltd., 1896. Price, \$3.

The author's undertaking is easily a great one, to be completed in three large octavo volumes. He has set for himself the stu-

pendous task of writing, by the aid of history and prophecy as found in the Bible and of the history found outside the Bible, especially in the recent archeological investigations, to construct an up-to-date history of Israel and the heathen nations that constituted its environment. Of course, much of the work is necessarily tentative, since scientific Egyptology and Assyriology are yet in their infancy; but nevertheless the work, while largely avoiding mere speculations, throws immense light on both Israel and its environment. We called attention to volume I. in January, 1896. That brought the story down to the fall of Samaria. The present volume ends with the downfall of Nineveh. No one who aims to be a Bible scholar should be without the book.

LIFE AFTER DEATH, AND THE FUTURE OF THE KINGDOM OF GOD. By Bishop Lars Nielsen Dahle, Knight of St. Olaf. Translated from the Norse by the Rev. John Beveridge, M. A., B.D. Edinburgh: F. and T. Clark, 1896. Imported by Charles Scribner's Sons, New York. Price, \$3.50.

This is a monograph worthy to be placed in the minister's library by the side of that other monograph, noticed by us not long since, Prof. Salmond's "Christian Doctrine of Immortality." Bishop Dahle, long missionary bishop of Madagascar and now bishop in charge of the entire missionary work of the Norwegian Church, is a famous preacher, a profound scholar and thinker, and a most prolific writer. In the present work his rule has been "to accept no guide except Holy Writ." His task is to present the outlook of Christian hope into the future. The scope of his work is shown by the divisions under which he treats his subject:

"1. The future of the individual, from and including death, until Christ's final advent.

"2. The future of God's kingdom on earth until Christ's final advent.

"3. The Lord's final advent and its results to the individual, to the Church universal, and to the whole creation."

The writer combines clear thinking and clear statement to a very remarkable degree, and the translator has succeeded in retaining these qualities in his rendering. Contrast his definition of life with that familiar one of Herbert Spencer which he quotes: "Simpler, and probably more approximately correct, is it to say that life is that force in an organism which places all other forces working in it in serviceable relation to its growth and preservation."

The book is a handsome octavo of 465 pages, printed so as to make its reading a delight.

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH. Defended against the Views and Arguments of Voltaire, Paine, Colenso, Reuss, Graf, Kuenen, and Wellhausen. By D. McDill, D.D., LL.D., Professor of Apologetics in the Theological Seminary, Xenia, Ohio. Dayton, Ohio: W. J. Shuey, 1896.

This is a very thorough work of its kind, containing, as seen from the contents, a detailed treatment of the skeptical views and arguments considered. Part I. is "Preliminary," presenting "The Points in Dispute," and "History of the Discussion." Part II., under "Objections Considered," takes up "Objections in General," "Claimed Improperities," "Claimed Anachronisms," "Claimed Allotopisms," "Claimed Contradictions," "Claimed Difficulties," "Imaginings," and "Plurality of Authors." Part III. treats of "Internal Evidence," and Part IV. of "External Evidence."

HELPFUL DATA IN CURRENT LITERATURE.

THE PROTESTANT EPISCOPAL REVIEW (Richmond, Va.) for November has an article by Rev. T. J. Packard on "The Higher Criticism," in which the author examines and compares "the two theories of the Old Testament Scriptures which are now contending for supremacy in the theological world," viz.: the generally accepted view which has been held by Christians all along, and the newly promulgated theory of Graf, Kuenen, and Wellhausen. The article is discriminating, clear, and able, and will be helpful.

THE CONTEMPORARY REVIEW (Leonard Scott Publication Company, New York) gives, in the October number, a summary view of "The Constantinople Massacre," and in the November number, by Mr. E. J. Dillon, on "Russia and Europe," a masterly survey and forecast of European policy regarding Turkey. Mr. Dillon emphasizes the fact that the hegemony of Europe has clearly passed from Germany to her northeastern neighbor.

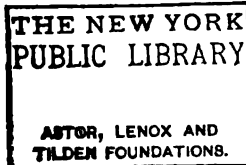
THE EDINBURGH REVIEW (Leonard Scott Publication Company, New York City) for October, 1896, is unusually rich in contents. The opening article, on "Napoleon III.," exhibits the story of the Second Empire as "the story of a crime" as well as the story of a misfortune. "Amidst the many changes through which France has passed since the Revolution, she has experienced nothing so disastrous as the Second Empire. . . . It crushed out all that was best and purest in French politics; it substituted, for what it destroyed, a policy of corruption." It is at

once a scathing criticism and a luminous summary of the career of the third Napoleon. The most notable article, however, for the ministerial reader is that entitled, "The Duke of Argyll on the Philosophy of Belief." The reader will find this an excellent summary, a judicious criticism, and a careful estimate of the three great works of Argyll—"The Reign of Law," "The Unity of Nature," and "The Philosophy of Belief; or, Law in Christian Theology"—noticed in the December number of **THE HOMILETIC REVIEW**.

THE INSTITUTIONAL CHURCH: A Candid Critique. By R. Q. Mallard, D.D. Dr. Mallard, of New Orleans, is editor of *The Southwestern Presbyterian* and Moderator of the Southern Presbyterian General Assembly. In the July number of *The Presbyterian Quarterly*, published at Richmond, Va., he discusses the institutional church from a conservative standpoint. The objections often made against it and that need to be guarded against, are put clearly and strongly. The editors of **THE HOMILETIC REVIEW** are preparing for a comprehensive discussion of this subject in a "Symposium."

THE REVIEW OF REVIEWS for December, 1896, in addition to a vast array of other interesting matter, has an article by President Walter E. Herve, of the Teachers' College, New York, to which ministers will be particularly attracted, whether they agree with it or not. Its subject is, "The Sunday-Schools: Their Shortcomings and Their Great Opportunity."

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REVIEW SECTION.

I.—THE INDISPENSABLENESS OF SYSTEMATIC THEOLOGY TO THE PREACHER.

BY BENJAMIN B. WARFIELD, D.D., LL.D., PROFESSOR OF SYSTEMATIC THEOLOGY IN THE THEOLOGICAL SEMINARY, PRINCETON, N. J.

PROFESSOR FLINT, of Edinburgh, in closing his opening lecture to his class a few years ago,* took occasion to warn his students of what he spoke of as an imminent danger. This was a growing tendency to "deem it of prime importance that they should enter upon their ministry accomplished preachers, and of only secondary importance that they should be scholars, thinkers, theologians." "It is not so," he is reported as saying, "that great or even good preachers are formed. They form themselves before they form their style of preaching. Substance with them precedes appearance, instead of appearance being a substitute for substance. They learn to know truth before they think of presenting it. . . . They acquire a solid basis for the manifestation of their love of souls through a loving, comprehensive, absorbing study of the truth which saves souls." In these winged words is outlined the case for the indispensableness of Systematic Theology for the preacher. It is summed up in the propositions that it is through the truth that souls are saved, that it is accordingly the prime business of the preacher to present this truth to men, and that it is consequently his fundamental duty to become himself possessed of this truth, that he may present it to men and so save their souls. It would not be easy to overstate, of course, the importance to a preacher of those gifts and graces which qualify him to present this truth to men in a winning way—of all, in a word, that goes to make him an "accomplished preacher." But it is obviously even more important to him that he should have a clear apprehension and firm grasp of that truth which he is to commend to men by means of these gifts and graces. For this clear apprehension and firm grasp of the truth its

* As reported in *The Scotsman* for Nov. 13, 1888.

systematic study would seem certainly to be indispensable. And Systematic Theology is nothing other than the saving truth of God presented in systematic form.

The necessity of systematic study of any body of truth which we need really to master will scarcely be doubted. Nor will it be doubted that he who would indoctrinate men with a given body of truth must needs begin by acquiring a mastery of it himself. What has been made matter of controversy is whether Christian truth does lie so at the basis of the Christian hope and the Christian life that it is the prime duty of the preacher to possess himself of it and to teach it. It has been argued that the business of the preacher is to make Christians, not theologians; and that for this he needs not a thorough, systematic knowledge of the whole circle of what is called Christian doctrine, but chiefly a firm faith in Jesus Christ as Savior and a warm love toward Him as Lord. His function is a practical, not a theoretical one; and it matters little how ignorant he may be or may leave his hearers, so only he communicates to them the faith and love that burn in his own heart. Not learning but fervor is what is required; nay, too much learning is (so it is often said) distinctly unfavorable to his best efficiency. Engagement of the mind with the subtleties of theological construction excludes that absorption in heart-devotion and in the practical work of the ministry, which on its two sides forms the glory of the minister's inner life and the crown of his outer activity. Give us not scholars, it is said, but plain, practical men in our pulpits—men whose simple hearts are on fire with love to Christ and whose whole energy is exhausted in the rescue of souls.

Surely, if the antithesis were as is here implied, no voice would be raised in opposition to these demands. If we are to choose between a chilly intellectualistic and a warmly evangelistic ministry, give us the latter by all means. A comparatively ignorant ministry burning with zeal for souls is infinitely to be preferred to a ministry entirely absorbed in a purely intellectual interest in the relations of truths which are permitted to exercise no influence on their own lives and which quicken in them no fervor of missionary love. But the matter can not be settled by fixing the eye on this extreme only. What should we do with a ministry which was absolutely and blankly ignorant of the whole compass of Christian truth? Obviously it would not be a Christian ministry at all. Let it be admitted, then, that it is possible for men to become so occupied with the purely intellectual aspects of Christian truth as to be entirely unfitted for the prosecution of the Christian ministry. It must be equally allowed that they must have a sound knowledge of Christian truth in order to be qualified to undertake the functions of the Christian ministry at all. The possibility of the abuse of Systematic Theology has no tendency to arraign its usefulness or even its indispensableness to the preacher. A high capacity and love for mathematics may live in a sadly unpractical brain, and, for

might I know, the world may be full of pure mathematicians who are absolutely useless to it; but it does not follow that the practical worker in applied mathematics can get on just as well without any mathematics at all. In like manner, tho there may be such a thing as a barren knowledge of even such vital truth as the Christian verities, there is not and can not be such a thing as a fruitful Christian ministry without a sound and living knowledge of these verities. And it is very much to be deprecated that men should sometimes permit themselves to be driven, through their keen sense of the valuelessness of an inoperative knowledge, to speak as if no importance attached to that vitalizing knowledge of divine truth without which any true ministry is impossible. The warning given us by the lamented Aubrey Moore is sorely needed in our times. He says:

"There are many earnest-minded Christians who are so morbidly afraid of a barren belief that they sometimes allow themselves to talk as if to hold fast to any form of sound words must be formalism; as if, in fact, the belief in a creed were rather dangerous than helpful. It is true, of course, as we all know well, that a right creed can not save a man, and that when the bridegroom comes many may be found with lamps that have no oil; but surely if we discard our lamps, much of the precious oil we have may be lost." *

The fundamental principle on which the indispensableness to the preacher of a sound knowledge of Christian truth rests is not more surely rooted in a true psychology than it is illustrated by universal experience. That "conduct in the long run corresponds with belief," as Bishop Westcott puts it, "all experience goes to show." And certainly he is entitled to add that "this unquestionable principle carries with it momentous consequences." "Patient investigation," he continues, "will show that no doctrine can be without a bearing on action. . . . The influence of a dogma will be good or bad—that is an important criterion of dogma, with which we are not now concerned,—but if the dogma be truly maintained, it will have a moral value of some kind. Every religion, and every sect of every religion, has its characteristic form of life; and if the peculiarities of these forms of life are smoothed away by time, it is only because the type of belief to which they correspond has ceased to retain its integrity and sharpness." † It is therefore that Principal Wace rebukes the "tendency of some modern historians to undervalue the influence upon human nature of variations in religious and moral principles," as "strangely at variance with the evidence before them." ‡ "The history of the world," he adds, "would appear to be in great measure a history of the manner in which religious ideas, often of an apparently abstract and subtle character, can determine the future of whole races and of vast regions of the earth. . . . The facts of history thus afford conclusive evidence that the instinct of the Christian world, or rather the instinct

* "Some Aspects of Sin," p. 20.

† "The Gospel of Life," pp. 48, 57.

‡ "The Foundations of Faith," pp. 194-196.

of mankind, has not been mistaken in attributing extreme importance to those variations in faith, even on points apparently secondary, by which Christendom has been and is still so grievously divided." The whole case is most concisely put in a comprehensive passage in the "Systematic Theology" of the late Prof. John Miley: *

"A religious movement with power to lift up souls into a true spiritual life must have its inception and progress in a clear and earnest presentation of the vital doctrines of religion. The order of facts in every such movement in the history of Christianity has been, first, a reformation of doctrine, and then, through the truer doctrine, a higher and better moral and spiritual life. . . . Such has ever been and must forever be the chronological order of these facts, because it is the logical order. When souls move up from a sinful life or a dead formalism into a true spiritual life they must have the necessary reasons and motives for such action. . . . If we should be consecrated to God in a life of holy obedience and love, it must be for reasons of duty and motives of spiritual well-being which are complete only in the distinctive doctrines of Christianity. These doctrines are not mere intellectual principles or dry abstractions, but living truths which embody all the practical forces of Christianity. The spiritual life takes a higher form under evangelical Christianity than is possible under any other form, whether ritualistic or rationalistic, because therein the great doctrines of Christianity are apprehended in a living faith and act with their transcendent practical force upon all that enters into this life."

If there be any validity at all in these remarks, the indispensableness of Systematic Theology to the preacher is obvious. For they make it clear not only that some knowledge of Christian truth is essential to him who essays to teach that truth, but that the type of life which is produced by his preaching, so far as his preaching is effective, will vary in direct relation to the apprehension he has of Christian truth and the type and proportion of truth he presents in his preaching. As Bishop Westcott puts it: † "Error and imperfection in such a case must result in lives which are faulty and maimed where they might have been nobler and more complete"; and, on the other hand, "right doctrine is an inexhaustible spring of strength, if it be translated into deed." In directly the same line of remark that saint of God, Dr. Horatius Bonar, urges ‡ that: "All wrong thoughts of God, whether of Father, Son, or Spirit, must cast a shadow over the soul that entertains them. In some cases the shadow may not be so deep and cold as in others; but never can it be a trifle. And it is this that furnishes the proper answer to the flippant question so often asked: Does it really matter what a man believes? All defective views of God's character tell upon the life of the soul and the peace of the conscience. We must think right thoughts of God if we would worship Him as He desires to be worshiped, if we would live the life He wishes us to live, and enjoy the peace which He has provided for us." And what is true of the doctrine of God is true of every other

* Vol. I., pp. 48-49. Cf. also p. 40.

† *Op. cit.*, p. 58.

‡ "The Gospel of the Spirit's Love," p. 22.

doctrine about His ways and works; as Dr. Westcott phrases it: "The same law which holds good of the effect of the ideas of God and of a future life and of the Incarnation in their most general form, holds good also of the details of the view upon which they are realized." *

Accordingly Dr. Alexander Whyte testifies to the relation of right belief and all the highest devotion, in a striking passage which we can not forbear quoting somewhat in full.† He writes:

"One of the acknowledged masters of the spiritual life warns us against 'an untheological devotion.' 'True spirituality,' he insists, 'has always been orthodox.' And the readers of the 'Grammar of Assent' will remember with what masterly power and with what equal eloquence it is there set forth that the theology of the Creeds and Catechisms, when it is rightly understood and properly employed, appeals to the heart quite as much as to the head, to the imagination quite as much as to the understanding. And we can not study Andrewes's book [his 'Private Devotions'], his closet confession of faith especially, without discovering what a majesty, what a massiveness, what a depth, and what a strength, as well as what an evangelical fervor and heartiness, his theology has given to his devotional life. . . . In the 'Grammar' its author says that for himself he has ever felt the Athanasian Creed to be the most devotional formula to which Christianity has given birth. We certainly feel something not unlike that when Andrewes takes up the Apostles' Creed, or the Nicene Creed, or the Life of our Lord, or His Names, or His Titles, or His Offices. When Andrewes takes up any of these things into his intellect, imagination, and heart, he has already provided himself and his readers with another great prayer and another great psalm. So true is it that all true theology is directly and richly and evangelically devotional."

Readers of Dr. Palmer's "Life of Thornwell" will recall a parallel testimony to what the reading of the Westminster Confession did for Thornwell's soul; and we can ourselves testify from experience to the power of the Westminster Confession to quicken religious emotion, and to form and guide a deeply devotional life. "So true is it," to repeat Dr. Whyte's words, that "all true theology is directly and richly and evangelically devotional."

It can not be a matter of indifference, therefore, what doctrines we preach or whether we preach any doctrines at all. We can not preach at all without preaching doctrine; and the type of religious life which grows up under our preaching will be determined by the nature of the doctrines which we preach. We deceive ourselves if we fancy that because we scout the doctrines of the creeds and assume an attitude of studied indifference to the chief tenets of Christianity we escape teaching a system of belief. Even the extremest doctrinal indifferentism, when it ascends the pulpit, becomes necessarily a scheme of faith. As a bright writer in *The Atlantic Monthly* ‡ puts it, men are always found believers in either the head or the tail of the coin. Even "Renan's followers have their pockets crammed with beliefs of their

* *Op. cit.*, p. 55.

† "Lancelot Andrewes and His Private Devotions," pp. 49-51.

‡ Henry T. Sedgwick, Jr., in *The Atlantic Monthly*, August 1896, p. 186.

daily experience of the little world of Nazareth. Instead of this, he comes suddenly before us at His baptism, amidst a scene altogether strange. So far as the gospels are concerned, John the Baptist, the Pharisees, Sadducees, lawyers, soldiers, priests, Galilean fishermen and peasants are only names, with no background of detail to help us to picture them to our eye, or understand their ideas, hopes, fears, prejudices, aspirations, or social conditions. Nor have we any hints to help us to paint to ourselves the political world of the day. Herod the Great, his sons, and the Roman procurators are alike only mentioned incidentally, leaving us quite ignorant of the particulars which would enable us to know their relations to the times. Yet the life of Christ was necessarily colored throughout by the characteristics of the past history of the country, its political position, its religious parties, the character of its government, and the lights and shadows of social life amidst which He moved.

To make an audience familiar with the Master's life, we must first, then, be familiar with it ourselves. This, it will be at once seen, shows the hopelessness of expecting to equip our minds adequately by merely consulting some commentary. We may indeed find help in understanding an isolated verse or incident from such a source, but it must, at best, be like an antiquarian study of some fragment of a ruin—pointing out its individual beauties, but throwing little or no light on the edifice from which it comes, as a whole. To enable a congregation to realize Christ's life, we must in our own minds reconstruct the living world in which he moved, "in all points like His brethren," except in His sinlessness. We must shut our eyes to the present and open them on the past of two thousand years ago. Instead of letting our thoughts move amidst the scenery and physical conditions of the West, we must transport ourselves to the unchanging East; instead of looking at things through traditional lights, we must carry ourselves back to the very days of Christ, and see all questions through the eyes of his contemporaries; must sit in the schools of the rabbis; must mix with the crowds in the temple, in the streets, and at the Jordan, or on the shores of the Lake of Galilee; must come to know familiarly the priest, the Pharisee, the Sadducee, the congregation of the synagog, the rich man in his silks, and the scorned and starved multitude in country and town. Still more, we must know the landscapes of Palestine; the trees and flowers and crops that filled the landscapes; the birds of the air and the beasts of the field, for all these went toward the daily picture read by Christ's eye and reproduced in his discourses.

How impossible it is to realize the story of the gospels in any living sense without this is evident from the constant allusions by Christ to the scenes around Him. The birds of the air, and the jackals, with their holes in the rocks; the vulture sailing overhead; the finch brooding on its nest; the twittering sparrow, and the hen calling its chickens to the shelter of her wings at the shadow of the hawk circling above

in a cold and unloving spirit, with the mind intent on merely scholastic or controversial ends. In that case it may be for the preacher an unfruitful occupation. But so undertaken it has also lost its true character. It exists not for these ends, but to "make wise unto salvation." And when undertaken as the means of acquiring a thorough and precise knowledge of those truths which are fitted to "make wise unto salvation," it will assuredly bear its fruit in the preacher's own heart in a fine skill in rightly dividing the word of truth, and in the lives of the hearers as a power within them working a right attitude before God and building them up into the fulness of the stature of symmetrical manhood in Christ.

II.—HOW THE PREACHER MAY BEST MAKE HIS PEOPLE FAMILIAR WITH CHRIST'S LIFE.

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THE materials for any knowledge of the life of our Lord are exceptionally meager—the four gospels virtually comprising all that has come down to us respecting him, and even these, to a large extent, offering only repetitions of the same incidents, tho with varied minor details. Their brief narratives, moreover, are devoted, in a large degree, to the last six months of his ministrations, which occupy more than half of their whole contents. The incidents at and following the Feast of Tabernacles, six months before the Crucifixion, make up fourteen of the twenty-one chapters of John, nearly fourteen of Luke, six of Mark, and ten of Matthew; while the last week of our Lord's life takes up seven chapters of Matthew, six of Mark, nearly six of Luke, and nearly ten of John. Nor is this all. The order of the events and discourses recorded is quite disregarded, so that to form a harmony of the four accounts is by no means easy—the best effort towards it being that of Dr. Edward Robinson, of New York, now, alas! long gone over, with all his immense Biblical learning, to the pale kingdoms. The very first thing, therefore, for any preacher who wishes to bring Christ with a living distinctness before his people must be to have His life before him as a connected whole by some such aid. This, indeed, is necessary alike for separate sermons and for discourses on his story as a whole. In writing the *Life of Christ* I followed Robinson's harmony, which has no equal, so far as I know.

When we remember, moreover, that the first thirty years of Christ's life are almost entirely ignored by the Evangelists, the difficulty of bringing Him vividly before a congregation as He appeared among men becomes still more apparent. Nothing is told us of the incidents of these years, either in the public life of Palestine or in the

day; and how this, on the one hand, made them repudiate the claims of Jesus, and, on the other, drove them into continually intensifying hostility to the supreme domination of Rome. But all this an intelligent, well-informed presentation of the Life and Words of Christ will give him. Thoughtful study of it and constant reference to Robinson's "Harmony" will gradually transport him into the age and ideas of our Lord's time, and will call up round him, not only the natural features of Palestine amidst which He moved, but the long dead populations of Roman, Greek, Jew, Arab, Edomite, and Syrian with whom He daily came in contact.

Yet the merely intellectual restoration of the local world of Christ's Palestine is not, after all, enough. Intense religious sympathy is indispensable, else the congregation will have before it only the outward form of Jesus, without the divine light of His higher spiritual glory. To believe in a teacher alone enables us to understand him; indifference dulls the ear, and leaves the eye wandering. In listening to a religious instructor, the heart of those he addresses goes further than the head. Moral truth, in fact, addresses the religious faculty, not the intellectual, and only finds a home in that nature which has an affinity to it. Goodness alone—tho perhaps only in the germ—can estimate goodness aright. We must look at things through Christ's eyes, and from His point of view, to realize His grandeur. But that means a frank love of His character, a childlike humility in our attitude toward Him. It is only the lute that is tuned to the same chord as another played beside it that spontaneously sends forth the same note. We must sit at our Master's feet to know Him aright.

One or two illustrations of the vividness imparted to Gospel incidents by the introduction of local and historical details may be of use. Take, for instance, the parable of the Pharisee and the Publican. The former is one, perhaps, of the highest, or seventh grade, who had painfully ascended through all the minute slavery of legal observances till, like Paul, "touching the righteousness which is in the law, he was blameless." There he is, with his mortar-cap drawn down to his eyes, to shut out everything impure; his phylacteries of extra breadth on his arm and forehead; the tassels of his tallith extra heavy; his long robe touching the ground. He has reached his place, as near the sacred court of the priests as was permitted to a layman. He claims a right to this foremost honor as "righteous"; for has he left anything in the law unperformed; has he not, in fact, done more than the law requires? Had the sound of the Levite's trumpet announcing the hour of morning prayer, nine o'clock, overtaken him as he was ascending to the temple from the city, he would have stopped instantly and begun his prayers on the spot. But he had reached the place of honor, nearest God, when the moment for devotion came. Looking through the gilded railing, shutting him out from the priest's court, he faced the holy place, and, beyond it, the Holy of holies, and began to

mutter to himself all the virtues for showing which he held God his debtor. The law required him to fast only once a year, on the great day of atonement, but he fasted twice a week—on Monday, as the day on which Moses went up into the Mount, and on Thursday, as that on which he came down from it. The things from which the law required him to pay tithes were only the produce of the soil; but he added a tenth part of all that he gained from any source during the year. He could afford to despise the wretched publican he had passed, standing at the back of the court of the men, through which he himself had pressed on to the very front.

But this publican, proscribed by the Pharisee for his calling, which not only made it impossible for him to fulfil all the ten thousand rabbinical requirements, but stained him, in the eyes of his nation, with treason against God and the Jewish state for collecting dues exacted by the heathen from Jehovah's heritage, had as humble an opinion of himself as the Pharisee had the reverse. An outcast and pariah among his own race, treated with constant insult, reckoned unworthy to give evidence in a Jewish court, forced to consort only with his own class, since no house would receive him and no one would enter his home, it was his last hope that the Eternal Father was more merciful than man. As to merit, he was far enough from the thought of it. He did not think of any comparison with any fellow creature, but remembered only the exceeding holiness of God and the accusations of his own heart. In the awful light of the throne of heaven, to which his thoughts ascended, tho he did not dare to lift up his eyes to its unutterable splendors, he seemed to himself only a chief of sinners, and murmured into the all-hearing ear of the Lord of Sabaoth, "God be merciful to me, the sinner!" The answer in each case is told us by our Lord.

The very next incident, when the ruler asked what he might do beyond obedience to the commands of the law to make sure of inheriting eternal life, shows the same idea as the Pharisee had of doing even more than was really demanded by God as the condition of entering the Kingdom of the Messiah. If I do not mistake, such elucidation of Jewish modes of thought and social life helps a preacher to bring Christ in His life and words with special clearness before an audience.

REALIZE the nearness of Christ. Do not vex your souls by thinking that He lived centuries since. . . . I will say to my soul—Thy Savior is looking upon thee: He is watching all thy growth, He is sending his daily blessings upon thee, He is always dying, always rising, always interceding—a contradiction it may be in literal words, but the soul that has passed through the mystery of that agony which is birth will understand that amid all this contradiction of letters there is a solid and melodious reconciliation and unity of meaning.—*Joseph Parker.*

III.—THE MISSIONARY PROBLEM.

BY REV. E. FITCH BURR, D.D., LL.D., LYME, CONN., AUTHOR OF
"ECCE CŒLUM," "AD FIDEM," "THE STARS OF GOD," ETC.

ABOUT a hundred years have passed since the earnest commencement of modern evangelical missions. During this period but little change has taken place in the great religious statistics. The children are learning, as their fathers learned, that more than two thirds of the earth's surface are benighted, and more than two thirds of its population are Moslems, pagans, and agnostics.

Are Christian missions, therefore, a failure? Not in the thought of those who understand the worth of human nature, and the natural law of progress in moral enterprises. Altho the numerical ratio of true religion to the false remains substantially unaltered; altho the pictured illuminations of our school charts continue nearly as circumscribed as at first; a great work has been done. It is much to have become familiar with the principles and methods on which missions should be conducted. It is much to have ascertained and cleared the true points of application for the great Christian lever. It is much to have already raised by it some millions into the hopes and fruitions of eternal life. Henceforth more rapid successes may be expected. As planets continually accelerate their pace as they approach the sun; as fortunes increase with larger leaps the larger they become,—so the missionary enterprise ever grows in splendor of movement as it advances toward its goal. Its past gains are out at compound interest. Its past gains are the first terms of a geometrical series whose final members are nations born in a day, and the kingdoms of the world become the kingdom of our Lord and of His Christ.

Christian missions a failure! Let not the premillenarian say it in his haste to summon and aggrandize the Personal Coming. Let not any man say it in the poverty of his information, or in the avarice that seeks excuse for keeping a close hand, or in the enmity that recklessly asserts the evil it would be glad to see, or in the credulity that swallows the patent fictions of Melville and McQueen. There is fruit enough at this moment blushing amid the thick greenness of our young missionary vine to make strong the heart of Christendom. The world is an occupied field. Every race is being taught; every considerable nation is hearing in its own tongue God's wonderful Word. That Word is sounding out in centuries of languages. It radiates from thousands of missionary centers. Several millions of money are annually expended in giving it missionary currency. Scores of boards, thousands of trained laborers, and tens of thousands of zealous assistants, record already their hundreds of thousands of converts and their millions of eager listeners; *ci-devant* receivers of missionaries are become missionary senders. Mountains are dwindling, paths are straightening, gates

are opening; the voice of the muezzin grows faint from his minaret; triple Brahma trembles on his throne of caste; India and China, replete of men, effete of manhood, and tenacious of the past, heave with the promise of a Christian future. Everywhere civilization and order wait on the steps of the growing faith. Everywhere science and art, commerce and liberty, piety and heaven support her starry train. And, until lately, there has been progress in effort as well as in success.

Protestant missions a failure! Yes—on second thought let us confess it—they are a failure, a most wonderful failure. Not that we have aught to abate from what we have just said. Far from it. It is true, a thousand times true, all that we have said of the results and prospects of the missionary enterprise; and every lover of his race should rejoice over them as one that findeth great spoil. And yet—be it softly and wistfully said—our blessed missions are a failure in comparison with what they should be. Had the stewards of the Lord done their duty during this century the glory that now is would have been as nothing by reason of the glory that excelleth. Less than a tithe of the annual income of Protestant Christendom would carry the Gospel within a single year victoriously into all the ends of the earth. Less than a tithe of the annual income of even American Protestants would have made ere this the fruit of all lands shake like Lebanon. Must we not count it a great failure when Christendom fails to propagate itself everywhere at so small an outlay? But, as a matter of fact, the average annual contribution of our church-membership for all missionary purposes, domestic and foreign, is only a very small fraction of one per cent. of its income, and has for some time been dwindling from that, despite great urgency to the contrary.

Two questions should be asked in view of the situation. Is it as it should be? Why is it?

“Go ye into all the world and preach the Gospel to every creature.” Is this the Great Commission or not? Does it mean little or nothing, or does it mean much? When the head of a family, about to leave the world, gathers them about him and gives them a final charge, do they not feel bound to give it special heed and reverence? Did he ever say anything weighty and authoritative if these last words of his are not so? Christianity is a missionary religion by the last will and testament of its Founder, and no courts will be able to set that will aside. Time can not fade it, nor perverse ingenuity misconstrue it. Aggression was one of the names with which Christianity was christened at its birth.

No pen can justly describe the importance of having the will of Christ carried out and the whole world made acquainted with Christianity at the earliest date possible. No trumpet-call to the work can be too mighty. Without the Gospel there can be no true liberty or lasting civilization. Without it the masses will sink to perdition in the next world, after living miserably and sinfully in this; for the

men may be saved if penitently acting according to the light they have, there is abundant reason to believe that those unacquainted with Christ seldom, if ever, act in this manner. It was for these reasons that the primitive disciples were such indefatigable missionaries. They believed with all their might in the indispensableness of the Gospel to mankind. Would not one have concluded from seeing the career of the Apostle Paul that he attributed the very greatest importance to the work in which he was engaged? With what glowing axle his chariot ran forth among kindred and strange peoples! How sonorously and fervently he flung off certain sounds from his warning trumpet! How unsparingly did he cast out his strength along the track of his far-reaching itinerancies! Labors, privations, and perils—why did he make so light of them? His soul was possessed with a sense of the infinite importance of his work. A perishing world was calling piteously for help. The case would brook no delay. This was why he ran and wrought and wrestled and dared after his supreme manner. In no other way can we explain so intense and sustained an activity. Is not heathendom as important and perishing now as when the Apostle of the Gentiles did flaming missionary work upon it? Are not the slums of our cities, and some of our frontier settlements in as ruinous moral condition as the apostles found in Jewry? Are not the Turks and Kurds as abominable and ripe for judgment as any of their predecessors? From Jerusalem round about to Illyricum, and from New England round about to China, lo, the same unutterable necessity for the full preaching of the Gospel of Christ!

What are our means for doing this most important missionary work? To give this inquiry a sufficient answer it is not necessary for us to determine what part of the billions of property credited to the nation is held by the members of our churches. It is sufficient to know that the means in the hands of the churches and their adherents are such as to fill our parishes with comfortable and expensive dwellings. It is sufficient to know that they are such as to mosaic our sanctuaries with beautiful and costly attire. It is sufficient to know that they are such as to spread our humblest tables with luxuries from the antipodes. It is sufficient to know that they are such as to carry to the purse of every tolerable showman who may chance along the ready contributions of our poorest families. It is sufficient to know that they are such as to provide millions of money annually for hurtful stimulants and narcotics. It is sufficient to know that they are such that we expend on the gaieties and riotous powder of our national holiday, and on the decorations and mutual gifts of a worldly Christmas-tide, more than we give to expand the kingdom of Jesus Christ. It is sufficient to know that they are such as to allow parents to expend, without thought, on trinkets and confectionery for their children many times as much as finds its way into the coffers of our missionary societies. These *are facts* that ought to teach. When we learn that all these outlays

are, for the most part, made without sense of inability, most of them without sensible inconvenience, and some of them without second thought, we are sufficiently acquainted with the means of our people to come to some useful conclusions in regard to what they ought to be giving for missionary purposes.

We see, on the whole, a very comfortable state of life among our people. It is clear that the annual pittance with which they belabor, in the interest of Christ, the foreign and home missionary fields, does not bring them within sight of the mountain-tops of self-denial. And yet, beyond all doubt, it is our duty to struggle up its difficult sides somewhat for the sake of fulfilling an express command of Christ and giving, through the Gospel, temporal and eternal salvation to our own waste places and to the nations that sit in darkness and the shadow of death. Their abominations are so many and horrible, their wretchedness and degradation so profound, their torrents of spirits pouring into the abyss their solemn cataracts so swollen and rapid and ceaseless, as to beggar description. Surely there is here ground for no little self-sacrifice and missionary zeal on the part of those who have accepted the Christian view of the worth of souls. For how much smaller objects will men lay open present interest to the bone, and even amputate it—all the while looking boldly around to challenge the approval of society! Has all the obligation of cross-bearing for the perishing fallen on Jesus Christ? Or have American Christians a special dispensation from the duty belonging to the rest of Christendom? Americans do not believe in dispensations from duty, or in the authority that issues them. We must wear on our missionary ability till nerves are touched and somewhat sore. It is but reasonable. Are a few cents per annum the alms of self-denial? Who minds such a trifle when a whim is to be gratified? Who minds it for anything save the progress of the glorious kingdom of our Lord and Savior Jesus Christ? A few millions of dollars annually seem a large sum from some points of view; but let us not forget that it is the missionary offering of millions on millions of avowed Christians. To such numbers it is a mere nothing that is thrown away for nothings without concern, and without thought.

We do not care to denounce the comforts or even the embellishments of life. We wage no war against tasteful and beautiful homes and attire. The diet of an ascetic we do not feel called upon to press on our friends or ourselves. We have no protest to record against the expensive curiosity that carries so many to see the wonders of nature and art in foreign lands. We are glad that we have an independence to commemorate, and glad to have it commemorated—even at the expense of patriotic orations and the thunders of rejoicing cannon. Doubtless there are people who expend on such things far more than religion or their means can justify. We have been accused of a national extravagance of *expense* only equaled by our extravagance of

cupidity. Whether this charge is just we do not undertake to say. Certain it is that the majority of us, each for himself, are likely to maintain and feel that we are justified by something in our circumstances and position in expending what we do on the comforts and adornments of life. Let us accept this view and found upon it an argument against that scanty assessment for missions which we are pleased to levy on the many millions of our stewardship.

Ought we not to give more to feed perishing heathendom with the imperishable and indispensable bread from heaven than to please our bodies with dainties; more to cover the destructive nakedness of vast populations with heavenly robes than to worship in the Vanity Fair of the goddess of Fashion; more to lift the thick veil which, to more than two thirds of the race, still hangs before the most central facts of religion and another life than to gratify, not satisfy, our curiosity with novelties of sight and sound in museums and menageries; more to make eternity a festival to starving nations than to furnish rich viands, waving banners, and noisy salutes to honor the shades of our ancestors and the memories of '76? There is but one answer. We must give the most for the best things. We must give the most where the most is most needed and promises the largest returns. The promises are huge. All doors are open or opening. The shrill snapping of the roots of heathenism, as strong men strain at the missionary lever, comes to our ears monthly. These ancient roots lie loose in many a soil; and in some the earth has almost spontaneously fallen from around and left them bare and dry and fit for the burning. God be thanked! What a pity that the Christian world does not spring to meet the opportunity with such an outpour of her wealth in gold and in sons and daughters as shall Christianize the entire world in the present generation! Little rills slowly making their shallow way among stones and at last trickling into the reservoir, but liable to disappear whenever the sun gets hot, are better than nothing; but they are insufficient. What is needed to meet the needs and the invitations of the great field of the world are mighty rivers, wide and deep and unfailing, that flow and overflow on their blessed mission. But what the field really gets are meager and reluctant dribblets, always meager and hard-coming, but which of late have so dwindled, despite most urgent and pathetic appeals, as to enforce serious retrenchments, abandonment of outposts, dismissal of laborers, and profound discouragement on the part of those remaining at their posts.

How comes it to pass that the great and holy enterprise of Christian missions is, of late, in this decaying condition?

Can it be due wholly to the "hard times"? I have my doubts when I see what immense sums are constantly flowing into the treasuries of educational institutions, what ever-increasing throngs of young men and maidens manage to find their way to and through expensive colleges, what prodigious outlays are still possible, to even the very

poor, for bicycles and other superfluities; especially when I see that while the business cloud has lifted very much the missionary cloud has lifted not at all, but has rather thickened and settled. No, I do not think the late falling-off in missions can be fully explained by the hard times.

May not some explanation be found in the following facts?

Recent discussions on the condition and prospects of the unchristianized world have made their way in some measure into most of our congregations. Some have been hurt by them. They have come to think that the nations are not in perishing need of the Gospel, as was formerly supposed; that the various ethnic religions, while not quite up to the Christian mark, are, after all, very tolerable affairs and make no loud calls for change. Will such people put themselves much out of the way in order to support and advance Christian missions?

Also, there are, scattered among our congregations, not a few who have had their confidence in the Bible more or less impaired by the Germanisms which have been imported through so many channels, and have trickled down through so many newspapers and books and pulpits to the people. Can such persons be expected to be very enthusiastic and self-denying in order to send abroad a religion whose fundamental documents are, at least, under suspicion as being unreliable to almost any extent?

Perhaps a still larger element in our congregations than both of the classes just mentioned put together, while as firm as ever in their confidence in the Bible and in the perishing need of the Gospel on the part of the unevangelized nations, look with more or less distrust on the missionary agencies employed. Are the boards sending a real gospel? Are their missionaries teaching a vitally sound Christianity? Are the seminaries turning out ministers who can be surely relied on to give the nations a gospel worth propagating?

It can not be denied that considerable color has been given for asking such questions in the history of the times, especially in the late history of a prominent board which formerly was very careful to inquire into the theological views of the candidates for its work. This policy was very displeasing in certain quarters; and was fought against long and stormily, as all the world knows. At last the "certain quarters" carried the day. The offending secretary resigned. And from that day to this the churches hear no more of candidates rejected for unsoundness in the faith.

An even greater stumbling-block and disturber of confidence was the late annual meeting of the same board. At that meeting the invited speakers included some of the most noted opposers of the historic faith of the evangelical churches. The opening sermon professed radical evolution; had its flings at creeds and obsolete and obsolescent doctrines; predicted the decadence and vanishing of still others in the onward march of thought; recommended to missionaries to deal ten-

derly and sympathetically with the Oriental religions that have so much good in them and are so suited and wonted to their surroundings. That sermon was an apt sequel to the Parliament of Religions. It hung out signals of that wide departure from evangelic doctrine which the preacher has since proclaimed in a book to all whom it may concern. Is it to be wondered at that the churches do not respond with much enthusiasm to the appeals of a management that put such men to the front? Is it strange that lovers of the old Gospel are decidedly slow and hesitating in helping to send such advanced theology to the perishing nations—a theology that has emptied the churches of Germany and would empty churches in any land under the sun?

IV.—THE COMING REVIVAL—SIGNS OF ITS COMING.

By REV. C. H. PAYNE, D.D., LL.D., NEW YORK CITY, CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH.

Two views concerning any immediate prospect of a coming revival will be held by the two classes of persons who look from widely different standpoints upon all questions of interest to humanity—the pessimist and the optimist. In this instance, however, the views of both classes may serve to force us to the same conclusion. To the brother of constitutionally pessimistic disposition who sees in the Church of Christ little else than increasing worldliness and spiritual atrophy, and in the world ever-multiplying wickedness, we may safely quote ample history to the effect that in all Christian ages this dark moral and spiritual night has been the antecedent and the herald of a revival dawn. The abominations of the Romish Church preceded the Lutheran revival; the well-known but well-nigh indescribable condition of morals and religion in Great Britain was followed by the revivals of Wesley and Whitefield; while the great revival in this country under Edwards and his coadjutors came suddenly upon a condition of all-pervasive skepticism, not to say immorality, unprecedented and never since recurring. Whatever signs, therefore, the Church of to-day may present of unlikeness and disloyalty to Christ—and we grant that they are neither few nor trivial—we can not accept such signs as contradictory or unfavorable to our main contention, that the Church of Christ is on the very eve of a great and commanding revival such as has never been witnessed in its history. Let us turn now to note with glad and grateful hearts some signs of the coming revival.

To observe these signs clearly requires an unprejudiced view of all classes of society, a readiness to acknowledge present social conditions, a genuine sympathy with humanity, and an unwavering faith that the Church has a divine mission for these times and a divine power with which to fulfil that mission unprecedented in her history.

1. The first sign which we note is the *restless and dissatisfied condition* of the great body of the people. You can name this social discontent, and this surely is included, but it is more; there is in it a mental unrest, a soul-hunger, an unsatisfiedness, which to the earnest Christian believer has a deep significance. The people are learning not simply from the Bible and the pulpit, but from a bitter personal experience, the unsatisfying and disappointing nature of a life that is not rightly centered. They are thus all the more readily accessible and all the more likely to be convinced by an earnest evangelical and evangelistic Church that one great cause of their troubled condition is their separation from God; and that the coming to the Father's house will bring to them the plenty and the peace they seek in vain elsewhere.

2. Another sign is the acknowledged *emptiness and unsatisfactoriness of wealth* and its inability to secure the real good which men seek. It is a mistake to suppose that the poor are the only discontented and unhappy class in society. Evidence is not wanting that there is proportionately even greater discontent and unhappiness among those of large earthly possessions. Many years of abundant temporal prosperity, the vast multiplication of wealth, until to-day the United States is by far the wealthiest nation on the face of the earth, ought surely to have taught this people that greater wealth is not their real want. The conspicuous, not to say repulsive form which wealth has too often assumed in this country, its failure to be generally accompanied by education and elevation of character, refinement of manners, genuine home life, and, above all, by a disposition to use it as God's gift, to be held and administered as His stewards, all this and more has been teaching the American people that their true good lies not in added wealth. And this condition opens the way to multitudes of hearts for the genuine Gospel of Christ.

3. *The swing of the pendulum from skepticism to faith.* Nothing is more certain to the well-informed reader than that this swing has already begun. It is only the man of very limited knowledge who supposes that skepticism is on the increase to-day. Skepticism does indeed exist, and must be treated by the Church with becoming consideration, but it has none of the blackguardism of a half-century ago and more, and far less bitterness than twenty-five years ago, and a constantly diminishing positiveness and aggressiveness within even the last decade. Men may not hold to all the traditional views they once did, but the great essentials of Christianity were never held so firmly by such a multitude of people of all classes and in all Christian nations as to-day. At the beginning of this century there was scarcely a Christian student at Yale or Harvard; to-day the great mass of the thousands of students in these venerable institutions are Christian believers, and the majority of all the students in the higher institutions of learning in the United States are professing Christians. Is the

Church of Christ aware of this most significant fact, and of the inspiration which such a fact ought to furnish?

4. Note another sign: *the failure of secular organizations and of philosophical systems to adjust the social relations of the people and solve grave social problems.* Whatever may be said of the failure of the Church to do her full duty in this respect, history is proving that no other organization is adequate to this task, and multitudes of people are turning their attention away from the delusive hopes of secular societies to the Church of Christ as their helper and hope. If that Church faithfully does her duty she will enter this open door of opportunity which God in His Providence has set before her.

5. Note *the ethical basis underlying the great sociological and political questions* which men are everywhere studying with increased interest. However much the country may be given to materialism and to the discussion of material interests, it is clear that even in their most partizan debates the one aspect of the question that is constantly thrust to the front is the moral aspect. It is a marked indication of the hand of Divine Providence upon our times that the sociological questions now prominent—questions relating to man, his inter-relationships, his rights, his interests, his well-being—can not be studied without leading to higher questions. It is a clear gain and a significant sign when a writer like Mr. Benjamin Kidd, in his work on "Social Evolution," distinctly affirms that the greatest force in society is a moral and religious force.

6. Turning now more especially to the Church, we find added signs of an awakening that is full of promise. One can not but note the increasing tendency of the Church to *substitute ethics for polemics, practise for profession, the Gospel of Christ for the disputations of the schoolmen.* And this feature is by no means necessarily connected with a supposed growing disregard for doctrines. The Church does not seem to the writer to be in as eminent peril from too slight consideration of doctrines as it has often been from too little consideration of the spirit and conduct to which her doctrines legitimately led and which those doctrines imperatively demanded. Without abandoning her doctrinal standards, the Church is now coming to see, and must be made still more clearly to see, that it is her duty to furnish her adherents with ethical standards as well. There is no other so solid a basis for genuine religion as sound morals, and there is no better preparation which the Church can make for mighty spiritual victories than to make it manifest to the world that she is the great central ethical force in society.

7. Another marked feature of the modern Church is the tendency of religious bodies of the various denominations to *practical unity* in all essentials pertaining to Christian life and practise. Complete organic union of the different branches of the one Church of Christ may be but a dream for many a decade, but something even better

than this, for the present, and more conducive to bringing in the Kingdom of God among men, is not a dream, but is rapidly becoming a very tangible and very beneficent realization. Doctrinal differences among real Christians are happily becoming a vanishing quantity, but more and better than this even is the spirit of essential agreement, the presence of which we gratefully recognize in many hopeful signs. When the Church of Christ shall see eye to eye her holy calling and her sublime mission, when her adherents of every name shall be eager to learn the mind of the Master concerning the establishment of His Kingdom, and when above all they shall be ready to unite their hitherto scattered forces in practical measures for bringing in this Kingdom in actual concrete form here upon this sin-smitten earth, the day of the world's redemption draweth near. This complete union of spirit and union of forces, let us acknowledge, has not yet been achieved, but the signs of progress beget hope, and lead us fondly to believe that the day will soon dawn when Jesus Christ will have a Church on earth so loyal to Him as to join its marshaled hosts in a united attack upon the common foe; when the Christian Church will really march to battle "like a mighty army," rather than in squads and scattered detachments following independent leadership, and thus neutralizing the only force that can bring help to a perishing world.

8. And this leads us to note what to our mind is the most hopeful sign in the whole religious horizon to-day, viz., *the awakening of the Church to a realization of its sublime mission to save society*. This point might well be made the subject of an entire article, but in this connection can receive only a moment's attention. Enough to say that the Church of Christ is coming to see that the clock of Divine Providence is now striking the hour of gracious opportunity when her work must be expanded and extended, not merely to the saving of the individual, but to the saving of that complex individual called society. While the presentation of a personal Gospel is never to be abandoned, while the saving of individual men is a glorious task in which the Church will ever find the greatest delight, yet now, as never before, it is dawning upon the Church that the presentation and the application of a *complete Gospel* of which Christ has made her the responsible custodian demand that she undertake the task of Christianizing society in all its organized forms and forces, its corporate and social life, its customs, its business, its education, its laws, its government—in a word, the establishment of a veritable kingdom of righteousness in the social structure of to-day. And from the undertaking of this task there will result—nay, is already resulting—such an awakening of the public conscience as the Christian world has never seen. And this awakening of the public conscience will open the way directly to the conscience of the individual. It is the basis of all her revival hopes. To such an awakening the signs of the time are pointing. For its speedy coming the Christian world hopes and prays and toils.

9. Another sign is the wide recognition of the fact that *the Christianity of Christ is the need of our times*, and that this type of Christianity must be reestablished among men. It has been well said that the greatest need of our times is the discovery of Christ. It may be added that the greatest glory of our times is the fact that Christ is being discovered; that He is filling the whole horizon of thought and hope and desire as never before. The trend of thought is undoubtedly "back to Christ" as the world's one need and the world's one hope. The evangelical Church has nothing to fear, but much to hope from this. Paul and John and Peter will not be abandoned nor lose their sway when Christ is fully enthroned. Let men continue their search for original Christianity. The fact that men everywhere wish to know what Christ did teach, and that what He taught, when fully understood, is accepted by men of all classes, is a sign of our times that should make every Christian heart leap for joy. The world is coming under the sway of Christ. The coming revival is not far distant, when the majestic tread of the Man of Nazareth is heard as with commanding mien and authoritative word He ascends the throne of modern life and sways His imperial scepter over the forces of the twentieth century.

10. One other sign we note, viz., *the spirit of expectancy* that is beginning to pervade the Church of to-day. Everywhere in religious bodies some aspect of the revival question is the one fruitful theme of discussion. The necessity of a revival, the methods of securing a revival, the prospects of a revival, and allied themes hold the attention of ministerial and evangelistic hosts throughout the whole Church. Ministers are sounding bugle blasts from their pulpits, the leaders of the young Epworthian and Christian Endeavor Societies are rallying their forces under this earnest battle-cry. A multitude of devout men and women throughout the whole Church are talking and praying and planning concerning the coming revival. The great Missionary Boards of all denominations of the Church are holding union mass-meetings and summoning the Church to new aggressiveness in the supreme task of evangelizing the world. The completion of nineteen Christian centuries, the crossing of the threshold of the twentieth century, technically four years hence, but really already accomplished, the timely "Twentieth Century Call" issued to the Church through THE HOMILETIC REVIEW—these, and nameless other tokens indicate that the expectancy of the Church is high and her hope of a coming revival is confident. Surely there can be no better sign that such a revival is at hand than the fact, evidences of which are rapidly multiplying, that the Church is really girding herself for a forward united movement against the foe, such as the world has never yet seen.

In the signs thus briefly noted, two facts can hardly fail to have been made clear: First, that the *world* is in a more hopeful condition to be reached by the genuine Gospel of Christ than ever before. And,

secondly, that the *Church* is in a state of preparation for a more successful presentation of the claims of the Gospel and a more convincing exhibition of its power than ever before. The conclusion, therefore, is logical and resistless, that unless there is a marked and lamentable failure on the part of the Church to measure up to the greatness of her opportunity and of her promise, the day of mighty spiritual victories can not long be delayed.

How to secure the expected revival will be the subject of another article.

V—OUR ANGLICAN REVIEW.

MEN'S SERVICES.

By WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, CANON OF ST. PAUL'S, AND CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

ONE of the most striking features of work in London and other great towns of England at the present moment is the growth of men's services. I do not mean those adjuncts of a ten days' mission known as services for men only, when men are addressed on subjects special to themselves; but regular services on Sunday, generally in the afternoon, attended only by men—and those, of the working class.

The reason for particular effort in this direction is the well-known fact that a very small proportion of workmen attend the ordinary church services. They do not feel at home in them; the language is too lofty and classical, and of a style to which they are unaccustomed; the services are too long for their attention to remain attracted; they require Sunday to be a real day of rest, and "church" implies too great an effort; they need something short, simple, homely, natural, without fine company, and all to themselves. They need, in short, an introduction to the idea of common prayer, praise, and instruction. When once such an informal training has gone on for some time, and has convinced them that what is carried on inside the walls of the church need not necessarily be dull, long, tedious, formal, and difficult to follow, then their interest will extend to other services as well, besides their own.

There had already been Sunday afternoon Bible-classes for workmen, which had become popular, and had attracted considerable numbers in different parishes. But it occurred to some that it would be better to hold the gathering in the church itself, and have the address or instruction preceded by a short hearty, informal service.

The best-known effort of the kind is that at St. Peter's, Upper Holloway, in a working-class district in the north of London, and is associated with the name of Mr. Watts-Ditchfield, the assistant curate. The first gathering was held on Sunday, October 9, 1892. It now numbers seven hundred or eight hundred workmen every Sunday afternoon. If any famous preacher is announced to address them the number spontaneously rises to about one thousand.

The first thing is to get a nucleus of men really interested in religious matters, and form them into a committee, making them responsible for bringing in others. One of them is appointed secretary, and they manage the affairs of the service themselves. The next point is, that it should be the business of one of the clergy to conduct the service every week, to become acquainted with the men, and to give most of his time to visiting them in the week. They like to have their own men. A third point is that they should provide their own music. Among large

numbers of workingmen there will always be plenty who are, or have been, accustomed to play some musical instrument. An orchestra can easily be got together, and after a good deal of practice can accompany the hymns in a way that satisfies the men themselves. Assisted by the organ, the effect is sufficiently musical, and is certainly stirring and cheerful. Band music is always popular with the class of whom we are speaking. Fourthly, they should be their own choir. There may be a selection of the best voices to sit and sing in front with the instruments, but the whole responsibility of taking up the hymns should rest with the men. For this purpose, the next point is important: that the hymns and tunes should be simple and easy to follow. For this purpose nothing is probably better than the collection of Moody and Sankey, with its varied program of seven hundred and thirty. In the sixth place, the service, consisting of prayers, a lesson, and the Apostles' Creed, should be short and earnest, not sung, delivered in a voice that will reach the hearts of the audience and move them to join in with fervor. In English churches, besides the legal Morning and Evening Prayer, extra services may be held, the materials for which may be selected generally from the prayer-book. At St. Peter's, Upper Holloway, a short form has been sanctioned by the Bishop of London. Lastly, the address must be in a style and language which the audience can understand, and which will stimulate their interest. It should not be more than a quarter of an hour or twenty minutes in length, and should always be in one way or another the preaching of Christ. But as the men are chiefly accustomed to newspaper literature, and that often of a somewhat sensational class, a striking and familiar form is desirable for the message, and it may even be slightly sensational or epigrammatic. I should recommend the style of Spurgeon or Talmage, if a model is sought. Mr. Ditchfield, than whom a more serious, earnest, evangelistic preacher of Christian truth could not easily be found, is not afraid of vigorous titles: "Jonah on the Down Grade"; "Jonah on the Up Grade"; "Why am I Christian?" "Idols Up and Idols Down"; "The Man Among the Trees"; "The Man Under a Tree"; "The Man Up a Tree"; "The Man with a Temper"; "Long Odda, or, Four Hundred to One"; "Gambling"; "Purity"; "England Sober—Shall It Be?" "The Man with a Swift Tongue and Slow Feet." Such subjects, given out before in handbills, stimulate the curiosity of the men; they have confidence in their instructor, and know that he always gives them something worth hearing and talking about; they discuss what the title can mean, and listen with interest when Sunday afternoon comes round.

On the first Sunday of the month the address takes the form of answers to questions bearing on Scriptural or moral difficulties, or Christian evidences. A box for such questions is placed near the door of the church. No collections are made, as the minister wishes the men to feel that he wishes for them, not theirs; but another box is placed for contributions toward expenses; and in one year, besides covering these, the men raised £77 for church and charitable objects.

Mr. Ditchfield's own account of the beginning is very suggestive:

"Wherein lies the success of the enterprise? In unity, prayer, effort. The men's hearts are in it. They really love it, and work for it. Here is the secret of the whole matter. It has been our constant effort to let the men realise that it is *their* service. The great difficulty was, of course, at first. I don't know, for I have never asked him, what my vicar thought of me the first six or seven months I was at St. Peter's, for beyond the ordinary church services I did practically nothing except this: take stock, and get to know the men. I at that time rarely mentioned religion, and still more rarely mentioned church. My object was to get to know and be known as a man. If a man was fond of his bull-dog, I talked about bull-dogs; if of flowers, of flowers. One needs to temper zeal with discretion. . . . Then, when the time was ripe, and the reserve and suspicion which so often hinder one were to some extent removed, the service was commenced. We have striven to keep the official element out of sight, and the organization is democratic. All matters pertaining to the service and the many societies and clubs in connection with it are managed by a committee, which now numbers sixty-two—of whom forty, two years ago, were not doing any church work: a large committee, but essentially a working one, over forty being frequently present.

This is again divided into sub-committees, having charge of different branches of the work. In succession the committeemen occupy various positions at the service itself, reading in turn the lesson, giving out and collecting books, acting as sidesmen—in fact, we create as many offices as possible, in order that more men may be at work."

Mr. Ditchfield insists that every care should be taken that every man has a friendly welcome. He invariably goes down to the door of the church after each service and shakes hands with the men. This gives an opportunity of noting fresh faces and those absent, and giving a word of encouragement to men present for the first time.

But important as the work is inside the church, it would of course be sadly deficient and useless if there were none outside. Mr. Ditchfield has over thirty men visitors; every house in the parish is visited every week by a man. These visitors forward him weekly lists, noting removals, sickness, distress, or need of a special visit. Further, another band visits the public houses on Saturday nights, and on Sundays between two and three o'clock, with the double result that many men are induced to attend, and also that, instead of arousing the hostility of the publicans, Mr. Ditchfield frequently has four or five of them present at the services.

Work is not confined to the committee. In the provinces men are, as a rule, much associated in their homes and in their employments; but in London, where men in a hundred houses work for a hundred different firms far apart, and where the man downstairs frequently does not know the man upstairs, the work is very different, and the men must be gathered one by one. It is therefore a cardinal principle with Mr. Ditchfield and his friends that as soon as a man is reached he must be set to reach some one else. The men work in different ways. One of his own accord bought a rubber stamp, and buys tracts, which he stamps with a notice announcing the services, which he distributes week by week. Others, carpenters, have made boards, which are taken and hung outside the houses all over the parish, displaying bills for the services. Two other methods of work should be noticed. Different means have been tried to reach every man in the parish. Once a quarter, envelopes containing invitations are addressed to each. In special cases special letters are written. Mr. Ditchfield usually writes fifty a week himself, and these have done much good. A point he strongly urges upon the men is, never to give a man up as a hopeless case. The other method used is, that he announces that he shall be "at home" from 5:30 to 7:30 on Saturday evenings for any man to visit him who desires a talk. In some cases from twenty to twenty-five men have accepted this invitation, and have come asking advice on mental and spiritual difficulties, so that two rooms have to be in use, as waiting and consulting rooms. These visits have been most encouraging in their results.

Besides all this work, there is a Tuesday-evening Bible-class, an adult Sunday-school for men at a quarter to nine, a sick and burial society, a thrift society, and a Christmas club. The three last have nearly 600 members, who paid in £500 in one year. There are also clubs for cricket, football, rambling, orchestral practice, and weekly entertainments.

The result has been widespread in the parish and neighborhood. Men are altered; they begin to have higher ideals. Homes are made happy. The men feel the enjoyment of working for others. The attendance at the usual church services is greatly increased. The women of the parish insist on having a Tuesday-afternoon service of their own. A manifest blessing from God has accompanied the work.

It need hardly be added that the future of the work seems in every way hopeful. The plan promises to furnish the right solution of the problem that has long been pressing heavily upon many churches. Would not the plan be likely to work quite as favorably in other countries?

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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ARABIA IN THE OLD TESTAMENT.

An oracle concerning Arabia, etc.—Isa. xxi. 18-16.

THE part played by Arabia and its inhabitants in the ancient world, and in the history of the Bible lands and peoples, was of great, tho mainly indirect, importance. Arabia, tho it did not come to the front, or even emerge at all in the world's affairs till long after the Christian era, stood in the background of human history and was the nursery of the race which has controlled the religion and morals of the dominant portion of our earth. North Arabia was the home of the ancient Semites. It was from its oases and pasture-grounds that those successive colonizations took place which laid the foundation of the Babylonian and Assyrian empires, the Mesopotamian, Syrian, and Canaanitic city states, and the commercial communities in Phœnicia and North Africa, as well as the commonwealth of Israel, and, in the furthest south, the dominions of the Queen of Sheba, not to speak of Moab and Ammon and Edom, the kindred of Israel, and the innumerable smaller tribes which perpetually served as tributaries to the wealth and population of the settled districts. But Arabia itself contributed little or nothing directly to the thought of the world, since no large organized community was possible there which could bring itself into close relations with the political or intellectual centers, and so its people are usually merely referred to.

This fact has, however, perhaps given a false impression of the degree of importance actually attached to Arabia by the sacred writers. The allusions, tho scattered, are very numerous, and are indispensable to the understanding of the Bible story. They are, so to speak, the unattached stones which form the bed of many of the streams of Bible history, and keep them in their channel. Tribes of Northern, Central, and Southern Arabia occupy a large place in the fundamental genealogical lists. The patriarchal history transfers us continually from the ravines and uplands of Southern Palestine to the wadis and oases and fountains of the peninsula of Sinai. This is the middle ground between Israel in Canaan and Israel in the Delta, upon which the fathers of the tribes and their children moved backward and forward, like the caravans that brought spices from Gilead to Egypt. This was the seat of the sacred mount, at whose base that covenant was ratified which made Israel a nation by the moral ties which bound it to its God. Mount Sinai in Arabia is to all later times of Israel the central point of God's ancient manifestation of Himself, the seat of His immemorial and unapproachable glory, whence He marched forth at the head of His people to lead them to Canaan (Ps. lxxviii. 7, *f.*) furnishing at the same time the perpetual type of the whole Old Testament dispensation (Gal. iv. 24, *f.*; Heb. xii. 18, *f.*) Here dwelt the sons of Ishmael, of Amalek, and of Midian. Here was the home of Jethro, at whose instance the beginnings of that civil organization were made which formed the necessary complement to the ceremonial and legal enactments of the legislation of Sinai. Here was the home of the Kenites and Kenizzites, who contributed so materially to the strengthening and extension of Israel and Judah in the time of their settlement. Here was the Gulf of the Red Sea, whose port of Elah, so coveted by Israel, gave occasion to prolonged and cruel wars with Edom; which gave Israel its only maritime trade, intermittent, indeed, and precarious, but perpetually alluring. The wider limits of Arabia are also recognized and noted. Such names as Sheba, Ophir, Havilah, and (the desert of) Mash, familiar to Bible readers, are being made more familiar still by modern research. Nearer to Palestine on the east and southeast stretch the pasture-grounds of the "Arabs" (in the strict sense of the term) and the Temanites; and here were reared in innumerable herds the "flocks of Kedar" and the "rams of

Nebaioth." But as our task is to show how recent discoveries have cast light upon the ancient Scripture records, it will be in place to indicate some of the ways in which ancient Arabi and its affairs have been illumined by modern research.

Let us take first what we may call a casual instance. In the English version of Prov. xxx. 1 we read, "The words of Agur the son of Jakeh, the oracle." In the margin of the Revised Version we have the emendation, "the son of Jakeh of Massa." The latter reading is correct.

In the same way, in Prov. xxxi. 1, instead of "the words of King Lemuel, the oracle," the margin reads: "The words of Lemuel, King of Massa." This, also, is correct. Massa is a district of Arabia, now known to us from the cuneiform inscriptions as the "desert of Mash." It was a region of somewhat variable extent, but properly designated the country to the east of Kedar and Nebaioth, which lay to the southeast of Palestine. The place was evidently in repute among the Hebrews for wise sayings: and this may help to explain why it is that the "children of the east" were so famous for their wisdom (1 Kings iv. 30). There is a curious circumstance connected with these proverbs from "Massa." They have slight dialectal peculiarities, and the very language seems to indicate a nomadic or semi-nomadic origin. These were evidently written in the Hebrew of the Palestinian borderland. Now the people of Massa did not speak Hebrew, and it seems probable that these sayings were rendered freely into that language by a people familiar both with the Hebrew classic literature and with the proverbial wisdom of Massa.

What is of special interest is the social conditions which they reveal. It will be observed that a position of great importance is assigned here to women. This is exceptional in the Old Testament, and is only paralleled in the book of Job, whose scene is laid in Arabia, and whose manners and illustrations are those of that country. Prov. xxxi. is very notable in this regard. The mother of the king is represented as his mentor and moral guardian. And the famous description of "a woman of worth" (vs. 10-31), tho not closely connected with the opening piece of the chapter, is the most conspicuous instance of the social elevation and privilege of women to be found in the Hebrew literature. It is surprising to observe here that a woman looks after not only the domestic, but the general business, interests of the household, and that her husband's standing in the world is derived from her "worth" rather than from his own.

This is a fascinating subject, which can not here be pursued. It is merely to be noted that such a status accorded to women is characteristic of the whole of ancient as distinguished from modern Arabia, and, indeed, from the most of the Semitic world. The institution of queens especially was favored throughout the great peninsula. Bilkis, the Queen of Sheba, of the tenth century B.C., in the farthest south, is matched by Zenobia, Queen of Palmyra, of the third century A.D., in the extreme north. Here, again, the cuneiform inscriptions bring abundant illustration. The great Tiglathpileser, during his memorable campaign in the west in 784-783 B.C., which resulted in the vassalage of Ahaz of Judah, the dethronement of Pekah of Samaria, and the destruction of Damascus, sent also an expedition against the "Arabs." They were at that time under the dominion of a queen, Samsi by name, who was assailed by the Assyrians, pursued far into the desert, compelled to yield an enormous tribute, and to become an Assyrian vassal. Sargon also mentions her, twenty years later, as among his subjects and as the possessor of great wealth. Thus we know that her reign was stable, and, so to speak, constitutional, like that of any king. Again, in the time of Esarhaddon, in 674, that generous king released from captivity the Arabian Hazael, a prisoner of his father Sennacherib, and at the same time set free the captive princess Tabus, who was then made a queen coequal with Hazael. So much for the position of women, as illustrating the Old Testament literature.

More important, perhaps, are the historical relations, which the inscrip-

tions place in clearer light. We first notice the term "Arab" itself, and are surprised to find that it is of very limited application. The Old Testament and the Assyrian inscriptions, as well as the classical writers, use it only of a special community, which lived to the east of Palestine in the Syro-Arabian desert, tho sometimes it was partially transferred to the peninsula of Sinai by expansion or migration. The name was first used in the larger sense about 800 B.C., because the "Arabs" were then the people most nearly in contact with the empire of Alexander, just as England, France, and Germany obtained their names from the predominance of certain tribes within their borders. We have therefore to think of the various tribes of Arabia mentioned in the Old Testament as co-ordinate with rather than as subordinate to the "Arabs."

Attention has just been called to the prominence given in the Bible to Arabia and its peoples. An additional reason for this lies in the fact that Arabia in the olden time was much more wealthy and prosperous than it has been in later days. Tho not the seat of any great empires of world-wide influence, many of the communities which made their homes within it were large and powerful. It was greatly resorted to by Babylonians, Arameans, and Egyptians for its spices and incense for the use of the hundreds of temples whose pomp and prestige were dear to the hearts of priests and princes alike throughout and beyond the Semitic realm. Its mineral wealth, in the form of gold and precious stones, was also drawn away beyond its borders, in the form of export or tribute, in a measure of which the modern world has no conception. Its oases, too, were larger and more productive, and its flocks and herds proportionally more numerous. This seems to explain that puzzle to many, viz., how it was possible that a land like the historic Arabia could have been the cradle of the whole Semitic race.

But to return to our text. The discourse relates to impending disaster for some of the leading tribes of the Desert. The whole wilderness land is to be in confusion: the caravans of Dedanites, fearing attack, stop over night in clumps of bushes instead of in the open plain (v. 13). Forced by pursuing troops, fugitives are supplied with bread and water by the people of Tema as they pass their borders (v. 14). The whole population of a large district is put to flight before an armed host un pitying and destructive (v. 15). The land of Kedar is to be the scene of most terrible devastation and loss by sword and bow (vs. 16, 17). The situation can only be such as would be created by an overwhelming army of invasion. Who can the invaders have been? There was only one power at or after the time of Isaiah adequate to such an infliction. I mean, of course, the Assyrians. Fortunately we may again appeal to the Assyrian annals for illustration. There was no achievement of arms on which the rulers of Nineveh more prided themselves than the subjugation of Arabian tribes. Their most extravagant hyperbole and their most eloquent rhetoric are employed to describe the enormous difficulties and toils of their desert march, the greatness of their acquisitions, and the desolation to which the helpless inhabitants were reduced. Allusion was made to expeditions of Tiglathpileser III. and Esarhaddon. It is possible that the invasion by the latter is referred to in the text. But it was neither so extensive nor so destructive as a later one by Assurbanipal, the last of the great kings of Assyria. It will be remembered that in our last paper the revolt of Manasseh of Judah was connected with a great uprising which extended from the Tigris to the Mediterranean. Several powerful Arabian communities gave their aid to the insurrection. Their punishment was somewhat delayed, but it was of terrible severity. The people of Kedar and Nebaioth, as well as the Arabs proper, had been most prominent and active, and they were singled out for exemplary vengeance. The spoil, not only of prisoners, but of cattle and camels, was so great that the land of Assyria was filled with them to the utmost corners. And the price of a camel in the public markets ranged from one shekel and a half to half a shekel. The calamity in our passage was just such a one as this.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE EVANGELICAL CONCEPTION OF THE GOSPEL.*

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ETC.

Preach the Gospel.—Mark xvi. 15.

THAT is the theme to-night, the emphasis on the last word; "Preach the Gospel," preach the good news. Tell it to everybody, everybody needs it. Evangelize the world. Personally, I have accepted what is called "The Evangelical Conception of the Gospel" because I hold that the Gospel of our Lord Jesus Christ—as Evangelically interpreted—answers more questions, satisfies more aspirations, responds to more necessities, and supplies better motives for service than any other conception of the Kingdom of God. That is my position.

You are well aware that there are—speaking intellectually—moods in which we can dispense with what is familiarly known as "the Gospel of Salvation by Grace," but they are intellectual moods only! They are only intellectual moods; they are not moods of the whole man. No one mood can represent the totality of complex nature. It is to my mind the very glory of the Evangelical conception of the Gospel of Christ that it is equally strong at every point in dealing with the whole circle of human necessity and aspiration. We do injustice to ourselves, as well as to the doctrine of Christ, by remitting the decision to any one faculty or to any one separated set of faculties. The spiritual Christ is not to be tried at the bar of any one Pilate. He must be examined, cross-

examined, and defended by a wider and much larger criticism. Then—and not till then—can any competent verdict be returned. "Your reason not enough?" No, not where feeling is so deeply and vitally involved! "Feeling not enough?" No, not where the highest and sublimest challenges are addressed to finite reason! Historic fact is too limited a basis, and even imagination itself is too vague, unless it recognize and appreciate the divinely constructed framework and apparatus through which the Divine Personality makes known the ultimate sanctification of man. The spiritual Christ must be judged by the whole court of judges; and, thus taken in His totality, I repeat that He will answer more questions, satisfy more necessities, respond to more aspirations, and supply truer motives for service than any other conception that has claimed the supremacy of the ages. That is my position.

I.—The Doctrine of Evangelicalism.

I am aware that in receiving the Christ of the New Testament I am committing myself to the doctrine of what is called "the supernatural." I object to the word—it is not in the New Testament. Christ never used it, the Apostles never used it. Who invented the word "supernatural"? The New Testament word is "spiritual," as opposed to "natural"—or as competing with it. That word we are bound to accept. On certain conditions we might occasionally use the word "supernatural," but about all these toy-words we ought to be wisely cautious. Men invent such india-rubber substantives as "secularism," "socialism," "agnosticism," "positivism," "altruism," and then challenge the pulpit to define its relation to them. The pulpit has a higher work to do! The Gospel

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has its own secularism, its own altruism, its own agnosticism; and if it stop to notice and rebuke such definitions it only does so on its way to constructive and beneficent issues. The Gospel is a Kingdom—not a conundrum!

The Eternity of Christ.—Yet, tho we do not adopt the word “supernatural,” we do not shrink from the use of all its best meanings and implications. The spiritual Christ is to us not a creature of time and space. He was slain. When? Far before the foundation of the world! Before the sin was committed the Atonement was offered. The crimson of His blood gives a living hue to all history and all character. From a lower and common ground we should see that the foot of the ladder is upon the earth, and we should see that it is more modest to accept the supernatural than to reject it. To deny that there is nothing beyond what we know: who is sufficient for this infinite impertinence? What do we see, what do we know? John Foster says that, “before any man can deny the existence of God, he must have been everywhere, for in the place where he has not been God may dwell.”

It ought not to be difficult for any of us to believe that the supernatural is at least possible. There are two great movements going on, and people fix their attention upon only one of them—the great movement of the unknown towards knowableness, and the great movement of the finite toward the Infinite; and both of these are clothed with mystery. Take arithmetic—even this can not go beyond a given point. Arithmetic—it writes its ten and then its six and twenty digits, and says these are the number of rapidly moving particles in a cubic inch of water. I ask, “Arithmetic—what is that number?” And Arithmetic says, “I can not tell.” “What; can not you talk your mother-tongue?” “Only up to a given point. I do not know what it is.” And Space is trying to stretch

itself out more and more toward completeness: for even Space enlarges itself beyond our means of measurement, and drives us to the use of symbols.

It is difficult for a metaphysician or a high philosopher not to believe in the spiritual. Some of his symbols lie at the foot of the Throne Eternal. And time—what is time to it? Heaping up of years and centuries and millenniums and epochs and cycles—how far can it go? To a given point. Does it cease then? No! How does it go on? Symbolically, for ever and ever. How long is that? The little and measurable tick of the clock is trying to express the infinite in time, and it says at the close of its wondrous reverie, “For ever and ever.” Presently it will say, “Hallelujah!” for the time may become religious. All things are moving from the dust as well as to it. The text—every text that is true—seeks to become a whole volume. “The context,” says the text, “the ‘con’—that which is within me—expands me and glorifies me.” The text is the Bible, and therefore the context is infinitely larger and grander than any sermon.

The Humanity of Christ.—I believe that Jesus Christ was born of the Virgin Mary; I believe that He was begotten by the Holy Ghost. I do not idealize the birth of my Savior, but I believe the angel. And what saith that bright seraph? I will tell you. “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore that Holy Thing which shall be born of thee shall be called the Son of God.” And when—with Mary herself—I contend with the angel, and set my poor reason against his overpowering revelation, he gives me reply that “with God nothing shall be impossible.” For in whatever aspect we regard the Incarnation of our Lord, we can not escape the presence and influence of mystery.

From my own point of view, however, even reason should be more satisfied by the Evangelical than by any

other conception and view of this mystery. This view—the Evangelical—gives back the whole mystery to God, so largely forgotten in His Church. I say—to God, to God; and that is what Christ says! He was the way to the Father. Remember that, and then bear testimony to the Personality and Sovereignty of God. “Is anything too hard for the Lord?” Abraham staggered not through unbelief—staggered not through unbelief! That is what unbelief does for a man: it staggers him, tears him in pieces, sets him against himself. That is what your unbelief does for you. You never saw a solid, compact, united, concentrated unbeliever! The unbelief will not let the man alone; it tears him to pieces. Blessed be God! “Behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee.” That is the doctrine to take with regard to the virgin-motherhood, and with regard to all the other mysteries of the Christian Gospel. “If it be marvelous in the eyes of the remnant of this people in these days, can it also be marvelous in my eyes? saith the Lord of hosts.” What an interrogatory! “Because the poor children of the day are amazed, and gaze upon the mysteries until they can scarcely believe them, am I to be equally amazed, who see the miraculous from the upper side, from the point where the Throne is?” That is what we forget, the standpoint! We struggle up to the miraculous, we want to believe it; we strive, and God says, “They think I am just as they are. It is marvelous in their eyes; shall I also marvel? All these bubble-wonders are under My feet, away beneath Me infinitely!”

It is well sometimes—indeed, oftentimes—to talk with the angels, and to hear what God is. He is the reason of all things, and being such I hold that my Savior—Evangelically interpreted—can answer more questions, satisfy more aspirations, respond to more necessities, and supply better

motives for service than any other theological conception that has sought the confidence of human reason. The virgin-motherhood of Christ invests His Incarnation with these elements and features of grace and power and spiritual feelings which tell you at once of the majesty of His character and of the security of His salvation. He who made others immortal must Himself be eternal! Yet He must at some point vitally touch the race He seeks to redeem: He must be assailed by its temptations, smitten by its sorrows, chilled by its discouragements, stung by its disappointments. And yet, whilst receiving sinners and eating with them, He must be separate from them—not by the mechanical distance of superiority, but by the essential difference of Deity.

His very words tell of a new language; the double-birth is in His very speech, and the old words burn with new meanings when He uses them. The words which Christ used, as vital to the revelation of His meaning, never change. Indeed, they can not change, and they take no part in the mutations of etymology or in the new settings of phraseography. That is the wonderful thing! His speech is as eternal as Himself, and partakes of the dual nature—received through the Holy Ghost and through the virgin-mother. He did not use dictionary words. They can not change the words that Jesus used. What were they? Oh, so sweet! A little child's words as to length, but angel's words and God's words as to depth. What were some of the words the dear Savior used? I will tell you, and then store them in your heart. “God,” “loved,” “truth,” “peace,” “rest,” “pray,” “life,” “light”! The dictionary never meddles with these words. The lexicographer has not it in his power to alter their meaning. Give him four syllables and he will arrange and rearrange, join and rejoin, and he will quote examples. Turn up the new dictionary, and tell me the meaning of “love.”

"peace," "life," "God." I wonder what the dictionary will say about Christ's words. They are the originals. Why, then, do not you talk Christ's words—little words, short words, diamond words? Why do not you deliver the message of the New Testament?

I was not myself—to digress for one moment—in any particular fear about the new Revised Version, in spite of much annihilating, destroying, and a good many other things. I said, "Kindly read me John, third chapter and sixteenth verse." How did that stand? "God so loved the world, that he gave his only-begotten Son." Enough! That stands—the Throne of God remains! We speak of the Holy Ghost as the gift of Christ, but there is also a sense in which Christ is the gift of the Holy Ghost. We must not depose the Spirit if we would read aright the messages of Christ. They are full of God, full of eternity, full of heaven. We must not be affrighted by the Fatherhood of the Holy Ghost. It brings Him—as it were—visible into the tragedy and agony of the human race. Yes, visible—for "He that hath seen me, hath seen the Father"; "He that knoweth the Son, knoweth the Father"; "I and my Father are one." This is a sequence that would be blasphemy if it were not established and glorified in eternity. If the virgin-motherhood be conceded, it brings all the miracles of the Son of God into the commonplace, and it puts God in His right relation with the human race. He molded the first Adam, and He molded the second Adam. It is an undisturbed continuity, it is that which the very heaven and the heavens can not contain—it is a stoop which amazes earth by its lowliness. And, because of all this, and all the wonders of grace, we hold that the Evangelical conception can answer more questions, respond to more aspirations, satisfy more desires, and supply better motives for service than any other conception of the Kingdom of God!

The Dual Nature and the Incarnation.

—The twofold nature of Christ, typified by His virgin-motherhood, characterizes the whole teaching of the Incarnation. I wish I could stop to make this as clear to some minds as it is to my own, that the dual nature of Christ runs through the whole Incarnation, and through every ministry which issues out of it. The twofoldness was not once for all, as in the case of the memorable Nativity at Bethlehem. It followed Christ every day of His life, it colored every word of His ministry, it revealed the glory as well as the goodness of every mighty sign, it trembled in the language of the anguish of Calvary, "Mother, behold thy son"; "Son, behold thy mother." The dream-ladder rested its foot upon the earth, but its head was lost in the light, exactly representing the Personality and the teaching of Jesus Christ! The foot of the ladder, the beginning of the tragedy, was on the earth (illustrated by daily life); whilst the head of the ladder went up into heaven, whence it came—the sublimest mystery! But neither the foot of the emblematic ladder nor its head must be regarded alone. In the one case, we should be rationalists; in the other case, we might be sentimentalists and dreamers. The ladder is one, the argument is "Immanuel, God with us!" Jesus Christ always began where we ourselves were willing to begin. The foot of the ladder was upon the earth. "You labor for the bread which perisheth, labor rather for the bread which endureth unto everlasting life." "You know," I say, "how to give good gifts unto your children; God will give the Holy Spirit to them that ask Him." You are glad, I say, when the prodigal returns; "there is joy in the presence of the angels of God over one sinner that repenteth." You render tribute unto Cæsar, "render unto God the things that are God's." It was thus and thus He spoke, and thus He secured His sovereignty and the highest riches and uses of thought.

Christ gave us the true end of our own teaching and practise. He interpreted us to ourselves. We gave Him the "natural," He gave us the "spiritual." He followed the shepherd and went beyond him, because He showed a keener solicitude for that which was lost. He found men who were fishers, and He said, "I will make you fishers of men." Thus Christ found His text on the earth—in human society, in human practise. We gave Him the text. The foot of the ladder was upon the earth—the beginning of His parable; and where He found His parable, there He will find His judgment, for out of the sinner's own mouth will He convict the sinner of unprofitableness. Here we come upon one of the distinctive influences of Christ's teaching. He ascended out of the earth as to the flesh, He came from heaven as to the spirit. "I am from above, . . . but I am not alone." "The Father hath sent me." "If ye had known me, ye should know my Father also." "He that hath sent me is with me: the Father hath not left me alone." Jesus Christ was from above, and therefore He knew all things. The distinctive note of Christ's teaching was that it was complete, authoritative, final, and it embraced God! Of no merely human teacher can this be said, in the degree, therefore, in which it was true of Christ's teaching, that it exalts the Godhead of Christ and of His Gospel. Therefore it is, we believe, that it answered more aspirations, responded to more necessities, and offered better motives for service than any theories of rationalism or any dreams of sentiment!

II.—The Discipline of Evangelicalism.

Evidently, then, the Evangelical preacher occupies no limited relation to human life and discipline. His subject is great; therefore he has no reason for being little himself. When I use the word "discipline," I use it as a word which is strictly Evangelical. Discipline is the surest test of orthodoxy. Christ made it such. "Lord,

is this Thy gate?" "Yes!" "How strait it is!" "Yes!" "Is this Thy road?" "Yes!" "How narrow it is!" "Yes!" "If I would follow Thee, how should I be known?" "If any man would follow me, let him take up his cross." "His cross—his father and his mother?" If they stand in his way, let them be hated! "And his right hand?" Cut it off if it offend thee in relation to the Kingdom of God! "His right eye?" Pluck it out if it would interfere with the love to Christ! Ah, me! how different is all this from the notion that Evangelical doctrine is but a tender and slumbrous sentiment; and that is the representation which some ignorant people have given of it! I have heard them—so have you—say that Evangelicalism was "a sort of other-world creature." But that is not the Evangelical conception. It is an agony, a suicide, a crucifixion, a self-obliteration. "If any man would be My disciple, let him be stigmatized by a cross." This is what the Evangelical believers thought. The Evangelical conception is severe discipline.

The Christian has no will; he has, by the Spirit of God, willed to have no will; he has surrendered his will to Christ. "I am crucified with Christ: nevertheless I live—yet not I." That is self-denial—getting rid of self! You must not be saying, "What a wonderful man I am; I did this and that." That is vanity and self, and you should have no self and no self-will! "But is that really so?" Yes, the Christian has no vanity to be wounded; no pride to be offended; no self-pretense to be quenched. It is already done by God! "Yet there are Christians who are vain, proud, self-considering." No, no! Ten thousand thousand times, no! They are the deadliest enemies of the Cross of Christ! "But then, am I never to be offended?" Never! "Am I never to render evil for evil? Never! "Am I not to cultivate the spirit of resentment?" Never! "How often have I to forgive?" Till seventy times seven! "That is more than human nature can

do." It is, it is! Yes, yes! To no such miracles is human nature formed. "How then?" "I can do all things through Christ which strengtheneth me." "I can not myself do it. I sometimes try to do it, but I can not of myself. I am a man, I am dust, I am of yesterday, my years are but a handful. I can not." No, thou canst not! But my Lord can fill up the measure of my deficiency, and can glorify Himself in my infirmity!

Now, the discipline of Christianity proves the doctrine of Christianity, the truth of Christianity. Did you think you were to be a Christian because you believed in the Trinity? Then how self-deceived you were. Christianity is holiness, purity, sanctification, loveliness of soul. Christianity is Christliness, Christlikeness. Christianity is not merely a scheme of doctrines, not merely a soothing and lulling contemplation. It is mortified flesh, crucified pride, sanctified will. The doctrine is nothing apart from the discipline, and the discipline is impossible apart from the doctrine; and the doctrine is nothing apart from the living Christ, and Christ now lives in the power of that denied and trampled quantity, the Holy Ghost. Because I believe in the Father, the Son, the Holy Spirit—Three in One, One in Three—the contradiction of all number, the mystery and the glory of all light—for this I claim to be a Unitarian. Unity is harmonized and cooperative complexity. Unity is not loneliness. They who deny the Deity of the Savior are not Unitarians, they are Solitarians—they know not the music, the peace, the rapture of unity. The discipline which penetrates and rules all the springs of conduct has an effect equally direct and severe over the life intellectual. Christianity can not tolerate mental indolence. It is important to notice this, because of the popular delusion that to be Evangelical in doctrine is to be feeble and outworn in mind. It is supposed that heresy alone is modern, original, progressive. Heterodoxy can

sell its books, and Orthodoxy can only advertise its sermons. This ought not to be so. Taken as an intellectual conception, nothing can be sublimer than the Evangelical faith—its God, its Trinity, its view of sin, its Cross, its mystery and glory of Blood, its spiritual Revelation, its Spirit of righteousness and consolation, its Day of Judgment, its Eternal Life, its Everlasting Punishment, and its final dominion over the total universe, are not ideas that can be grasped by incompetence or lassitude of mind. Intellect can only realize every dimension of its magnitude and every pulse of its energy in the society and service of Him who is the Light of the world.

III.—*The Socialism of Evangelicalism.*

Now, where we find our doctrine and our discipline, we also find our Socialism. The Socialism of Christ is universal. That is the Evangelical idea. That distinguishes it from the bastard altruism of parochial selfishness. Evangelical Socialism says: "Preach the Gospel to every creature, teach all nations. God hath made of one blood all nations of men. God is no respecter of persons. In every nation he that feareth God and worketh righteousness is accepted of Him. There is no difference between the Jew and the Greek, for 'the same Lord over all is rich unto all that call upon Him.' Have we not all one Father? Hath not one God created us? To us there is but one God and one Lord Jesus Christ." If that is Socialism, I am in favor of it. It is worldwide, man-including, international, cosmopolitan, big as the heart of God. But there is another Socialism which I reprobate with indignation, as out of harmony and keeping with the Evangelical conception of God and man. It is the Socialism that works for classes and cliques and unionisms and petty local interests, whatever may become of the rest of the world. Hear me! We can never be truly patriotic until we are truly cosmopolitan. For true cosmo-

politanism we are indebted to the Evangelical faith. That is the only faith on whose banner may be read: "Every creature," "all nations," "one blood," "one Father." On that crimson banner I do not read, "England for the English"; on that crimson banner I do not read, "No Irish need apply"; on that crimson banner I do not read, "Let the Armenians take care of themselves"; on that crimson banner I do not read, "No intervention"; on that crimson banner I do not read, "Foreigners not admitted." These are written on the black flag of the devil, not on the blood-red banner of Calvary.

Perhaps you thought the Evangelical faith had nothing to do with states and policies and commerce and labor and wages. That is not so. The Evangelical creed penetrates the individual soul, penetrates the life of states, and penetrates the whole genius of organized civilization. It is the greatest of creeds—generous as the sun, inflexible as the geometric square, infinite and tender as the love of God. This is the true Christian Socialism. Evangelicalism is "all the world," "every nation," "one Father." But there is another Socialism that is not Christian. There is a devil's creed that would boycott and starve a man if he did not belong to certain unions, or if he claimed the independence and liberty of a man; a creed that would drive the Chinaman from California because he can work skilfully and live without wasting his wages; a creed that would drive out the German clerk, the French artisan, the Italian waiter, because they can beat the English on their own ground. That is not Evangelical Socialism. Evangelical Socialism would stir us to noble and generous emulation, saying to each country: "Italy, work so well that no other nation can compete with you"; "Germany, work so well that no other nation can compete with you"; "America, work so well that no other nation can compete with you"; "England, work so well that no other country can compete with

you." "The palm be his who wins it," "see that no man take thy crown." That is the true Socialism, the true cosmopolitanism. The object of Evangelical Socialism is to get rid of the word "foreigner"; it is a cursed word, it is stained with sin, the brand of Cain is upon it; in every sense—personal, social, political—we are to be "no more strangers and foreigners," but to be loving children in our Father's household. Every opposing Socialism is organized selfishness, and ought to be named in the Christian pulpit only that it might be denounced and damned. I am sorry that "Evangelical" is a word so often treated unjustly as a "narrow" word. I have given you its great watchwords as: "All nations," "every creature," "one blood," "one Father," "one Savior"!

I have no intention to give up the old Evangelicalism. Before giving it up we ought at least to be just to it. Remember that the men who gave us the framework within which we conduct our ministry were believers in doctrines which constrained them to largeness and strenuousness and unselfishness of service. They believed—rightly or wrongly—that the Bible was the Word of God; they believed that men who died impenitently went away into everlasting punishment; they believed that Christ made an atonement for the sin of the whole world. These may be old-fashioned doctrines, but they created missionary societies, Sunday-schools, hospitals, orphanages, and refuges for penitents; they gave every child a new value, every father a new responsibility, every mother a new hope; and constituted human society into a new conscience and a new trust. We must not first sneer at their doctrine and then claim its infinite beneficence; nor can we borrow its socialism that we may quench its inspiration. Let us be very careful how we give up trees that have borne such fruit, and in whose leaves there has been such healing.

There is a preaching that is not

Evangelical, and I fear lest it should creep unawares into nominal Evangelicalism. I honor the Unitarian who takes the consequences of his own convictions, for he is undoubtedly honest; but I dread the knavery that would take Evangelical money and preach Unitarian doctrine. Many Unitarians are honest, noble, useful, and I honor them in the degree in which they prove their sincerity by their sacrifice. There is a preaching that is negative, unsettling, destructive, full of untested theories and useless speculations and windy vanities. It is common to say that the blessing of God does not rest on such preaching, but I want to say that the blessing of man does not rest upon it. That is clearly shown by dwindling congregations and every other sign of indifference or even resentment. We need not say God does not bless it. Man himself will not have it. In such preaching there is nothing for him. In such husks the soul can find no satisfaction. The Evangelical faith, on the other hand, can say: "When the ear heard me, then it blessed me; when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause that I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." That is the Evangelical faith, when it fills and nerves the soul.

What wonder, then, that broken-hearted and hopeless lives, and groaning captives, hearing of this message and its messengers, should exclaim: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that pub-

lisheth salvation, and that crieth to the whole lost world, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.'" That is what is done by Evangelical preaching, and by Evangelical preaching alone; and because the Evangelical preaching takes this wide sweep, penetrates life's inmost recesses, heals the soul's deadliest diseases, we boldly and lovingly claim for Evangelical doctrine that it answers more questions, satisfies more aspirations, responds to more necessities, and supplies better motives for service than any other doctrine that invites the confidence of man.

"WHY ARE THERE NOT MORE CONVERSIONS?"—THOSE WHO WILL NOT.

By REV. DAVID GREGG, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.,
AUTHOR OF "THE MAKERS OF THE AMERICAN REPUBLIC," ETC.

Ye will not come to me, that ye might have life.—John v. 40.

IN treating the theme of the morning it is a great relief to me to have this text. In a single straightforward sentence it answers the question, "Why are there not more conversions?" It answers the question, too, as it relates to the unconverted, and that is the precise point before us. The text is valuable because of what it sweeps aside. It sweeps aside everything that is irrelevant. It sweeps aside all false reasons. It sweeps aside the things out of which sinners usually manufacture excuses for not becoming Christians. It narrows the responsibility of refusing Jesus Christ to where it belongs. It focuses the guilt of unbelief. It declares that the reason man is not converted is found in himself. It says the outside reasons are the minor reasons, the inside reasons are the major reasons. For the most part, unbelievers lay stress on the outside reasons. Christ comes to the unbeliever and says: "O thou man out of

the faith, O thou woman out of the faith, outside reasons can never keep you from being saved when you desire with an intense desire to be saved. The reasons why you are not saved are found in you." You enumerate the outside reasons, and give these as excuses why you do not receive Christ and His salvation; you say the churches are cold and selfish, professed Christians are inconsistent and no better than worldlings, the creeds are too metaphysical and cumbersome, there are too many religious sects, and these, too, are quarrelsome. I grant the truth of all you say, but these are not the real reasons; for notwithstanding these, men and women all around you are being soundly converted every day. These outside reasons may be obstacles, but they can be overcome, and they are being overcome. No, the real reason is the inside reason—it is the non-action of your own will.

I. If you are not saved you are responsible. If you remain unconverted the reason is you *will* so remain unconverted. You can be converted this very hour if you choose to be. You can be saved whenever you determine to be saved. God will not hinder you, and man can not. You are your worst enemy. When you win yourself over to your own side then the battle of salvation is fought and won. The deliverance which you need is a deliverance from yourself. What you need is a change of purpose which is total, sweeping, final. I confess that this service has been a great weight upon my heart during the past week. I have looked forward to it with a tremor of anxiety. I have asked myself a dozen times and more: Have you not made a mistake in announcing your topic? Have you not thereby thrown the morning service into danger? There is danger with a service like this. The fact that a minister declares his intention to deal with the unconverted puts the unconverted upon their mettle. They come to church fortified to resist; they instinc-

tively take a hostile attitude. If you have taken a hostile attitude abandon that attitude, I beseech you, because I am not going to take that attitude; I am here as your friend and not as your enemy; meet me as a friend. Let this meeting be for a conference; "Come, let us reason together." I am here as a messenger of peace, bringing with me the message and the offer of the Prince of peace. What better can I offer to you than God and Christ and a holy life, and an eternity of happiness and glory? These are the things which I bring and put within your reach. Is there any reason why you should put yourself on your mettle because I do this?

I am appealing to the best that is in you, and seeking the best that is in you. May God make this a day when your conscience shall rise in its might and utter in ringing tones a protest against all evil within you, which has usurped authority over your immortal souls, and when your spiritual nature shall put on its might and break every fetter of the prince of darkness.

This service has been a great burden upon my heart, because I am seeking great things to-day. I am seeking conversions. Conversion is a radical thing, but these men are capable of doing radical things. It is a change of character; it is a change of life. It is "right about face" in living. The moral man is going down grade to perdition. He wheels directly around and gets up grade to heaven. That is conversion. It is a change of mind and a change of conduct. But that is possible. Men are making such changes every day. Plans, thoughts, speech, looks, likes, natures are revolutionized in other departments of life; why not in the department of religion? Paul was changed in a moment, and the change was radical. One moment he blasphemed the name of Jesus, the next he spoke His praises; one moment he opposed Christ, the next he obeyed Christ; one day he was a bitter persecutor, the next the chief of the Apostles.

Was Paul converted? Then there is hope for every man's conversion. Remember, his conversion was not an ideal picture; it was a real event, out of which grew a magnificent life, holy epistles and churches. Paul's conversion says to you, "You can be converted if you want to be converted," and it says to me, "Preach for conversions, for no man in your audience is more hopeless than Paul was."

II. Why does not man will to accept of Christ and salvation through Him?

The first reason is that he is indifferent to the whole question of religion. Are you indifferent? If so, I raise this point with you. Is it natural to be indifferent? Is it common sense to be indifferent? Can you afford to be indifferent with regard to religion? To do nothing is a decision. It is a condemnation. It is an avowal that religion is unworthy of your mind and time. It is letting salvation go by default. There is the action of the will in that. It is one way of settling the case. My point is this: you can not escape dealing with God, and dealing with your own soul—its needs, its destiny. If you think you can you are deceiving yourself. We can not get away from God; and our professed indifference to religion is nothing more nor less than our denial given to religion. It is a decision in the negative. It is either that or it is an abdication of the supreme and most sacred functions of our rational faculties. But it is not that. Only insane people and idiots can abdicate the function of their rational faculties. Your indifference is contempt, and your contempt is guilt. It is the "will not" of which Jesus laments in the text. It is the "will not" which breaks His heart.

There is a second reason why men do not will to accept Christ and the life He offers. They deal with religion through their prejudices. When they think of it they think of it destructively, and not constructively. They search for faults and not for virtues. This is not fair. This makes them

critics, not honest inquirers. No man is in a mood to receive good from truth, no matter how ably or honestly or correctly it may be presented, if his mind is filled with prejudices against it. Ruskin says: "No man is competent to judge of the merits of a picture if he looks only at its faults." That is a good canon of criticism for all spheres of life. It is a good protection against one-sidedness in dealing with things. One-sided treatment of anything is injustice. It is incompleteness. It is hostile to a receptive mind.

Prejudice leads men in dealing with religion to deal with imperfections of its professors and to hedge by these, to make them an excuse. This is absurd. This is dealing with Christ second-hand, and not dealing with Him first-hand, which every man should do. This is dealing with an imaginary Christ, an imaginary Gospel. They say, "Here are Christians who are shams;" but you know well enough that you are not asked to be a sham. The fact that you are able to criticize their inconsistencies shows that you know what the real Christianity is; then why not accept of the real? Christ calls you to come to Him, not to His disciples. To confess Him, not His disciples. To follow him, not His disciples. You are confronted with Christ. He is the problem on your hands—His magnificent civilization, His wonderful cross, His growing kingdom. If you deal fairly and directly with these you will find that the difficulties of belief are far less than the difficulties of unbelief. To an honest man who studies the subject of religion through and through, it is easier to believe in Jesus Christ than it is not to believe in Jesus Christ.

You look upon the Christian religion as restrictive. The Christian religion expands and enlarges. It means growth until one reaches the full stature of Jesus Christ. Do you know what the full stature of Jesus Christ means? When any man sees his possibilities under the culture of divine grace, he

is satisfied with nothing short of the full stature of Jesus Christ. I have yet to find a perfectly satisfied, intelligent, thoughtful infidel.

There are different kinds of unbelief. There is the unbelief of ignorance, and the unbelief of prejudice, and the unbelief which springs out of sinful living. A man living in the commission of a secret sin to which he is wedded refuses to believe, because belief in Christ would compel him to stop sinning. Hence it is that the Gospel when it approaches man approaches him with the call, "Repent! Repent!" That is, "Take God's side against your sin." The unbelief of those who live in sin is simply the dissent of dishonesty and immorality and a low, gross earthiness against religion. It is the atheism of the heart. There is no atheism of the intellect. It is the attitude which men take when they permit themselves to be dominated by their passions rather than by their conscience and reason. Christ would interfere with their present type of life, and that is the secret of their non-faith. Christ would want purity; Christ would want veracity; Christ would want generosity. They are the opposite of these. I do not want to be unjust, but I believe that in a large majority of cases it is sin in the conduct that keeps men from Christ. It is selfish lives, wicked lives, lives of dishonesty and untruthfulness, which stand in the way. If you were willing to give up all your sins, would you not take Christ this very day and begin to live the grand life which He prescribes, and which you are compelled, in spite of yourself, to admire?

In closing, I wish to speak a word to two classes of the non-converted.

I wish first to speak with those who have put off decision for Jesus Christ for many years. You have been pleaded with, and prayed over, and invited to Christ scores of times, but to no purpose. Now, to my way of thinking, you have a duty to perform; you owe this duty to yourself; you

owe it to the Church; you owe it to those who have been faithful in pleading with you. Are you ready to do that fair thing? Then it is your duty to write a manifesto and publicly acquit the Church and acquit the minister and your faithful friends from all responsibility or blame for your non-faith.

I wish to speak, finally, to those who are almost persuaded. It is your duty to act on the instant. Most decisions are instantaneous. The preparations for deciding may take time; but the decision itself, that is instantaneous. A movement of your mind; the passing of a thought; a volition of your will; an honest resolution; and you are a Christian, moving on with the sacramental hosts of God's elect. Think that thought; will that decision; frame and utter that resolution, and do it at once; to hesitate is to sin. I urge you to act thus that you may be saved from the fatal danger of delay, and that you may be protected from the surprise of sudden death.

THE WORD OF GOD NOT BOUND.

By BISHOP E. R. HENDRIX, D.D.,
LL.D. [M.E. SOUTH], KANSAS CITY,
Mo.

But the word of God is not bound.—
2 Tim. ii. 9.

THE battle of the first centuries was fought about the person of our Lord; that of the middle centuries was about His sepulcher; but the battle of this century has been about the Word of God. The battle has raged with great fierceness, and at times could be heard the exultant shout of the enemies of the truth, as if they were about to achieve a final victory; but that they have not succeeded, even in their own judgment, is apparent from the persistency with which they renew the attack. As the smoke of the battle is lifted, we still find Paul's triumphant declaration true: "The word of God is not bound."

I. The Word of God is not bound by

any reasonable doubts as to its credibility. By its credibility is meant its worthiness to be believed on account of its genuineness and authenticity. Now, step by step, we can trace the Scriptures, as we have them, back to the very days of the Apostles. Take our well-known King James' version, given to the world in 1611, and there are still preserved the two copies of the Scriptures, one in Greek and the other in Greek and Latin, that the translators used. Earlier yet, the very copy of the Hebrew Bible that Luther used for his translations is preserved in the Royal Library at Berlin. These, in turn, we can compare with the manuscripts in existence which date from the fourth century. In fact, there are over 200 manuscripts each of the Greek and Hebrew Scriptures, some of which go back to the days of Constantine himself. Aside from this, there are such numerous quotations from these sacred writings in not less than 180 ecclesiastical writers of the first six centuries of the Christian era, that it has been found that the whole New Testament can be reproduced from their writings. There is nothing like this in the history of any classic of which we are possessed. But the most convincing proof of the credibility of the Holy Scriptures is the matchless character they give our Lord Jesus Christ. The 66 Books of the Bible, like so many bits of mosaic, set forth the portrait of the Son of God. This conception, so far transcending anything in human literature, is the final proof of the Holy Scriptures.

The volume is one, tho it appears in 66 Books, and has come from 86 inspired writers during a period of 1,600 years.

II. The Word of God is not bound by any such peculiarities as to render it unintelligible to the ordinary mind. Three fourths of the Bible is in the form of narrative of events, travels, conduct—the very style of reading which in all ages has had a peculiar charm for the mind of man. The Bible is not in the incoherent style of the Koran. The

Bible is a story of mankind, as not elsewhere found of mankind.

III. The Word of God is not bound by any serious differences in its disclosures of truth from that found elsewhere. Truth, wherever found, is coherent with itself. The great thing is to be sure that it is truth.

In 1865, at a meeting of the British Association for the Advancement of Science, 617 eminent scientists signed a paper which stated:

"We conceive that it is impossible for the Word of God, as written in the Book of Nature, and God's Word, as written in the Holy Scriptures, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us to see as through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular."

IV. The Word of God is not bound by opposition and hatred of men. Men have sought to discredit it, to misquote it, to mutilate it, to destroy it—but the Word of the Lord endureth forever. Even tho the manuscript and printed copies of the Holy Scriptures were destroyed, men could not destroy the Word of God. It has been reproduced in all the literature in the world. You may destroy all the libraries of the world, and not destroy the Word of God. It appears in the world's greatest sculptures and most famous paintings. Even were these destroyed, you would need to destroy, as well, all our asylums for the helpless, and the very sepulchers of our lead, where, sculptured in marble, are extracts of the Word of God. If human hate could destroy all these, it could not destroy the Word of God, for it would be reproduced from the very lullabies which mothers sing to their children, or gathered from the lips of the dying who proclaim their faith in Jesus Christ and the resurrection. It could be reproduced from the memories of children, where are treasured its divine precepts—from the experiences of the aged, where are stored its sacred promises.

THE GOOD TIDINGS OF JESUS CHRIST.

By REV. G. F. LOVE, JR. [BAPTIST],
ROCHESTER, N. Y.

The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised: to proclaim the acceptable year of the Lord.—Luke iv. 18, 19.

THE Good Tidings were:

- (1) Sent by God.
- (2) Brought by Christ.
- (3) Intended for (a) Poor. (b) Blind. (c) Captives.

I. The Good Tidings of Jesus Christ are a Message of Love.

"He anointed me to preach good tidings to the poor." (See Isa. lxi. 1, 2.) "He hath sent me to bind up the broken-hearted."

1. The Love of God and Christ for Man.—Rom. v. 8.

2. The Possibility of Man's Possessing this Divine Love.—John xiv. 14-21.

3. The Duty of Man's Shedding Abroad this Divine Love.—John xv. 9-18.

II. The Good Tidings of Jesus Christ are a Message of Light.

"He hath sent me to proclaim release to the captives, and recovering of sight to the blind," "the opening of the eyes to them that are bound."

1. Man needs a Light to See His Sins.—John ix. 5; xii. 35, 36.

2. Man needs Light to See the Right.—John xii. 40.

3. Man needs Light to Live the Right.—John viii. 12.

III. The Good Tidings of Jesus Christ are a Message of Liberty.

"He hath sent me to proclaim release to the captives: . . . to set at liberty them that are bruised."

1. Man is a Slave to Sin.—John viii. 34.

2. Man Can Not Free Himself from the Bondage of Sin.—Rom. vii. 15-24.

3. Jesus Christ alone can set Man Free.—John viii. 36; Gal. v. 1; Rom. vi.

"To proclaim the acceptable year of the Lord."

"Behold, now is the accepted time; behold, now is the day of salvation."

APOSTOLIC CHRISTIANITY: THE CHURCH PREPARING FOR ITS WORK.*

By REV. C. A. VINCENT, SANDUSKY, O.

Acts i.

1. JESUS finishing, through His Church, the work He began while on earth. 2. The Critical Time in the work of Christ, when these incidents took place. 3. Jesus promised the Holy Spirit.—John xiv. 16; John xvi. 7.

I. Conditions of Receiving the Holy Spirit.

1. They believed in Jesus Christ as Prophet, Priest, and King.

2. They understood the Scriptures.—Acts i. 16. The Word is the Record of the Spirit.—Eph. vi. 17.

3. They were obedient to Christ and the Scriptures—Acts i. 4—to wait at Jerusalem.—Acts i. 13-26: They filled Judas' place.

4. They harbored no sin.—Acts ii. 38.

5. They were steadfast in prayer.—Acts i. 14.

6. The whole chapter indicates that they longed for the Holy Spirit.

We must ask for Him.—Luke xi. 13.

II. Results of the Spirit's Filling.

1. Assurance of Sonship.—Rom. viii. 14-17; 2 Cor. i. 22.

2. Deep Insight into Spiritual Truth.—1 Cor. ii. 6-10.

3. Intelligence and Power in Prayer.—Rom. viii. 26-27.

4. Power to Walk Righteously.—Gal. iv. 16-24.

5. Power in Service.—Zech. iv. 6.

* The first of a series of twenty-four sermons on the Acts of the Apostles.

THOUGHTS FOR WASHINGTON'S BIRTHDAY.

Suggestive Thoughts from Many Minds.

I.—CONTEMPORARY ESTIMATES.

1. WHEN Washington left Virginia in April, 1789, to be inaugurated the first President of the United States, he was given a farewell banquet at Alexandria, at which the mayor of the city, the Hon. Dennis Ramsay, presided.

Mr. Ramsay said :

"Not to extol your glory as a soldier, not to pour forth our gratitude for past services, not to acknowledge the justice of the unexampled honor which has been conferred upon you by the spontaneous and unanimous suffrages of 3,000,000 of freemen in your election to the Supreme Magistracy, not to admire the patriotism which directs your conduct, do your neighbors and friends now address you. Themes less splendid, but more endearing, impress our minds. The first and best of citizens must leave us. Our aged must lose their ornament, our youth their model, our agriculture its improver, our commerce its friend, our infant academy its patron, our poor their benefactor."

Washington was much touched by these expressions, and his reply was spoken with an emotion he was quite unable to hide. He said :

"Altho I ought not to avoid, yet I can not describe, the painful emotions I felt in being called upon to determine whether I would accept or refuse the Presidency of the United States.

"The unanimity of the choice, the opinion of my friends, communicated from different parts of Europe as well as America, the apparent wish of those who were not entirely satisfied with the Constitution in its present form, and an ardent desire on my own part to be instrumental in conciliating the good will of my countrymen toward each other, have induced an acceptance. Those who know me best (and you, my fellow citizens, are, from your situation, in that number) know, better than any others, that my love of retirement is so great that no earthly consideration short of a conviction of duty could have prevailed upon me to depart from my resolution 'never more to take any share in transactions of a public nature.'"

2. John Adams, of Massachusetts, on taking his seat as the first Vice-President of the Union, made an inaugural address, in which he said :

"It is with satisfaction that I congratulate the people of America . . . on the prospect of an executive authority in the hands of one whose portrait I shall not presume to draw. Were I blessed with powers to do justice to his character it would be impossible to increase the confidence or affection of his country or make the smallest addition to his glory. This can only be effected by a discharge of the present exalted trust on the same principles, with the same abilities and virtues, which have uniformly appeared in all his former conduct, public or private. May I, nevertheless, be indulged to inquire, If we look over the catalog of the first magistrates of nations, whether they have been denominated Presidents or Consuls, Kings or Princes, where shall we find one whose commanding talents and virtues, whose overruling good fortune, have so completely united all hearts and voices in his favor?"

II.—MODERN ESTIMATES.

1. Ex-Judge Noah Davis :

"The quiet and happiness of his domestic life at Mt. Vernon filled the full measure of his desires, while the trump of fame was sounding his name throughout the bounds of civilization. But when, after a few years of unfortunate experience in the feeble attempt at confederation, it became necessary to organize a new government, Virginia summoned him to the Convention elected for that purpose, and the voice of the whole country called him to its head. To the duties of that convention, without attempt at leadership, he lent all the formative energies of his mind, and gave to its labors the stamp of his own moderation, prudence, and sagacity; and, after the people of the States had adopted the Constitution, he, by their unanimous choice, stood before them, its first President. The smiles of God broke in beautiful sunshine upon that unparalleled scene. . . . He brought into the service of the new Government the genius, the wisdom, the learning, and the experience of the best statesmen and soldiers of the Republic, and out of their harmonies and discords he framed constitutions that tempered power with restraint, and marked the orbits within which both the Union and the States can move forever as harmonious sovereignties. He chose his Cabinet in no partizan spirit. He called around him the ablest representatives of conflicting views and theories, that he might hear all and decide upon such a hearing.

"As President he became the patient and impartial judge of the highest of earthly judicatories, with advocates never surpassed

in any tribunal, whose decisions involved the character and fate of a government and the liberty and happiness of a people. Hamilton, the greatest of statesmen and lawyers! Jefferson, the ablest of philosophers and statesmen! Imagine the tribunal, with Washington as judge and arbiter; the forum, with Hamilton and Jefferson as antagonists; the cause, the relation of the Union to the people and the States; the result, the perpetuity of these relations, to be the safeguards of the prosperity and happiness of a nation. Who at this day doubts the wisdom of the conclusions Washington reached and brought into effective action? Who fails at this hour to thank God for giving to America a judge so free from sectional bias, so capable of weighing the great arguments, and so firm in announcing and enforcing his conclusions?"

2. Rev. Robert Collyer (in an oration on God's Providence and Our Duty):

"When Washington was a lad his mother thought she would like him to be a midshipman in the English navy; but her heart failed her, and she could not let him go. You wanted Washington, and he had to stay at home. He was in an ice-pack in fifteen feet of water in the Allegheny River, and a thousand to one he had gone under and been lost! He could not be lost, he was wanted down here, he had to get out of that and go home again. The Indian turned and fired on him at short range; there was grim death in that shot, but it missed the mark. You ask me why? I ask you why Wesley was not burnt up in the parsonage, or Cromwell slain at Marston Moor, or Mohammed found in the cave, or Paul sent out of the world in his freshman year. Some lives grow to be so sacred, as we watch them through the glass of history, that we say it is impossible they can end before the man has done his work. And so Washington could not be drowned, or die of the smallpox in Barbadoes, or be shot by the Indian at short range, or be hustled out of the world in any other way we can think of. He had to grow to be a noble leader of the race, the savior beyond all other men of this country in her great strife for freedom, and the man to whom we look up to-day with a deep sweet reverence we feel for no other man of our nation except our great good martyr, President Abraham Lincoln. But manifest destiny, fellow citizens, must be the spur to manifest duty, or it is no good to any man or any nation to believe in it."

3. Rev. R. S. Storrs, D.D., LL.D. (in a prayer at the Centennial Services in New York, April 30, 1889):

"... Most of all, on this day, we give

thanks and praise for him whom Thou in Thy Providence didst set forth to be the leader of our leaders in council and in arms, and the example for all to follow in his high office. For his patience and courage which never failed, and his foreseeing wisdom which was not diminished, for the steadfastness of spirit, sustained upon Thee, which sank beneath no weight of burden, the magnanimous serenity which disaster could not shake nor any successes unduly exalt, we render to Thee homage and laud; for his majestic fidelity to an unsurpassed trust, his reverent faith in Thy word and in Thee. We bless Thee that through the gifts and graces with which Thou didst endue him his name remains for us, as for our fathers, a banner of light, to the luster of which the nations turn. Make us worthy partakers of the fruit of his labors, magnificent in blessing, whose fame is henceforth in all the earth."

Washington's Farewell Address.

This address is worthy of the most careful study of every patriotic American. It is tinged with the sadness of a great soul, alive to the weaknesses and faults which he discerned in the nation he loved, and affected in some degree, no doubt, by the malignant assaults which had continually attacked his public actions. But conscious of his own integrity and unselfishness, and with consummate intuition discerning the essential soundness of the political principles and policy he held, he maintained them, with dignified rebuke of the false and mistaken views that had opposed him.

Some have thought that he lays undue emphasis upon the dangers of partizan misleading; but in view of the corruptions of partizan government in our time, such as Washington never dreamed of, so that the overthrow by popular vote of one corrupt party only throws us into the hands of the equal corruption of the opposite party, we may doubt whether the warnings of Washington are any too grave.

Besides this, the Farewell Address contains six main injunctions: (1) The paramount obligation of unity; (2) the inviolability of the Constitution; (3) the independence of the coordinate

branches of Government; (4) the cultivation of religion, morality, and the means of education; (5) the preservation of the public credit; and (6) conservative friendship and intercourse with foreign nations. Merely to state these six conditions of national well-being is to discover that every one of them has become a political axiom with

all true statesmen. These are principles which we do not outgrow. There have been periods in our history when the sentiment of a party or a section has diverged lamentably from more than one of them, and the recovery is not as perfect as we could wish; but no open denial of these principles has long been made.

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

HINTS FOR COMMUNION SERMONS.

The Christian's Memorial Day.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever.—Exodus xii. 14.

OUR national Memorial Day and all it commemorates. Such a day in various nations of the world. England's Waterloo. Germany's "Die Wacht am Rhein." The French Marseilles. Russia's Crimea. The Jewish Passover.

I. A God-given command. I am the Lord thy God—keep My statutes.

II. An annual command. "Throughout your generations." The power of Christian traditions when in accord with the divine Word.

III. A festal-day command. It was to be observed as a feast unto the Lord. The Christian life a feast to Jehovah.

IV. A memorial commanded. Ever to bear in mind their deliverance.

V. A perpetual command. Forever by Jews, until the express image of the Father's Person came.

So all these in Christ our Passover:

1. "This do in remembrance of me."
2. "As oft as ye eat," etc.
3. "This is the new covenant in my blood."

4. "Ye do show the Lord's death," etc.

5. "Till he come."

DISCIPULUS.*

The Preciousness of Christ.

Unto you therefore which believe he is precious.—1 Peter ii. 7.

WHAT is most precious to a thirsty man? Water. To a hungry man? Food. To an imprisoned man? Liberty. To a sick man? Health. To a poor man? Money. To a Christian? Christ.

Christ is the "water of life." John vii. 37; Rev. xxii. 17.

Christ is the "bread of life." John vi. 35, and from 47 to 58.

Christ proclaims liberty to the captives. Luke iv. 18; John viii. 36.

He is health to the sick, wealth to the poor, and peace and joy to all. Peter speaks of "precious blood" (1 Peter i. 19), "precious faith" (2 Peter i. 1), "precious promises" (2 Peter i. 4), and a precious Christ (text).

I. Some things are precious for their beauty.

In Nature: Heavens, flowers, landscape, sunset. In Art: Raphael's Divine Child. Munkaczy's Christ before Pilate. Jerusalem on Day of Crucifixion. In Music: Handel's Messiah.

Christ is "altogether lovely." Cant. v. 16.

II. Some things are precious for their usefulness. Air, water, sunshine, education, influence, wealth, etc.

Christ precious in sorrow to comfort us, in temptation to defend us, and in death to receive us. When education, wealth, influence, and even life fail, Christ will be still precious.

III. Some things are precious for their scarcity. Only one Christ.

IV. Some things are precious for their durability. "I am he that liveth, and was dead, and behold I am alive," etc. (Rev. i. 18).

SHAMGAR.*

The Glory of the Cross.

But God forbid that I should glory save in the cross of our Lord Jesus Christ.
—Gal. vi. 14.

THIS is Paul's reply to Judaizing teachers who still emphasized the ritual of Moses (see preceding verse). Three thoughts:

I. The fact suggested is the humiliation of Christ's death upon the cross. We rejoice over the great deeds of our ancestors; but Paul rejoices in the defeat of his Lord. Why? We shall see when we consider.

II. The doctrine which it presents. By a metonymy—a figure by which the symbol is taken to represent the thing symbolized—the Apostle puts forward the cross to represent the sacrificial death of Christ for the world's sin. Atonement, Redemption.

III. Reasons which justify this glorying of Paul.

1. The cross suggested the philosophy of the atonement.

2. It vindicates the truth of Revelation.

3. It is a monument of the faithfulness of God to truth and law. He is just, as well as the Justifier.

4. It furnishes a complete demonstration of the exceeding sinfulness of sin. Sin appears hideous under the shadow of the cross.

5. It is a proof of the love and mercy of God, and of His willingness to save the lost.

6. Paul glories in the cross as the key that opens the door to what he seeks. We glory in what advances us toward the attainment of our ideal. What is our ideal? "The mark for the prize of our high calling!"

RALPH.*

HINTS FOR FUNERAL SERMONS.

The Fading Leaf.

We all do fade as a leaf.—Isaiah lxiv. 6.

NATURE and the Bible harmonize. The Author of one is the Author of the other. God can not contradict Himself. His word and works agree. The book of nature speaks and the book of God responds. Nature throws down a faded leaf, the Bible applies the lesson: "We all do fade as a leaf."

1. Some leaves fade gradually. The green becomes yellow, the yellow brown, the brown dead. Why? The cells have closed, the sap has ceased to circulate, and the leaf fades and dies. Why? Its work is done. Time takes the color out of the cheek, wrinkles the brow, bends the once manly form, and gradually the person fades and dies.

2. Others suddenly. Storms rip them from the stem. Worms drain their vitality. Mischievous hands pluck them. Frosts nip them, and they fade and die.

Human life often ended by accident. Sudden death. Crushing sorrow.

3. All surely. If storm does not dislodge them, nor worm destroy them, nor hands pluck them, they can not live forever. When their work is done they wither and die.

We may escape accidents, and sudden death, but fade we must sooner or later.

After the fading of the leaf comes the beauty of spring, and after death the resurrection.

SHAMGAR.*

The Hour of Death.

There is but a step between me and death.
—1 Sam xx. 3.

THREESCORE years and ten are but a step, and death is at our door. A silent, unwelcome visitor, he comes to all.

I. Death is a certain hour.

The flower stands in center of field, nodding in breeze; plowman starts furrow—round and round—at last flower is turned under. So comes death,—turns us under furrow at last.

II. Death is a solemn hour.

(1) Winding up of life. Tasks ended. Friends separated. Earth left.

(2) Beginning of eternity—a new, untried world—what has it in store?

III. Death not a hopeless hour.

Christ has visited "that bourne," and has "reported." We believe the report. The "awful beyond" is revealed: Christian has nothing to fear. It is worth while to live. We can plant this life and get an eternal life as its fruitage. Death is release into larger life; is dropping the flower to grasp the ripe fruit.

IV. Death not a comfortless hour.

Earth may possess less of worth and treasure, but the heavens will contain more for us. Death is but God's messenger to transfer our dearest treasures from earth to heaven. Heavenly Shepherd taking lamb into the fold.

V. Death an hour to be prepared for. "Prepare to meet thy God."

NICODEMUS NEWSCHOOL.*

HINTS FOR REVIVAL SERMONS.

The Revenge of Sin.

Be sure your sin will find you out.—Numbers xxxii. 23.

STATEMENT of a Universal Law:
Written—in Word of God.
Unwritten—in history of man.

"Law is beneficence acting by rule."—Burke.

I. Sin will have its revenge when there has been an experience of sin.

1. If man knows sin by creating it; if man knows sin by practising it; if man knows sin by harboring it.

2. Man may know sin by observation, only to hate it; man may come in contact with sin, only to overcome it.

"Use sin as it will use you: it is your murderer and the murderer of the whole world. Kill it, before it kill you."—Baxter.

II. The revenge of sin is through exposure.

1. Dethrones reason, makes imbecile; dethrones truth, makes liar; dethrones virtue, makes profligate.

2. Debases imagination; desires; morals.

3. Destroys conscience; will; character.

The experience is secret—the exposure, public.

III. The exposure gives occasion for correction.

1. Helpless condition. "I have sinned against the Lord."—2 Sam. xii. 18.

2. Hope in Christ. "The Lord also hath put away thy sin; thou shalt not die." See also Heb. ix. 26.

"Sin is the living worm, the lasting fire; Hell would lose its heat, could sin expire."
—Bunyan.

VERITAS.*

The Sinner No Defense at the Judgment.

What wilt thou say when he shall punish thee?—Jer. xlii. 21.

WILL you say:

1st. That you are not a sinner? "All have sinned," etc.—Rom. iii. 23. "If we say that we have no sin," etc.—1 John i. 8.

2d. That you are no worse than others? Would that excuse avail in a civil court? Should judgment be passed according to comparative or actual deserts?

3d. That you were beset with strong temptations? So was Daniel, Joseph, Christ. Temptations no power when heart is right.

4th. That you had very imperfect

knowledge of God?—Pa. xix. 1. Who is responsible for your ignorance?

5th. That the Holy Spirit never strove with you? Dare not kneel down and tell God that.

6th. That you began once, and failed? If you fall down, do you refuse to get up again?

7th. That the inconsistencies of Christians kept you from Christ? Do you refuse all medicine because some doctor is incompetent? Do you go about naked because a tailor made a misfit?

8th. Will you ask for another trial? That would not be fair to others. A second probation no more favorable than first.

9th. Will you cry out: "I can not bear it?" Somebody must. Who? God the Father? Impossible. God the Son? Never. He suffered for you once. God the Holy Ghost? Unfair. He tried to save you for years.

ICH DIEN.*

Stagnation the Next Station to Damnation.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.—Joshua xxiv. 15.

An exhortation and a declaration. Reasons why we should serve God.

I. We must choose. Unreasonableness of delay. It is a personal question. No man is good without choice.

Some things must be individual choices.

It is a reasonable question. Delay strengthens your present position.

Three great sections of existence,—material, animal, spiritual; must, may or can, or ought. The Hebrews could choose Jehovah or they could choose the gods of the Amorites. So can we.

II. We may choose evil.

Man the only created being falling

short of the destiny God has planned for him. Amorite gods—appetite, lust, evil pleasures, etc. You and the devil are both afraid of revivals.

III. We must stand by our choice until the end.

The inevitable result. A mighty *must* in the results of choice. Young men determined to go on in evil until they get ready are holding very hot coals.

IV. Since we must choose, let us choose right.

We are as good or as bad as we want to be. Delay in choice is dangerous, because offensive to God, because it is a slight to His grace, because it places us on the opposite side.

"Almost a Christian, and yet lost."

DRAHCIR.*

HINTS FOR MISCELLANEOUS SERMONS.

Abundant Life in Christ.

I am come that they might have life and that they might have it more abundantly.—John x. 10.

CHRIST's coming brings a rich heritage to every follower.

I. Life abundant within.

Life abounds to the individual in that in Christ he finds:

1. A new source of life—not in restrictions and regulations, but in a new heart.

2. A new standard—Christlikeness.

3. A new motive—not love of greatness, but greatness of love.

II. Life abundant without.

The Christ-life so rich for the individual widens in its application to:

1. Living with others—*e.g.*, the Golden Rule.

2. Living for others—*e.g.*, the Good Samaritan.

3. Living in others—the good in one life reproduced in others, *e.g.*, Susanah Wesley, Phillips Brooks.

III. Life abundant beyond.

The circle widens in boundless sweep.

1. Abundant in range. Many man-

sions. Freedom from limitations of human body and brain.

2. Abundant in duration. Everlasting.

3. Abundant in joy. "Forever with the Lord." CAMBRIA.*

The Witness that Won.

And beholding the man which was healed standing with them, they could say nothing against it.—Acts iv. 14.

PETER and John are on trial. Their enemies, the judges, are completely nonplussed by their noble defense. But the argument which silenced accusation and won the case for the prisoners was the presence of "the man which was healed."

I. He was a silent witness; at least, not his speech but his presence was the testimony that told. Character rather than profession is the great desideratum.

II. He was an effectual witness. "They could say nothing against it." The best arguments for Christianity are "the men who have been healed" by the Gospel message; they are unanswerable arguments, incontrovertible facts, standing miracles of grace.

III. He was an available witness. "Standing with them." Right on hand, where he ought to be, proving, illustrating, and backing up the preaching of the Apostles. The best backing our ministry can have is the godly lives of our converts. They are argument, illustration, and inspiration, "living epistles" and "letters of commendation." BANL.*

Christ Honoring the Law.

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.—Matt. v. 17.

SOME things were abolished. Rites and ceremonies which were the outward manifestations of the Law were annulled. The fresh light cast on the Law by the new Teacher made this necessary, but the Law is the same, and will be so. Matt. v. 18.

I. Christ honored the Law, tho it was old. Some present-day preachers despise old truths. An easy way to become notorious is to deny a well-established truth. Individuals judge the ability and scholarship of the pulpit by the strange things brought to their notice. Sermons are considered stale if they defend old truths. Truth never grows old. Christ became popular, tho adhering to "old and tried" truths.

II. Christ honored the Law by recognizing its authority. He never doubted its truth. No reflection was cast on it. He never led any one to doubt. Some display their so-called knowledge by doubting the most popular truths.

III. Christ honored the Law by fulfilling it. The effort of the present age is to destroy the Law and the prophets, and to shake the confidence of all. Christ referred to Moses and the prophets as authorities, and not as "millstones."

He deepened, widened, and broadened the Scriptures of the Old Testament.

CELT.*

The Fruitage of God's Servants.

Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. vi. 22.

ALL life normally developed is productive. The soul life is productive of good or evil fruitage. In God's service, man is to produce and propagate that which is good.

I. The necessary condition for fruit-bearing is conformity to the plastic power of the laws of life. "Every seed after his kind." Weeds grow everywhere, but cultivation is necessary for good fruitage. Man must be freed from sin to be God's servant,—"of the Lord's planting," and divine-human nourishment.

II. The manner of fruit to be borne is that which ministers unto holiness. Not natural, but spiritual fruit. "The tree is known by its fruit." Bearing

makes it more fruitful. Man is to bear spiritual fruit unto God in righteousness when he is born of water and the Spirit.

III. The end of such a life of fruit-bearing is in everlasting life. "Without holiness no man shall see the Lord."

Bearing leaves is not sufficient (e.g., fig-tree cursed). Planted in Christ; rooted and grounded in faith; bearing fruit prompted by the Spirit; that soul's life shall not cease to exist with Christ in God forever.

FRUETTE.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Some Things Are Better than Money. "A man's life consisteth not in the abundance of the things which he possesseth."—Luke xii. 15. By Rev. J. B. Hawthorne, D.D., Nashville, Tenn.
2. The Bible Portrait of Our President-Elect. "Thou shalt provide out of the people able men, such as fear God, men of truth, hating covetousness."—Exodus xviii. 21. By Rev. Kerr Boyce Tupper, D.D., Philadelphia, Pa.
3. The Historic Element of Holy Scriptures and Its Uses. "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come."—1 Corinthians x. 11. By Rev. T. Beeber, D.D., Norristown, Pa.
4. Christ's Picture-Gallery of Character: The Ambitious Man. "Then there arose a reasoning among them, which of them should be the greatest. . . . And Jesus said unto them, He that is least among you all, the same shall be great."—Luke ix. 46, 48. By Rev. J. O. Vance, D.D., Baltimore, Md.
5. True Evangelism, or, How to Save the City. "And he brought him to Jesus."—John i. 43. By Rev. Richard Harcourt, D.D., Philadelphia, Pa.
6. The Spirit of Helpfulness. "He took him by the right hand and lifted him up."—Acts iii. 7. By Rev. J. S. Lindsay, D.D., Boston, Mass.
7. Necessity of Godly Zeal. "Be zealous."—Revelations iii. 19. By Rev. David J. Beale, D.D., Philadelphia, Pa.
8. The Manliness of Jesus. "Behold the man."—John xix. 5. By Rev. S. S. Walts, D.D., Louisville, Ky.
9. Performance Passing Judgment upon Profession. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—John ii. 4. By Rev. B. L. Whitman, D.D., President of Columbian University, Washington, D. C.
10. God's Method of Promoting a Revival of Religion. "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."—3 Chronicles vii. 14. By Rev. James W. Marshall, D.D., Camden, N. J.
11. In Concert with Christ. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."—Matthew ii. 17. By Rev. J. F. Nicholas, Huntingdon Valley, Pa.

Themes for Pulpit Treatment.

1. Zeal in the Quest for Individual Souls. ("Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him."—Acts viii. 30.)
2. An Unanswerable Question. ("How shall we that are dead to sin live any longer therein?"—Rom. vi. 2.)
3. The Divine Distribution and Call. ("But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all the churches."—1 Cor. vii. 17.)
4. Separation a Condition of Sonship. ("Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.)
5. Living a Crucified Life. ("I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20.)
6. The Sure Return from a Good Investment. ("Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. vi. 8.)
7. The Divine Gift of Suffering. ("For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29.)
8. The Name that Inspires Service. ("And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. iii. 17.)
9. The True Secret and Significance of Indifference to God's Messengers. ("He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."—1 Thess. iv. 8.)
10. The Object of the Second Coming of Christ. ("He shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thess. i. 10.)
11. The Anchor that Holds. ("Holding faith and a good conscience, which some having put away, concerning the faith have made shipwreck."—1 Tim. i. 19.)
12. The Safeguard of Spiritual Possessions. ("That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."—2 Tim. i. 14.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM THE EXPERIENCE OF MINISTERS.

SERMON TOPICS SUGGESTED.

BY JOHN HALL, D.D., LL.D., NEW YORK CITY.

AN ordinary minister feels bound to know his people, and to this end seeks conversation with them. That conversation he will try to carry into the department of experimental religion, and he will see where clear Scriptural truth has not been yet received, and he will naturally take occasion—not at the next service—to remove the darkness he has detected. On the other hand, texts and truths will sometimes be brought to the mind as eminently fitted for pulpit exposition.

A minister noticed from his pulpit that when he read a portion from, say, Haggai or Amos, he had gone over many verses before his people, with their Bibles in hand, had “found the place.” He decided upon a course of sermons upon the minor prophets in order, giving the dates, circumstances, predictions, and distinctive points of their revelations; and he had testimony from many that their knowledge of the Bible had been increased and their interest in this portion of it greatly deepened.

One of the most eminent and edifying preachers known to me, while he conducted two services on each Lord’s Day, gave at one of them a “lecture.” He labored in Belfast, Ireland, and in his time the sermon was longer than now, and the reading of it was very rare. He took a lengthened portion of Scripture, showed its connection with what went before, explained it verse by verse, removed difficulties and obscurities, and pointed out the lessons it taught when given, and the uses to be made of it by his hearers in their conditions. He secured noticeable attention, and fed the spiritual portion

of his congregation, while interesting many not yet converted.

There is a method of sermonizing akin to this, and which can be usefully pursued when the preacher has not one verse or part of a verse for a text, but when he reads several related passages touching on the same theme. I remember the late—and great—Dr. McCosh preaching, when Professor in Queen’s College, Belfast, on Nicodemus, taking the three passages of John’s gospel where he is brought to our notice, and reading the three as his text. There was a little surprise on the faces of some hearers, but it was soon changed into the look of fixed attention, and the great philosopher brought the truth and the lessons down to the comprehension of the entire audience.

A suggestive question from the Bible is sometimes a good text. When a mere boy I heard a sermon from a new minister who had come to the first church in the county-seat, and who came to a country parish to preach in the interest of a Sabbath-school union. He was a peculiarly attractive man, deeply in earnest. He closed his career in early life. (I had no idea then that I should one day succeed him in his pulpit.) His text was: “How shall we escape if we neglect so great salvation?” He followed the Socratic method throughout: “What is the salvation? What is great in it? How is it neglected? Is there any escape to the neglecter?” The impression was deep and lasting. There are many questions in the Scriptures that might be similarly dealt with. Take, for example, the question of Psalm cxix. 9: “Wherewithal shall a young man cleanse his way?” What is his way? Does it need to be cleansed? Why? Can it be done? How? It would do the

young good to have clear Bible answers to such questions.

There are Old Testament precepts that can sometimes be explained—and the explanation has an interest in itself—and then used as illustrative of great moral principles to be kept in the memory and worked out in the life. Here is an example: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence" (Deut. xxii. 8). The houses were flat-roofed. Garments were put there to be dried; persons often went on the roof. What if one fell from it? Prevent this by "battlements," fences around the edge—some, it is said, two cubits high—so as to save from loss of life by any one falling from thence. Now the idea being settled in the mind, as when one sees a picture, it is easy to apply it. "You, my hearers, have houses, homes—comfortable homes. You have the usual inmates, and you have friends and visitors. Do you try to arrange all so as to secure the safety, moral and spiritual, of all in the house? Are the children, the domestics, the visitors guarded against danger? Do you arrange your hospitality so that the wine-cup will be pressed upon all at the table? Take care that you bring not blood upon your houses, if any fall from thence."

The word of God is rich in variety, suggestive in the highest degree, with every variety of object-lesson as well as lucid statement of essential truth. Let it be read devoutly and carefully for our own edification, and we shall, many a time, alight upon a passage so solemnizing, so sweet, so suggestive to our own understandings and hearts that we shall feel a strong desire to carry it with the like results, through the aid of the Holy Spirit, to the hearts of our beloved people.

When such devotional study of the Holy Scriptures is added to the suggestiveness that is found in pastoral association with one's people, the preacher's store of available themes becomes inexhaustible.

A HALF-DOZEN HINTS FOR YOUNG SERMONIZERS.

By REV. GEORGE FRANCIS GREENE,
A.M., CRANFORD, N. J.

THE following notes on various topics relating to the preparation of sermons are modestly placed at the disposal of preachers or apprentices. Are not preachers always glad to learn the views of their brethren with regard to the principles that govern correct sermon-building? The best workmen, certainly, are always seeking knowledge to increase their skill. They are more than willing to listen to the suggestions of other mechanics as to the best handling of the implements of their craft. It is because preaching is a divine art, since at its perfection it touches the sky, that the last word on it will never be said.

1. *Series of Sermons.*—There is danger of overdoing the business of preaching sermons in preannounced courses. The series idea works to destroy the elements of novelty and surprise, which are essential to all interesting writing and speaking. Sometimes where it is deemed advisable to group a number of sermons under a common head, it might be best not to make formal announcement of the course. Are not two, or, at most, three series of sermons ordinarily the most that should be preached in a single year? Perhaps not more than five or six sermons should constitute a series. One morning, after descending from the pulpit after the tenth sermon in one of these "series," a brother minister was taken aback by the remark of his senior deacon: "Pastor, I hope you are near the end of that row of sermons!" I know of a scholarly clergyman who began a series of sermons on the "Books of the Old Testament"; and when he reached the Psalms his congregation had dwindled to six people.

2. *Minor Topics.*—The bane of many pulpits at the present time is their proneness to triviality, and their consequent debility. Subjects like "The

Bicycle Fever," "Clean Streets," "Li Hung Chang," "The Extravagance of Congress," "The Bonnie Brier Bush," do not deserve to form the main topics of sermons. They lack dignity. They do not appeal to a universal interest and need. If they demand treatment—and it may be conceded that subjects of this class may sometimes be wisely referred to in the pulpit—they can be dealt with effectively as secondary matters under the large themes, or as illustrations. Dr. Phelps has well said that no preaching can be great that does not habitually deal with great subjects. To try to build up a church, not to speak of building the Kingdom of Christ, by preaching on small topics is like trying to build a Westminster Abbey with wooden chips.

3. *Reading in Special Preparation.*—If the hours of the week are not well looked after, so much time will be spent by the earnest preacher in the special preparation of sermons that little will be left for general study. Doubtless the preacher is wise who resolutely reserves a fair portion of the week for general study and reading. But having allotted a reasonable time for reading in connection with his weekly sermon, too many helps can hardly be used by one who is judicious and who has a mind of his own in dealing with a particular text. The sermon outlines and the illustrations of others bearing on the text chosen can not harm an original mind. Books of illustrations have their uses, tho illustrations derived from the preacher's own reading and experience are best. But why may not the collectors of these masses of classified illustrations be regarded as hewers of wood and drawers of water for the preacher? Assimilation, however, is all-important. But it is said that so original a speaker as Spurgeon read everything he could find upon his text before writing his sermon outline. The aim should be to improve on the best that others have said on the subject under consideration. Read first—as much as may be, but not too long:

then think! and think! Muse over the text till the fire burns! Or, as John McNeill puts it, until the thinker has a vision. It is glorious work to get down to the heart of a text as a bee gets to the honey in the bosom of a flower.

4. *Philosophic Preaching.*—It is a huge mistake for a preacher to try to give the impression of being a metaphysician. Philosophical terminology in sermons should be as rare as quotations from Sanscrit—which latter will probably be rare enough! A friend who has one of the best furnished of minds has proved a flat failure as a preacher because he has never outgrown the muddy style he somehow learned in his German university. "He spoiled a first-class preacher to make a second-class philosopher" was the remark of a well-known college president with reference to a preacher of the metaphysical order. An absolutely essential quality of good preaching is clearness of thought, expressed in the terse, vigorous diction that is familiar to the plain people. Without doubt clearness of style depends on the habit of careful writing. "Writing maketh an exact man." This clearness of expression was a chief charm of the oratory of Beecher and Lincoln. It may not be amiss to quote a sentence from Holland's "Life of Lincoln." The morning after Lincoln's speech in Norwich, Conn., the Rev. J. P. Gulliver, of that city, met the former on the cars, and was asked by him the secret of the success of the speech of the night previous. "Mr. Gulliver's answer was: '*The clearness of your statements, the unanswerable style of your reasoning, and, especially, your illustrations, which were romance and pathos and fun and logic all welded together.*'" Mine are the italics.

5. *The Epigrammatic Style.*—Since Dr. Parkhurst has become famous, a good many of the younger clergy have begun to affect the epigrammatic style of preaching. It is the old story. Forty years ago there were lilliputian

Beechers in scores of country pulpits, as more recently there have been lilliputian Talmages, and, in England, lilliputian Liddons and Spurgeons. Now there are springing up lilliputian Parkhursts. It is well enough to be a pulpit planet, if one can only be a primary one, and not a satellite. The style in question has its snares. It is liable to lead into the desert of dulness. A page of Emerson is good reading—for an Emersonian mind; but as a page of a sermon it would be wretched. Such a style in a sermon would be liable to impress with the smartness of the speaker at the expense of his spiritual fervor. It often tempts to a jugglery with truth. It is a splendid vehicle for half-truths. Many a truth has been sacrificed to an epigram.

6. *Stock Expressions.*—There are certain terms and phrases that have been so commonly used in theological writing and in the pulpit that they need, to my mind, to be used sparingly and carefully, lest they give the impression of careless thinking, sentimentality, or cant. For instance: "My brother,"

"sinner," "power," "love," "service," "God's call," "interest" (the mark of a revival spirit). These are good terms, but they are liable to be used lightly or carelessly. Is it not a good rule, anyhow, to avoid conventional forms of expression so far as possible? A popular little book of etiquette that was in vogue twenty years ago had one rule which deserves to be remembered in preaching. It was to this effect: Do not, when a commonplace idea is to be expressed, use the form of words that other people have been in the habit of using. For instance, in congratulating a newly married couple, instead of saying, "I wish you much joy," try to coin a fresh expression for the idea. I have noticed that many preachers seem inclined, in setting forth particular ideas, to fall back on conventional expressions, when a little originality of language is entirely practicable. May I not here give a word of warning against the artificial and hollow pathos that is indicated by a too frequent use of interjections like "oh" and "ah"?

SIDE-LIGHTS FROM VARIOUS SOURCES.

FROM SCRIPTURE METAPHORS.

By T. P. HUGHES, D.D., NEW YORK CITY.*

The Dove.

THE first mention of the dove occurs in Gen. viii., where it appears as Noah's second messenger from the ark. The dove's rapidity of flight is alluded

to in Ps. lv. 6: "Oh, that I had the wings of a dove." The beauty of its plumage—Ps. lxxviii. 13: "Ye shall be as the wings of a dove." Its dwelling in the rocks and valleys—Jer. xlviii. 28: "Dwell in the rocks above like the dove." Ez. vii. 16: "And shall be on the mountains like doves." Its mournful voice—Is. xxxviii. 14: "I did mourn as a dove." Is. lix. 11: "Mourn sore like doves." Nah. ii. 7: "As with the voice of doves, tabering upon their breasts." Its harmlessness—Matt. x. 16: "Harmless as doves." Its simplicity—Hos. vii. 11: "Ephraim also is like a silly dove." Its amateness—Cant. i. 15: "Thou art fair, my dove." Its purity—Cant. vi. 9: "My dove, my undefiled." Its timidity—Hos. xi. 11: "They shall tremble as a dove."

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The dove is a type of the Church :
 (1) Simple. (2) Meek. (3) Timid.
 (4) Helpless. (5) Sensitive. (6)
 Beautiful. (7) Chaste. (8) Harmless.
 (9) Loving. (10) True. (11) Seek-
 ing refuge. (12) The bearer of glad
 tidings. (The carrier-dove.) (13) De-
 lights in fountains of water. (14) The
 only bird appointed for sacrifice.

Christ's Church and every Christian
 believer can thus be compared to a
 dove, and it is no marvel if the godly
 are persecuted and molested by the
 wicked. In the midst of their afflic-
 tions, persecutions, and temptations God
 hath prepared for the Christian a strong
 place of shelter in the "Rock of Ages,"
 to which he can fly by faith and prayer.

The dove is a type or figure of the
 Holy Spirit. "And he saw the Holy
 Spirit descending like a dove and light-
 ing upon him."—Matt. iii. 16.

(1) The dove is a bodily substance.
 The Holy Ghost hath a personal exist-
 ence. (2) The dove is a meek, harm-
 less, and innocent creature. The Holy
 Ghost is of a sweet, meek, pure, and
 dovelike disposition. (3) The dove
 hath a quick, sharp sight. Cant. i. 15.
 The Holy Ghost hath a quick sight,
 and can discern the very thoughts and
 intentions of the heart. Heb. iv. 13 :
 "All things are naked and open unto
 the eyes of him with whom we have to
 do." (4) The dove brought tidings to
 Noah of the ceasing of the flood. The
 Holy Ghost bringeth the good news of
 peace and reconciliation through Christ.
 (5) The dove is a swift creature. Pa.
 lv. 6 : "Oh, that I had the wings of a
 dove." The Holy Ghost is swift. God
 is said to fly upon the wings of the wind.

The dove is mentioned more than
 fifty times in the Bible. It is the only
 bird that could be offered in sacrifice.
 It was usually selected for that purpose
 by the less wealthy. Lev. v. 7 ; xii. 6.
 Luke ii. 24.

In Christian antiquities the dove is
 used symbolically for the Divine Being,
 and for the Christian worshiper, and
 is found on the graves and walls of the
 Catacombs. As an emblem of the Third

Person of the Trinity the figure of the
 dove appears from a very early period
 in all baptisteries. One of the earliest
 examples of this is the baptistery in
 the cemetery of St. Pontianus (see
 Aringhi, II., 275).

A golden or silver dove was often sus-
 pended over the font in early times.

FROM SCIENCE AND HISTORY.

BY REV. GEORGE V. REICHEL, A. M.,
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 BER OF THE AMERICAN ASSOCIATION
 FOR THE ADVANCEMENT OF SCIENCE.

FOR WHO HATH DESPISED THE DAY
 OF SMALL THINGS? (Zech. iv. 10.)—
 While men are witnessing with what
 rapid strides the industries are pushing
 forward to supply the ever-increasing
 demands, and are busily solving the in-
 numerable questions constantly, persis-
 tently arising, we are reminded anew
 that many of the great discoveries and
 inventions of our present wonderful
 age are due solely to some small and,
 at the time, trifling occurrence. Thus,
 the discovery of the absorption of
 chlorin by organic bodies was due to
 a soirée in the Tuileries. A scientist
 present on that occasion was asked to
 investigate the cause of the extremely
 irritating vapors which arose from the
 candelabra which were brightly burn-
 ing everywhere. He did so, and found
 not only that the wax of the candles
 had been bleached with chlorin, thus
 generating hydrochloric acid in the
 flame, but that the bleaching process
 fixed the chlorin permanently. Hence
 arose the present famous theory in
 physics of the law of substitution.

So, again, by an equally unpremedi-
 tated event, did Malus discover the
 phenomenon of double refraction.
 Seated in a window of a house that
 stood opposite the Luxembourg, he ac-
 cidentally caught a reflected ray from
 one of the panes of its windows, ob-
 serving it through a plate of calcspar.
 This opened up a new province in the
 domain of physics.

EVEN AS THE GREEN HERB HAVE I GIVEN YOU ALL THINGS (Gen. ix. 8).—By applying the principles of mineral analysis to the soil and its products, there was recently determined not only the fact of what parts of various plants were directly derived from the soil, but, what was more surprising, that nearly all vegetable growth is—as one expresses it—"a free gift of heaven, and not chargeable to the soil." Further developments of this fact under the combined inquiry of chemical agriculture and meteorology fix the general truth that back of every energy in the soil is an unseen law which governs with superhuman intelligence, or, rather, as the result of such intelligence, the growth of the tiniest grass-blade.

THOU ART NOT ABLE TO PERFORM IT THYSELF ALONE (Gen. xviii. 18).—The wise counsel of Jethro given to Moses touching the division of labor as an unapproachable method for the accomplishment of much and diversified work has a good illustration in the way pins are manufactured. Before the pin-making machine itself was brought into requisition, one man at first tried to make as many pins per day as possible. But what with the wire-drawing,

straightening it, pointing, heading, and polishing, he could not make over twenty. The work was then divided among ten men, manipulating eighteen successive processes, with the result that over 48,000 pins per day were produced. Then, lastly, a machine has been invented, and in successful operation, which under an ingeniously combined mechanism does the work of these ten men in a manner much more expeditious and equally satisfactory.

DEVELOPMENT OF NATIONAL LIFE THROUGH CHRISTIANITY.—Witness this power in the development of Japan! Dr. Hubbard, of Washington, calls attention to the natural facilities for commerce which the island possesses, and which were scarce realized before Christianity came: To the improvements in forms of government; to the opening of the entire empire to the world; to the remarkable progressive character of the Japanese mind; to the effect of this intellectual development upon the Japanese character; to the rapid growth of the mining and manufacturing interests of the country; to its improved life and influence in general; and, lastly, to the growing prominence of this once obscure people throughout all the civilized world.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

"Waiting for the adoption, to wit, the redemption of our body"—Romans viii. 23.

As to the meaning of the Latin term *adoptio*, a correspondent writes:

"When the education of a youth was completed, and he was regarded as fit to enter on the business of life, he threw off the *toga pretexta* and assumed a plain gown named *toga virilis* (*s. toga pura, s. toga liberior*). . .

"The age at which the *toga virilis* was assumed is a matter of doubt. Some scholars have named the completion of the fourteenth year, others of the fifteenth, others of the sixteenth, as

the period, and all have been able to support their opinions by plausible arguments. In reality it would appear that the time was never fixed by any invariable custom. . . .

"We may, however, lay it down as a general rule that the completion of the fourteenth and of the seventeenth years were the two extremes, and that *pretextati* rarely threw off the badges of boyhood until upon the verge of their fifteenth birthday, and rarely retained them after their sixteenth." *

* Ramsay's "Roman Antiquities," pp. 422-423. See also same work under "Adoption." See *Index*.

The following is a genuine account of a conversation in Newport, England:

Dorothy (five years)—“Mama, it does puzzle me so who made God! Because, you see, He must have been made by somebody, for He couldn’t have made Himself, could He?”

Oswald (eight years) solemnly—“But you know, Dolly, He’s a spirit; we can’t see Him; He hasn’t got a body!”

Dorothy—“Yes, but then He sent Jesus with a body that we might know what He was like.” (After a long pause)—“But, perhaps, after all, He did make Himself, for you know He can do some very clever things!”

—
A young woman of twenty-two writes: “I never knew any question of Christian living that couldn’t be answered by spending plenty of time in prayer and the study of the Bible in the right spirit. If you feel that you know this and that and can not grasp and appropriate it, it is because enough time is not given.”

The Single Eye.

“If thine eye be single, thy whole body shall be full of light.”—Matt. vi. 22.

IN order to a true separation unto God, the eyes of the soul must see but a single object, and be occupied with that object alone—God. The eye is the organ of vision, and vision is binocular, that is, it depends on the united action of the two eyes. If they, acting separately, yet act unitedly, so as to see one object, vision is clear; if they lack unity, and we see double, vision is obscure, misleading, and deceptive, and even the light becomes as darkness, for the intenser the light that breaks on a diseased eye the more indistinct and confused is the image seen.

The double eyes of the soul are reason and faith. Reason is intellectual, faith is largely affectional and emotional. Reason looks for a reason for evidence that is convincing; faith yearns for a

person that is trustworthy on whom to lean. Reason thus prepares the way for faith, and faith follows up reason with reposeful truth.

There are three things that reason ought to prove and examine, in order to intelligent faith; First, is the Bible God’s Word? Second, what does it teach? Third, what bearing has its teaching on my duty? When these three matters are settled faith finds her way prepared for both implicit trust and intelligent obedience.

The objects which these two eyes behold are objects which demand both, to be properly seen. Truth is spherical and presents but half a sphere to our vision. But the half hidden from us is as important as the hemisphere which is toward us; and we must not doubt its reality, because unseen.

For example, body and spirit constitute the complete man; but it is only body that is visible and material. Shall we therefore deny the reality of the invisible part? Again there is a world, seen and temporal, and another unseen and eternal. Shall we account only the visible and material world as real? There is a present life and a future; shall we emphasize the present pleasure and treasure? Self and others make up the whole of duty. Shall we give all heed to self that is nearest and ignore all human want and wo?

Invisible Things Revealed.

“Shall anything be hidden that it shall not see the light?” This photography of the invisible seems to say, No. There is, to the moral sense, something very suggestive of Omniscience in these invisible rays of light penetrating hard substances and revealing what is behind them. We walk in a “vain show” when we walk in what we call the light; it is the searching, penetrating rays which we see not at all, that are really entering into our inmost nature, and mingling with our being. How far these are also vitalizing as well as searching we may some

day know. Our newest discovery adds new meaning to the Psalmist's words, "Who coverest thyself with light as with a garment," so that in his very robe we "live, and move, and have our being." A new force is also added to the old words, "Whose eyes run to and fro through all the earth, discerning the evil and the good."

Cases of Radical Change.

Look at Peter, James, John, and Paul, as examples of the radical change, when filled with the Holy Spirit. Peter is transformed from cowardice to courage, and from all self-dependence to dependence on the grace of God.

John, from vindictiveness to love, and from intolerance to forbearance, and from ambition to humility.

Saul, from self-seeking to self-renunciation, perhaps the most remarkable change of all.

In Luke ix. self-seeking appears in John's seeking of place, intolerance in his feeling toward exorcists, and vindictiveness in his proposal to call down fire on a whole Samaritan village. But after being filled with the Spirit, his name was the synonym of Christian love.

Robert Haldane's Tour.

In 1816, Robert Haldane announced his intention of making a missionary tour on the Continent of Europe. The results of that step are so significant and far-reaching that eternity and infinity only can measure them. As Grattan said of Charles James Fox, you must estimate his influence by parallels of latitude, and we might add, meridians of longitude and cycles of eternity. Robert Haldane's name is now inseparably interwoven with the history of the revival of Evangelical faith in France and Switzerland. As D'Aubigné, himself one of the first fruits of that Geneva visit, says, the narrative of the origin and progress of that work of grace would form "one of the most beautiful episodes in the history of the

church." We refer to it now to show by an example what good one man can accomplish who is master of that one book—the Bible. In Haldane's own mind, the great significance of this work lay in the encouragement it affords to all those who, casting away worldly policy, and setting before them only the glory of God, rest boldly on the promise of blessing as sure to follow God's word, written or spoken.

Knowing not one individual on the Continent, Mr. Haldane expected to be absent about six weeks, but soon was so engrossed in his work that he stayed about three years. A chance meeting with one young man led to the formation of a small Bible class. The attendants were a score of men skeptical in character, whose doubts Mr. Haldane met by a constant appeal to the word of God. And out of that class came Adolph Monod, Gaussen, D'Aubigné, and in fact every man that has largely influenced the evangelical faith of these two countries for the last eighty years was either a student in that class or has been influenced by those who were.

Destructive Forces.

The Island of Sumbawa (Sunda series) has the Tomboro volcano on the north side. In 1815 was a terrific convulsion lasting over three months. The sound was heard 1,000 miles off at Sumatra; the sky was dark with ashes at Java, and the sea covered with them to a depth of two feet for many miles. Awful whirlwinds swept over the land and sea, and out of 12,000 persons only 26 survived.

"And yet," says another, "even such distress and desolation imperfectly represents, as in a figure, the awful destruction carried to body and soul by the prevalence of heathenism and paganism. Vice is deified and cruelty enthroned. Read Alexander Mackay's just-published memoirs, and get a glimpse of the atrocious cruelties of heathenism. It reminds us of Java's Valley of Death, half a mile in circuit, where the prevalence of carbonic acid gas makes impossible the survival of either animal or plant life. The Museo Borbonico, at Naples, suggests that Pompeii lay on such a valley."

NOTES BY THE WAY.

Some Critics Criticized.

THE NEW "LIFE-CREED."

"I believe in the Fatherhood of God. I believe in the sacrifice of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."—*Dr. John Watson.*

THIS professes to be an improvement upon the Apostles' Creed, and has been urged as a rallying-point for Christendom and a basis of Church unity. From the point of view of evangelical Christianity it is neither creed nor life. As creed, it omits man's sin and need of salvation, the deity of Christ and His atonement, and the Holy Spirit and His regenerating grace,—in other words, all the doctrines that furnish the basis for the regenerated or Christian life. As a life, it omits the distinctively Christian and spiritual side, based on atonement and regeneration, and substitutes for it a series of ambiguous ethical and humanitarian phrases. Why should men destitute of theological knowledge and of the logical faculty try to do the thinking of Christendom for it?

A NEEDED CAUTION.

"Christianity is the great elevator; but it must be Christianity in the man, rather than Christianity applied as a lever outside of the man. If it is true that our nineteenth-century Christianity is becoming humanitarianism, and that soup and soap are taking the place of Christ and the Holy Spirit, it is time that we revised our methods; that we resumed work for the individual, rather than for society."

So says *The Journal and Messenger* anent the call for "A Quiet Day," recently issued by the Evangelical Alliance. This, in its substance, is pertinent as well as caustic. We agree entirely with the thought and sentiment of it, and there is certainly need of the warning. It is well, however, to note

the following saving clause in the call, which ought, perhaps, to have been made more emphatic:

"But may we not remind ourselves that these wider aims should all be subordinated to the higher; and that the social redemption of the world can not precede its spiritual redemption?"

That is the thing most in danger of being forgotten.

IS IT THE DARK AGES?

"We claim the right to deal with our own servants as we think expedient."—*Westminster Gazette*, Dec. 9 1896.

These are the words of the Superintendent of the London and North-Western Railway. Does he suppose himself living in a heathen country and under a heathen government? Has he forgotten that he is living, not in the Dark Ages, but in the Nineteenth Century? Such utterances of statutory monopolists can not fail to bring swift nemesis in an age that is waking up to the fact that manhood is infinitely more than money, and that is legislating in Parliament and Congress in the interests of humanity.

"HEART RELIGION."

"There is too much head religion. The world is cursed with human religion. God's religion is in the heart; man's in the head. Where's yours?"—*Dwight L. Moody, to the College Boys, Carnegie Hall*, Nov. 22, 1896.

That is not entirely original. A colored preacher said long ago in a camp-meeting: "My bredren, hed 'ligion am no good. Git hart 'ligion. Wy, if yoh on'y git hed 'ligion, and sumbody cum long an' cut yoh head off, whar yohr 'ligion be den?" That was emphatic and conclusive.

But whether old or new, such exhortations are not always for the best. They may mistake the meaning of Scripture; for it takes both "head" and "heart" in the modern sense to make the "heart" in its comprehensive

Bible meaning. Purely emotional religion—without any adequate basis of divine truth understood and believed—is as dangerous as it is evanescent. It may be just as true that there is too much “heart religion” as that there is too much “head religion.”

A COMMON NON-SEQUITUR.

“The Rev. Harry Jones pleads strongly for the Christian obligation of temperance as against the total abstainer, but we do not see that he has thrown any fresh light upon the subject. The facts on that side may be summed up in two sentences. Christ taught temperance, not total abstinence, and the races which have not only conquered, but moralized the world have without an exception used alcohol in some form, to add to their strength or their enjoyment of life.”—*The London Spectator*, Dec. 5, 1896 (on article in *The Nineteenth Century*).

Was there ever a more flagrant case of *non sequitur*? It might have occurred to the writer that these races have owed their success and moral influence to various other things rather than to alcohol, *e. g.*, to inherent racial virility, to the power of Christianity, etc. The Roman and Anglo-Saxon races have done so much for the world, not because of their tendency to drunkenness and licentiousness, but *in spite of* it. There never was a day when total abstinence so much needed to be emphasized. It has been practically demonstrated that alcohol as a beverage is a source of weakness and misery rather than of strength and enjoyment, and that instead of tending to “moralize” the world, it is a chief—if not the chief—source of vice and crime. Paul, while not contradicting Christ’s incidental teaching regarding things indifferent, supplemented it—and that with the acknowledged authority of Christ—when he said, “If meat make my brother to offend, I will eat no flesh while the world standeth.”

THE SIMPLICITY OF SCIENCE.

“The normal man eats and works.”—*Lombroso*.

So says the doctor in, “The Man of Genius.” It is a rather low conception of the “normal”; but this is the start-

ing point and type for the brilliant materialistic philosopher, out of which arise, by degeneration and as abnormal variations, both genius and insanity, which are akin, if not identical. How easy a thing it has become for “science” to explain everything! Eating and working make the *man*! The instincts of self-preservation and reproduction furnish the basis for *conscience*! Sublimated ghost-worship makes God and religion!

Echoes from the Evangelistic Platform.

We gather from the daily press some of the later sayings of the Evangelist Dwight L. Moody during his work in New York. The first of these illustrates how, in its transforming power, the religion of Christ works from within outward:

“Remember that regeneration means that man must partake of the divine nature. He must become Godlike. Then the old world, with its frailties and its wickedness, will recede and fade away. We will not have the desires that we had in our unregenerate period of existence. I remember in the old Hippodrome days a tramp was converted, and he came the next day and said to me: ‘Well, here I am, Mr. Moody, a new man in the old clothes.’ When a man gets a new nature, when his heart has received the power of God’s truth, how quick the transformation! How he gets out of the gutter in which he has been lying. Why, you can see it instantly, even if it is only a new paper collar and a pair of polished boots.”

This is his rebuke to those who attempt to live on their past experience, instead of constantly advancing in the divine life:

“Some people are living on old stale manna—living on their past experience. I know a man in Chicago who is yet living on the revival of 1857. He always says, ‘Oh, you should have seen our revival of 1857—we never had a revival like that.’ But I say that 1858 was better, 1859 better still, and 1860 was a little better again, and it has been growing better ever since. The God of the future is greater than the God of the past, and He has not done His best yet. We don’t want to be living at this dying rate. I want to live at a living rate; let the dying rate go. If I have not more grace to-day than I had

a year ago, then I have been backsliding. Have you more control over your temper and the spirit of covetousness? Are you more liberal than a year ago, kinder to your servants and to those you meet? If you are not, then you are backsliding."

In preaching on "What must I do to be saved?" in Cooper Union, Dr. A. C. Dixon, of Brooklyn, took advantage of a recent fearfully disreputable occurrence in New York city to rouse the conscience of the people of the Greater New York. The crime and vice of Pompeii were of the mildest, comparatively speaking, when we take into account the fact that the recent events occurred in the full blaze of the light

of modern Christian civilization. He said:

"I think the world is getting worse every day and that the Church of Christ is getting better every day. New York has the highest heights of piety and the lowest depths of depravity. Some of you may have been in the awful chamber in Pompeii where you would not wish to take a sister or a wife, and were ashamed that you took yourself. Suppose a stream of lava should pour into New York and cover the stag party of which so much has been said lately! Or some of the low spectacular theatricals, or some of the newspaper descriptions of all the wickedness, the murders, thefts, adulteries done in one week, and a thousand years from now some one of our descendants should find this all hidden under the lava."

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

BEWILDERED SOULS.—At a fire in New York city a man appeared at a window who seemed so dazed and bewildered by the smoke and excitement that he paid no heed to what was said to him. A brave fireman, risking his own life, made his way through smoke and flame, and carrying him in his arms as tho he were a child, saved him almost in spite of himself. Many poor sinners there are who wander dazed and bewildered among the highways and hedges. It is our blessed privilege to go forth and "compel them to come in."

A MAN ON FIRE.—A strange sight was witnessed recently in Arlington, N. J. A crossed electric wire, one end of which was attached to a large maple-tree, produced a remarkable illumination of the tree's trunk beneath the bark. It seemed as tho the entire trunk was a mass of sparkling fire, each crack and crevice in the bark glowing with an electric flame that lighted up the entire street. The unusual and beautiful spectacle attracted hundreds of people, who stood for hours watching the sight. It was something like that in a spiritual way which attracted men to Peter and his friends on the day of Pentecost. That above all else it is which we need to attract the heedless throng away from their sins and compel them to listen to the message of salvation. Let there be a man on fire, and there will be those who will come to see him burn.

THE HEALING QUALITIES OF MUSIC.—Several years ago a society was formed in London, composed of prominent physicians and skilled musicians, for the purpose of testing the power of music to heal disease. The success has been so great that a society is being formed in New York city to prosecute the experiment in this country. Many of our leading medical men are enthusiastic in their faith in the new system. One well-known physician says: "Sound vibrations in music certainly act in a marked way upon certain forms of disease. For example, cases of insomnia, no matter how severe, are in-

variably relieved. We all know how lively music dispels despondency. Every soldier will testify to the inspiring influence of music in war. This, scientifically considered, means simply that sound vibrations act directly upon the nerves." This is in harmony with the teaching of Scripture that "a merry heart doeth good like a medicine," and the injunction that it is our duty to make "melody in our hearts unto the Lord." The heart that is attuned to the divine harmonies of the Gospel will be healed of all morbid spiritual disorders.

MORAL SEWER-GAS.—The New York Herald has been prosecuting with a good deal of energy, by the aid of plumbers, physicians, and scientists, a crusade against the impurity of city atmosphere. It urges that the germs of typhoid fever, diphtheria, and other diseases are extensively disseminated in the sewer-gas that penetrates through leaky pipes the bedrooms of rich and poor. It declares that one of the chief problems of city sanitation that now press for immediate solution is to devise a method by which the noxious exhalations of sewers and house-pipes can be withdrawn from private dwellings, collected, and sterilized. This is no doubt a matter of great importance, but it is after all insignificant in its evil result when compared to the moral sewer-gas which is exhaled from the liquor-saloons, the brothels, and the vile literature which in books and newspapers poisons the intellectual and moral atmosphere of our cities.

A NEW TESTAMENT FEAST.—The Salvation Army in Newark, N. J., made a feast the other day, and issued invitations and sent them out everywhere, asking those who were specially mentioned to come and enjoy the splendid dinner they had provided. The only condition was that no man was to come who had money enough to buy a dinner for himself. Absolute poverty was the one necessary ticket for admission. Over a thousand ragged and wretched men were fed at their tables. I imagine that a great many

people who shrugged their shoulders and sneered when they read of that feast will read the words of Jesus very reverently when He says, "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee, for thou shalt be recompensed at the resurrection of the just." If Jesus Christ were to come to our modern cities, I wonder where he would feel most at home!

LOST AT THE MOUTH OF THE HARBOR.—As an Anchor Line steamer was coming to anchor off the quarantine station in New York bay a few days ago, at the end of a long and stormy passage from the Mediterranean, the boatswain became entangled in the anchor chain and fell overboard. Tho a boat was lowered at once, and every effort was made to save his life, he died there in the mouth of the harbor, when all the dangers of the voyage seemed to be over. So some fall into sin and lose their souls when almost in sight of the harbor of heaven. How important that we should heed the warning of the word of God that only those who persevere "to the end" shall be saved.

HEIRS TO A FORTUNE, YET PAUPERS.—An old woman was given refuge, not long ago, at the Bellevue Hospital, who was trying to make her way from her home in Ohio to Holland, where she is claimant for a fortune. She had with her three old-fashioned carpet-bags, to which she clung persistently, because in them were the papers with which she expects to prove her rights to the fortune which she says is awaiting her in Holland. Christians, too, are journeying to a far land, where they are claimants to a rich inheritance. But God does not let us go on our way as beggars, but clothes us with white robes and charges Himself with our expenses on the way thither. It is only when we lose faith in God and in His bountiful care and abundant provision for us that we become spiritual paupers.

GIVING THE WRONG SIGNAL.—A trolley-car coming into Allentown, Pa., from Bethlehem, not long since, was struck by a passenger-train on a grade-crossing, costing one man his life and serious injuries to many others. The trolley-car conductor had gone ahead and carelessly signaled to the motor-man to cross the tracks. Upon noticing more carefully, he saw an approaching train, and changed the signal, but it was too late. How many parents have made that fatal mistake! They have given the careless signal which afterward they would have given their lives to change, but found it too late to save the young hearts that trusted them.

A MAN OR A MINISTER—WHICH?—A distinguished Massachusetts clergyman tells a good story at his own expense. He was on a tramp through the White Mountains with another clergyman for a companion. One day they mounted the driver's seat of a stage-coach. As is often the case, the stage-driver was an interesting character, whose conversation abounded in good stories. The three speedily became friendly, and it was with reluctance that they parted at the end of the journey. "I'm glad ter hev met yer, fellers," said the driver in saying good-by. "Yer see, I haven't seen a man this summer exceptin' ministers." Does anybody doubt that these two men would have had more influence for good on this driver than all the duly uniformed ministers that he had met that summer?

A GROVELING SOUL.—The Louisville *Courier-Journal* tells the story of a strange man who, notwithstanding he is the owner of an office building in Chicago, worth several thousand dollars, prefers to go about the country in association with the vilest tramps, and has just been discharged from jail in Kentucky. He prefers the life of a tramp, and has seen the interior of fifty-two jails. This poor creature is a fitting illustration of men and women who have been reared to noble possibilities, whose education has opened to them the door of good books and pure thoughts and holy friendships, who turn away from all these things to live in their passions and lusts until they are led captive by the devil at his will. Having beautiful raiment at hand, they clothe themselves in filthy rags until mind and heart are "at home" in nothing else.

BROTHERHOOD BREAKS DOWN ALL BARRIERS.—Last Christmas Day in New York city a millionaire was driving down Fifth Avenue in his sleigh, when his high-spirited horse ran away. The sleigh was overturned, and the rich man and his coachman rolled in the snow together. As they struggled to their feet and turned to follow the runaway horse they saw the sleigh strike a poor pedler and knock him into a heap, both runners passing over his body. The millionaire uttered a cry of dismay when he saw the ragged pedler fall in the street, and leaving his valuable trotter to vanish in the distance he cast himself on his knees by the injured man, and lifted his blood-stained head tenderly in his arms. He got help as soon as possible, and himself assisted in carrying the poor fellow into a fashionable hotel near-by, and sent for the doctor. Later he got him a comfortable room in a hospital and ordered that every possible attention should be given him. When the pedler was seen by the reporter at the hospital and told that the man whose horse had run over him was a millionaire, he replied: "A millionaire, is he? Well, all I can say is that he's the whitest man I ever seen in me life, an' I'll never say another word agin millionaires. I tell yer wott, that man is a wonder. Why, he—he went down on his marrow-bones in the snow alongside me an' took my lead on his knee, same as if I was his brother—an' it all bleedin', too." O brotherhood, how great is thy power! There is no quack way of bridging the so-called gulf between the rich and poor, but with the brotherhood of Jesus Christ, exemplified as in this case, there is no gulf.

GOD'S PROVISION FOR HIS CREATURES.—Naturalists have made some wonderful discoveries concerning the position of the ears on the bodies of certain insects. They are not placed as in larger animals, always on the side of the head, but are put on that part of the body where they are likely to be of most advantage, or to have the best protection. The common house-fly, for instance, does his hearing by means of some little rows of corpuscles, which are situated on the knobbed threads which occupy the places which are taken up by the hind wings of other species of insects. The garden slug, or shell-less snail, has his organs of hearing on each side of his neck, and the grasshopper has them on each of his broad, flat thighs. In some of the smaller insects they are at the bases of the wings, and in others on the bottom of the feet. Surely He who has made the grasshopper a special subject of study, and put ears in his thighs that he may better fill his little sphere, will not fail to satisfy the deepest longings of the soul of man.

NO HOPELESS CASES WITH CHRIST.—One evening in an Eastern city, after the big

snowstorm of a few weeks ago, an old soldier whom had become poverty-stricken and ill, and who, tho he had a little money, lodging-house-keepers were unwilling to take in for fear he should die on their hands, crept into the hay in the cellar of a livery stable and died. The world has no welcome for the discouraged, the broken-down, the defeated, the hopeless. Only Jesus Christ has a welcome for such. "Him that cometh unto me I will in no wise cast out."

A DEMAND FOR PUBLIC SPIRIT.—The other day, on one of our city streets, a vicious young hoodlum brought out a rat which he had caught in a tenement house, and putting it down, trap and all, on the sidewalk, brought forth a kettle of boiling water and proceeded to have "fun" by pouring the hot water over the wretched victim. His sport did not last long, however, for an energetic young clerk on his way to work, seeing the cruel deed, shouted: "Stop that at once!" The brutal creature only looked at her in astonishment and laughed. Then she pleaded with him to be merciful, and he mocked her. Then she went to a policeman and had him arrested and taken before the police court,

and, in spite of her dread of notoriety, appeared against him, and had him punished. Of such stuff heroes and heroines are made. The moral climate of the world would rapidly grow healthier if we all followed her example.

REPENTANCE THAT COMES TOO LATE.—A pitiable illustration of sinning in haste and repenting at one's leisure without avail occurred the other day in New York city. A husband and wife, both young people, had a quarrel and parted in anger. The man rushed from the house, and tho the wife followed him to the door and piteously called after him to come back, he was heedless of her appeal. Three or four hours later, his anger having cooled down, and being now thoroughly ashamed of himself, he started home to ask her forgiveness, and dreamed of ending the evening in peace. Imagine his consternation and grief to find that in his short absence the house had been burned down and the charred, dead body of his wife taken from the ruins. "If I had not left her in anger! Oh, if I could only hear her say 'I forgive you'!" was the poor fellow's unavailing cry.

EXEGETICAL AND EXPOSITORY SECTION.

OF EXPOUNDING THE PARABLES.

BY R. L. DABNEY, D.D., LL.D., AUTHOR OF "SENSUALISTIC PHILOSOPHY OF THE NINETEENTH CENTURY EXAMINED," LATE PROFESSOR IN THE STATE UNIVERSITY OF TEXAS, ETC.

THE correct expounding of the parables is of vast importance to the preacher, because Christ and the inspired writers gave the parables for direct homiletic use, because their meaning is so wide, and because their exposition has been so often abused.

In the New Testament these illustrations of truth are named both *parabole* and *paroimia*. The former is an idea laid alongside of another for its illustration. The *paroimia* (in the Old-Testament proverbs) is defined by Passow as a wayside truth. Use of both names by the Evangelist is justified by two facts: that said proverbs are parabolic, i.e., express their truths by a figure; and that, in Hebrew, one word answers for both. The fable, the parable, the metaphor, the simile, the allegory, the type, the prophetic symbol, all have this in common, that they indicate an analogy, a parallelism of relation between two ideas, of which the better

known assists in the understanding of the less known or unknown.

Trench makes this difference between the fable and the parable: That the fable ascribes action and force to natural objects, as trees and beasts, which are not naturally possible; but the parable employs for analogy a narration of actions which are naturally possible. Thus he would call Jotham's narrative (Judges ix. 8-15) a fable, where he makes the tree, the vine, and the bramble talk. He would call the words of Nathan to David (2 Sam. xii. 1-8), of Isaiah (v. 1-4), and of Ezekiel (xxxvii. 1-10) parables. A metaphor is an undeveloped simile, and its rhetorical force is the greater, because of its brevity and suggestiveness. A simile is a fully developed metaphor. An allegory, properly speaking, is a detailed narrative, evidently unreal or imaginary, in which each action is designed to represent by analogy the several particular parts of a chain of connected truths. The most familiar and distinct example of the allegory is Bunyan's "Holy War."

We, who are strict constructionists in the exposition of Scripture, hold that there are no proper allegories in the Bible, except in the evidently pro-

phetic passages: in other words, we assert that the actual historical narratives of Scripture are nowhere to be allegorized, because not intended by the Holy Spirit to be allegories, but narratives of facts. Here we array ourselves against that whole army of expositors, so popular and so mischievous, since the days of Origen even to our own time, which sought in the Scripture, besides the grammatical meaning, a spiritual, an allegorical, and an analogical, sense. Here we have the powerful support of the Westminster Confession of Faith.

The close relation between the parable and the allegory, as well as the fact that perverse interpreters have allegorized some parables, justifies a word of discussion to support this position. Scholars are aware that the famous passage in Galatians (iv. 24-31) was seized on by the allegorists to sustain their theory of exposition. They have always claimed that Paul here gives us, by example, his authority to allegorize what seems to be but a plain historical narrative of fact in Genesis xviii. 10-14 and xxi. 1-2.

If we remember aright, even Dr. Fairbairn in his "Typology" concedes this example: while he seeks to restrain the hateful and perilous results of such exposition by this caveat, that we are to find types and allegories only in such seemingly narrative passages of Scripture as are thus applied by some other "inspired" man.

We fear this limitation will be found ineffectual. It admits this assumption: that passages of Scripture which, in the view of common sense, are simply and only historical, still may contain a hidden allegorical meaning. After making this fatal admission, we should fail to restrain the vagrant imagination of the allegorists by telling them that it belongs to the Holy Spirit to say where such hidden meanings exist. It appears to me at least doubtful whether the Apostle intended to say that he, himself, will allegorize that domestic history of Abraham's family. The

English version manifestly gives a very unwarranted meaning to the Greek; this is "*ἀτινά ἐστιν ἀλληγορούμενα*," "which things have been allegorized"; that is to say, by somebody (most possibly by rabbinical expositors; who gratified their bigoted pride by making Ishmael stand for the pagan world, and Isaac for their own chosen people).

A very different affair, truly, from Paul's saying that he, guided by inspiration, found a valid allegory in this simple historical narrative, and thus gave us, by example, his authority for finding such hidden things in other plain historical passages!

Coming now to parables themselves, we propose these four principles for guidance in their exposition:

1. Like all other Scripture, they must be expounded "according to the analogy of the faith." The meaning of one Scripture must be consistent with that of other Scriptures. This rule follows immediately from two facts: That truths are essentially interconsistent, so far as comprehended; and that God, being omniscient and infallible, will never truly contradict Himself. Hence if we really get His meaning in two Scriptures, they must be interconsistent.

2. Doctrines are to be received primarily, from the literal and didactic passages of Scripture, and not by analogical, human inferences from particular features of parables. The reason is, that the direct, unfigurative, didactic propositions in Scripture were intended by God for nothing else but propounding truths; while the parabolic, like all other figured passages, were intended to illustrate truths. They are in a sense, "dark sayings." Their direct apprehension requires the perception, not only of a truth, but also of an analogy between that truth, and some natural action or thing. Here our first rule has its use. Interconsistency must be preserved between dogmatic, didactic declarations in Holy Writ, and our construction of figurative analogies. And here the author-

ity of the direct dogmatic statement must dominate our construction of parabolic figures.

The history of doctrines is full of burning instances of the mischievous abuse of this rule. Thus a semi-Pelagian argued from the words of the prodigal (Luke xv. 18), "I will arise and go to my Father," that the repenting sinner turns himself to God, without any need for the call of the Spirit. A good Papist argues the Romanist dogma, that God created Adam "*in puris naturalibus*," and that his first righteousness was a supernatural grace first lost in his fall, from the parable of the good Samaritan, where the thieves are said to have first stripped their victim of his clothes and then wounded him (Luke x. 30). In the parable of the lord and the unforgiving servant, Socinus seizes on the master's words (Matt. xviii. 32), "Oh, thou wicked servant, I forgave thee all that debt because thou desiredst me," to argue from it that no expiation for guilt or satisfaction to law is needed to provide for the free forgiveness of sin by God.

What is all this but an insolent attempt to make the Holy Ghost responsible for what He did not say? On this insolent plan the silence of the inspired writers might be made to teach every vagrant fancy of every heretic. Parables are intended to be word-pictures. Their effectiveness depends on definiteness, rapidity, and brevity. The inspired limner puts in so many lines and strokes as are needed to make the picture present his main points of truth. He does not add all possible details, because these would ruin the definiteness of his picture. Nothing, therefore, may be inferred from the omission of supposable details.

8. Our Lord has Himself given an express and full interpretation of two parables: The sower and the seed (Matt. xxiii. 3) and the tares and the wheat (Matt. xxiii. 25). These are the expositor's models. He should study them, comparing the emblems

with the truth intended, until he is thoroughly imbued with their method.

4. Our fourth rule is most important in this respect, that it is most frequently violated. The detailed features of the parable are not to be forced to teach truths other than those contained in the sacred writer's avowed scope. This scope is always clearly stated or sufficiently indicated in the context, sometimes at the beginning, sometimes at the end of the parable. Common-sense should dominate in the exposition. This rule does not teach that every parable is to be limited to the illustration of one single point of doctrine; we do not adopt the exposition which compels the parabolic narrative to confine itself to a single point. While each parable certainly has some one, central truth which it chiefly seeks to inculcate, this one truth may be a center to other connected truths, which may also find their illustrations in the explanation of the principal truth. But, on the other hand, a parable is not to be made an allegory, it is not to be assumed that the sacred writer is dovetailing each individual tenon in the features of his parable into its particular mortise, in a system of didactic truths.

The real purpose of the parable is to present a vivid word-picture which may assist in the teaching and better apprehension of some main truth (sometimes with a few connected truths). Therefore the sacred speaker may add features for the sake of giving *vraisemblance* to his picture; nothing more.

Here are a few instances of the absurdities sometimes resulting from this abuse. In our Lord's parable of the steward (Luke xvi. 8), this dishonest man is described as wheedling the tenants and debtors so as to secure for himself future hospitality, by conniving at villainous frauds on his master. Our Savior relates that the proprietor heard of this cunning trick, and commended its shrewdness. Then follows Christ's application of His parable. "I say unto you, make to yourselves friends

of the mammon of unrighteousness," etc. Are we to infer hence, that Christ recommends to Christians dishonest uses of their wealth, and promises future blessedness as the reward thereof? This would be impiety. No! Our Savior is enforcing simply the central idea, that Christians are only stewards, not owners of their worldly riches, and, therefore, their wisdom is to employ them righteously in this life, so as to gain good from them in the life to come, after they shall be stripped away from us.

In Luke xviii. 1-8 is the parable of the widow and the unjust judge. The picture presents us a widow imploring aid from a judge who is devoid of respect for God or public opinion, and the plaintiff, a widow, helpless and unprotected, here prays for a righteous verdict against the opponent in her suit, but meets with utter disdain and indifference; her case seems hopeless, without family or proper means of support, and with a selfish, imperious atheist for a judge, who has already repulsed her; yet at last he gives her verdict. The judge explains that he has yielded to her claim from a very unworthy and contemptible motive, namely, his fear of being worried or teased by her, not by a proper sense of justice. Does this authorize the expositor to teach that believers may expect to tease or worry God into granting their petitions? This would be near akin to impiety, yet it would result naturally from this overweening method of exposition. Christ Himself gives us the real scope of this parable. It is to impress on us the proposition that perseverance in prayer will succeed with God, where our petitions are guided by faith (verse 8). This promise, He illustrates in the parable by a beautiful argument *a fortiori*. In the case of the poor widow, she succeeded by simple perseverance, with everything against her in her own surroundings and the character of the judge; how much more will the perseverance of believers prevail with God, when everything is in their favor—the

infinite love and faithfulness of the Judge, the blessed support of the communion of saints, the glorious advocacy of the Son, the eternal electing love of the Father toward His petitioners,—this is the scope of this blessed parable, and it is not to be pushed any further.

Again our rule receives illustrations from the notable abuses of the parable of the rich man and Lazarus (Luke xvi. 19 to end). The scope of our Savior's teaching is to show the dire future misery which follows upon the life of the unbelieving, self-indulgent, and the abuse of wealth in this life. This leads Him to set forth the closely connected truth, that extremest destitution and poverty are comparatively light, if borne with Christian faith and patience, because of the magnificent reward with which the future life recompenses the Christian grace which endures temporal miseries aright. Or the teaching may be summed up in this statement, that eternity will reverse the worldly judgments of unbelieving men, so that he whom they deem the wretched will prove the blessed one, and he whom they deem enviable will prove to be the miserable wretch, because his earthly prosperity was abused by unbelief and selfishness; and nothing is to be foisted into the parable except those truths, which are scripturally and doctrinally connected with that main scope. A corollary from this truth is the one illustrated in the latter portion of the parable—that unbelievers deceive themselves, when they imagine that startling, supernatural events would subdue that carnality which refuses to hearken to the sufficient evidence of Holy Scripture.

But let the overweening method of exposition be taken, then Christ may seem to be responsible for the following propositions: That the home of the Old-Testament saints is but one department of a Hades; that the home of lost spirits, at least until the resurrection, is another department of the same Hades; that intercourse may and

does frequently take place between the souls of the redeemed and the lost; that disembodied lost spirits are susceptible to the pains of material fire; that the pains of the damned are purgatorial in the Popish sense, *i. e.*, work sanctification in the soul, since the soul of the rich man, before selfish and ruthless, now cherishes pious anxiety for the salvation of his brothers,—a dawn, in fine, of true repentance. Now there is no scriptural support or authority for a single one of those propositions. The Rabbins taught such a Hades, but is there one word of Scripture to tell us where it is, and whether the homes of the saved and the lost are neighboring parts geographically of the same place? Or whether there is actual intercourse, or what is the nature of the miseries of disembodied lost souls, before the resurrection? Is there one word of doctrine, which countenances the idea that penal misery is sanctifying? No! Our Savior did not mean to teach these propositions, He meant to teach the great Bible truth taught throughout the Scriptures with the vividness of a picture; and, to make this picture intelligible and impressive to a Jewish audience, He admits the current Rabbinical ideas familiar to His hearers only as a part of the make-up of the picture; not as parts of His didactic system. These examples ought to be sufficient.

To sum up their lessons: The expounder must practise modest caution; he must ascertain clearly the real scope of the sacred writer; he must let this govern and restrain him. He must feel that it is far wiser and more honest to stop even this side of the limits of legitimate inference, than to gratify his fancy or craving for novelty or desire of brilliancy by risking a transgression of those limits into the territory of doctrinal error. He should teach himself to judge this as a very solemn and awful sin; the sin of putting into the mouth of the Omniscent Christ and the Holy Spirit words which They did not speak.

I have set down my protest against allegorizing. As any one might expect, expositors who are infected with this itch allegorize the parables also, and that with the most mischievous results. This one of the rich man and Lazarus presents us with an instructive instance. Many of the prelatial Fathers with Theophylact insist on finding here an allegory. They will have the luxurious rich man symbolize the Jewish Church, and Lazarus the Gentile body. The riches of Dives represent the rich and ecclesiastical privileges of Jewry. His luxurious abuses represent the Rabbinical Pharisaic perversion of Mosaic doctrine, of legalism and self-righteousness. The poverty of Lazarus symbolizes the spiritual destitution of the pagan world. The desire to be fed with fragments from the rich man's table represents the eagerness of the Gentile mind to receive spiritual revelation from the Jews. The dogs who licked his sores symbolize the different schools of pagan philosophy which vainly sought to satisfy the Gentile mind in its hunger after spiritual truth; the death and damnation of Dives represent the overthrow and exclusion of the Jewish body from Christ's Church; the blessedness of Lazarus in Abraham's bosom represents the admission of the pagan world to its blessings, etc.

The best refutation of this dream is the simple statement of its own results. If this allegory is correct, then the exclusion of Jewry from the Gospel blessings is irreparable and final; "a great gulf fixed," etc. But Paul, in Romans xi., teaches the exact contrary, both figuratively and didactically. It is not true that the pagan world laid itself at the portals of the Hebrew Church, as a petitioner for the light of their Scriptures. As a body, the pagan world treated Jewry with boundless scorn and contempt, and the religion of the Old Testament as a despicable superstition.

Here and there a man of pagan birth, like the centurion of Cesarea, received the Old-Testament religion; but they

were the rare exceptions. It is not true that the schools of pagan philosophy, Oriental, Alexandrine, Athenian, or Roman, aimed to alleviate the spiritual need of pagan souls. Their whole teachings aimed to support the arrogance of pagan unbelief, to deny the vital doctrines of original depravity, regeneration, and the resurrection of the body, which were the butts of their scorn and ridicule. The velvet tongues of the dogs alleviated the pains of Lazarus much; soothing and cleansing his ulcers from their pus, and other irritating exudations. The pagan philosophers produce no other effect than to aggravate the vice and miseries of their homes and societies; to rot out their civilization, and to drive thinking minds into despairing skepticism, materialism, and atheism.

Surely such warnings of error and futility ought to be enough for sober minds.

Now Paul intimates: Let us see the puerile and suicidal results of that ideal fancy; the law given on Sinai was given to the Hebrews primarily; and if it implies a bondage, it is the Hebrews, not Ishmaelites and other pagans, who were enslaved by it. So then I have the authority of your own allegory, gentlemen Pharisees, for asserting that the present Jewish Church, having rejected its Messiah, is the enslaved community, and that Gospel believers, irrespective of Israelitish lineage, are the emancipated. Your own

allegory destroys your own conclusions. So I recommend that both of us drop allegories, and follow the good old doctrine expressly taught in both Testaments, that sin and selfishness enslave the soul, and faith and grace emancipate it, whatever be the lineage. Let the beautiful coherency of detail expressed by Paul's doctrine, with his own scope in this epistle, be considered.

I hold, then, that inspired men give us no authority to allegorize the historical narratives or the parables of Scripture; all are to be understood in their own obvious grammatical sense, interpreting Scripture by Scripture. The best practical argument against the Origenist theory is derived from its abuse in every age; it has filled the church with vast aggregations of the inventions of prurient minds, misled by some false expositors, claiming for them the authority of divine doctrines.

If this way of interpretation be once allowed, there is no limit left to the corruption of religious beliefs, except the possibility of the wildest human fancies. Anything, or everything, which a depraved imagination can do, may be thus foisted into the church's creed. It is a historical fact that the allegorists have advised or cherished every false dogma which has corrupted and cursed the church of this day. To a certain class of minds, the temptation to this abuse is as alluring as it is mischievous.

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, D.D., LL.D.

THE THIRD GOSPEL.

THE first three, or the Synoptic, Gospels have been seen to be Evangelistic in their origin and aim, seeking to call out from the great Gentile races of that age those who, having been saved by faith in Christ as Jesus and Lord, should

constitute the Church or Kingdom of God on earth. Matthew prepared the Gospel for the Jew; Mark for the Roman; Luke for the Greek. Toward the close of the century—long after the other three Gospels had been sent out—John produced his Gospel—as will be seen—for the Christian and the Church.

John—The Gospel for the Christian.

Origin and Design.—The witnesses on these points are many and their testimony conclusive.

It was supposed that *Papias* had left no testimony on the subject. But in 1866, while Professor Tischendorf was on a visit to Rome, a Latin manuscript was found in the Vatican Library, in the prologue to which is the following statement:

"The Gospel of John was proclaimed and given to the Church while he was yet living—as *Papias* of Hierapolis, the beloved disciple of John, declared at the close of the fifth book of his exposition of the oracles of our Lord."

In "that priceless document of the second century," as Van Oosterzee calls it, the *Canon of Muratori*, or the list of canonical books of the Scriptures that Muratori found in an old manuscript in the library of Milan, is an almost equally ancient testimony that runs thus:

"John wrote in answer to the express application of his fellow disciples and bishops."

Coming down to the closing decades of the second century, we find *Irenæus*, the disciple of Polycarp, in his great work "Against Heresies," making a statement still more definite and shaped by his polemic aim:

"John excels in the depth of divine mysteries. For sixty years after the Ascension he preached orally, till the end of Domitian's reign; and after the death of Domitian, having returned to Ephesus, he was induced to write (his Gospel) concerning the divinity of Christ, coeternal with the Father; in which he refutes those heretics, Cerinthus and the Nicolaitans."

About the same date *Clement of Alexandria*, as quoted by Eusebius, states the origin of the fourth Gospel still more explicitly:

"Last of all, John, observing that in the other Gospels those things were related that concerned the body (of Christ), and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel."

Passing over other witnesses, we find *Jerome*, the most learned of the Latin

Fathers, giving—in the same passage in which he declares the origin of the first three Gospels—an explicit testimony regarding the fourth.

"The last is John, the Apostle and Evangelist, whom Jesus loved the most, . . . When he was in Asia, . . . he was compelled by all the contemporary bishops of Asia, and by messages from many churches, to write more fully concerning the Divinity of the Savior, and, with a presumption not so bold as happy to reach, so to speak, in his presentation of the Gospel, the very 'Word of God.'"

We sum up in the words of *Gregory Nazianzen*:

"Matthew wrote the wonderful works of Christ for the Jews; Mark for the Romans; Luke for the Greeks; John, a herald who reaches the very heavens, for all."

These testimonies make clear, among other things, the following pertinent facts:

That the fourth Gospel was written by the Apostle John toward the close of the first century.

That it was substantially the embodiment of his preaching, to the early Church, of those spiritual doctrines and experiences that had come from his most intimate communion with Jesus.

That it was given in written form in compliance with the request of the ministers and pastors of the churches for a spiritual Gospel.

That in an important, tho not in a mechanical sense, it supplemented the other Gospels; and that it incidentally met and confuted the rising heresies of the age.

That it was written, not for the Jew, Roman, or Greek, as such, but for the Church, and was fitted and designed to commend Jesus to Christians in the Church, as the Divine Son of God, the light and life of the world, the source and inspiration of the life they were called upon to lead.

The other Apostles had preached the Gospel over the world and had passed away. Jerusalem and the Jewish system had been destroyed. A Church had been gathered out of the three

great races. The other Gospels and all the other books of the New Testament were already in the hands of the Church.

The simple and adequate theory of the origin of John's Gospel is, then, that he wrote it, not as a polemic or controversial essay or dissertation, nor as a supplementary history, whether for Jews, Romans, or Greeks, but as a spiritual Gospel for those who were already familiar with the other Gospels, having been led to faith in Christ by them, and that he wrote it with the view of furthering the spiritual life of the Church.

The Key to John's Gospel.—If the Fourth Gospel was prepared, not for the carnal man, but for the Christian, *the Character and Needs of the Christian must furnish its Key.*

The Christian is readily distinguished from the natural man, whether Jew, Roman, or Greek. He was one who had heard the essential facts and truths concerning Christ, and who had by faith accepted Him as Jesus, the divine Savior, who had atoned for his sin, and submitted himself to Him as his Lord or Master. He was possessed of a renewed and transformed spiritual life, and devoted to Christ in the work of the Gospel for the saving of the lost world. He was looking forward to and expecting an endless divine life with Christ in the world to come.

[The Christian may have been by nature a Jew, a Roman, or a Greek, but he had been transformed by the Gospel—as presented by Matthew, Mark, and Luke to these races—and brought out of his national relationships into the Church or Kingdom of God, in which there is neither Jew nor Gentile as such. Having started in the divine life, the vital questions with him concerned the way in which he should continue, make progress, and attain perfection in it.

The Christian did not need to have Jesus presented to him as the Messiah of the Prophets; for if he had been a Jew, that had already been done for him. Nor did he need to have Jesus exhibited as the almighty and divine worker and conqueror; for if he had been a Roman, that had already been done for him. Nor did he need to have Jesus set forth to his reason as the divine and universal man, the brother and friend of all the

race; for if he had been a Greek, that had already been done for him.

But he did need to have Him set forth as the Word, the revelation of God, the Son of God incarnate. His spiritual needs called for light concerning the nature of the Christian life; its origin and source, and its relations to God and Christ; its source of inspiration and help in the Holy Spirit (the Paraclete); its mission in this world of leading the world to Christ; and its final issue in immortality in the world beyond. It is obvious that the first three Gospels—the Evangelistic or Missionary Gospels—do not deal largely with these subjects; they prepare the way for them.]

John, the Author.—Of all the disciples of Christ, John was the only one who could, without a nature-transforming miracle, have written such a Gospel as was needed by the Church as made up of Christians. It would not be easy to conceive of one more thoroughly furnished for just such a task.

[To pass over his birth, training, and early relations to both Jew and Gentile, he combined in himself the two elements without which no really great man is possible—very great masculine strength and equally great tenderness.* These are essential factors. His was thus a nature that fitted him to understand the heights and depths of human temptations and trials and of human wants along the line of Christian struggle and endeavor, and to treasure up from Christ's own lips and appreciate the divine doctrines and motives that furnish the foundation for a strong and earnest Christian life.

Add to this that he had the requisite union and sympathy with his divine Master, especially in his highest spiritual moods, views, aspirations, and purposes; that he had a long, varied, and profound Christian experience; and that his long life, in an age of the Church that had enfolded in it the germs of all the ages, gave him a wide acquaintance with trial, persecution, and error in all their typical forms—and his fitness to furnish a Gospel for all Christians becomes manifest.]

The Application of the Key.—The fitness of the fourth Gospel to meet the Needs of the Christian and the Christian Church will appear from an examination of the Gospel itself in the light of its origin, design, and authorship. The Gospel is Christian in all its essential features. Its central idea of the

* See Sears, "The Fourth Gospel the Heart of Christ," p. 65.

Gospel, as stated by John himself, is found in the divine life which has its origin in faith in Jesus as the Christ, the incarnate Son of God. John distinctly states (xx. 18-31) that his selection of material was made with this end in view :

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing, ye might have life through his name."

It is evident that the needs of the Christian as already set forth are fully met by this Gospel, and by this alone. It presupposes the previous practical acceptance of Christ as the Savior by those to whom it was addressed. It is the Gospel of faith, of life, of love. It is the Gospel that gives the Christian the requisite instruction concerning—(1) The nature and origin of the divine life itself; (2) The secret springs and laws of the life of faith and obedience to God; (3) The mission of the Holy Ghost as man's divine Helper in that life.

In short, all the great moving and controlling principles of the Christian life are here alone given in the form needed to prepare the way for an intelligent Christian career.

That John's Gospel is *Christian in its General Drift* will be made plain by an examination of its *Plan and Scope*. The Divine and Eternal Word, incarnate in Jesus of Nazareth, is set forth by John in the progress of His spiritual work for believers in perfecting them as the sons of God. The fourth Gospel may be divided into *Three Parts*, together with an *Introduction and Conclusion*.

Outline of the Fourth Gospel.

INTRODUCTION.—*The Incarnation and Mission of the Divine and Eternal Word.*—Ch. i. 1-18. John exhibits Christ in—

I. His Eternal Origin and Prehistoric Work and Manifestation.—Ch. i. 1-5.

II. His Manifestation to Men in Time as the Light and Life, giving them Power to become Sons of God through Faith.—Ch. i. 6-18.

PART FIRST.—*The Incarnate Word the Only Life of the World.* The Evangelist presents the Spiritual Revelations of the Word *during the Public Ministry in Judea*—showing how the True Israelites believe, and how the false reject Him and bring that ministry to a close.—Ch. i. 14-vi. 71.

I. The testimony to the Grace and Truth of the Incarnate Word—given *before the first Passover* of the Public Ministry—by John the Baptist and by Jesus Himself.—Ch. i. 14-ii. 12.

II. The Manifestations of the Spiritual Truth and Power at the foundation of the Kingdom of God—*between the first and second Passovers of the Public Ministry*—Jesus the *Life and Light* to the Jews (ch. ii. 18-iii. 36); the only Saviour, to the Samaritans (ch. iv. 1-43); the *Author of Life* to the Galilean (ch. iv. 43-54).—Ch. ii. 12-iv. 54.

III. The Subsequent Manifestations—in connection with *Two Successive Passovers*, to the Jews and to the Gentiles—as the *Only Way of Eternal Life*, leading to the sifting of his followers.—Ch. v. 1-vi. 71.

PART SECOND.—*The Incarnate Word, the Life and Light, in Conflict with the Spiritual Darkness.* The Evangelist presents some of the Spiritual Revelations of Jesus to the Unbelieving Jews—*during the Period of Occasional and Private Visits to Jerusalem.*—Ch. vii. 1-xi. 54.

I. At the Feast of Tabernacles—(six months before the last Passover—in the Temple, as the *only Life of the world* and *only Deliverer from bondage.*—Ch. vii. 1-viii. 59.

II. At Certain Subsequent Visits to Jerusalem—when he presents Himself (1) as the Only Healer of Spiritual Blindness; (2) as Good Shepherd, the Only Savior of Men through His Sacrificial Death; and (3) as One with the Father.—Ch. ix. 1-x. 31.

III. *At the Raising of Lazarus*, when Jesus presents Himself as *the Resurrection and the Life*—thereby bringing the rage of His Enemies to a crisis and hastening His own Death.—Ch. xi. 1-54.

PART THIRD.—*The Incarnate Word Securing the Life of the World through His Sacrificial Death.* The Evangelist presents the closing acts of the Public Career of Jesus.—Ch. xi. 55-xix. 42.

I. The Bold Public Return of Jesus to Jerusalem and Claim of Messiahship, together with the *three Crises*—with the chief Conspirators, the World at large, and the Disciples at the Passover Supper—that preceded and brought about His Sacrificial Death.—Ch. xi. 55-xiii. 30.

II. The Last Private Teaching of Jesus to His True Disciples—*during the Evening of His Betrayal*—containing the complete *unfolding of the Christian Life*.—Ch. xiii. 31-xvii. 26.

1. The Discourse in the Room after the Passover Supper, containing the announcement of His immediate Departure and Glorification, and the full unfolding of the Mission of the Comforter.—Ch. xiii. 31-xiv. 31.

2. The Discourse on the Way to Gethsemane, concerning the New Divine Life of the Christian.—Ch. xv. 1-xvi. 32.

3. The Intercessory Prayer, linking Everlasting Life and the Disciples to the Father for all time to come.—Ch. xvii. 1-26.

III. The Voluntary Surrender of Jesus—to his Enemies, to his Executioners, and to Death and the Grave—and His Sacrifice with the attendant evidences of His being the Messiah, the Light and Life of the World.—Ch. xviii. 1-xix. 42.

CONCLUSION.—*The Incarnate Word, Crucified and Risen, the Savior and Lord of All Believers.* The Evangelist presents the manifestations of the risen Savior to the faith of his followers—establishing His Identity, and the reality of His Presence of Sympathy and Power with His Church in all ages.—Ch. xx. 1-xxi. 25.

The Christian Drift.—The Plan of the Gospel just presented shows how thoroughly Christian it is in its organic

idea and in its general drift. The organic idea is unfolded in the Introduction; the selection of the material with this end in view is affirmed in one of the last chapters (xx. 80, 81). Jesus is not, as in Matthew, the Son of David and Abraham; not, as in Mark, the Mighty Conqueror; not, as in Luke, the Son of Man,—but the Logos, *the Son of God incarnate to give men power through faith in Him as the Light and Life to become the "sons of God."* This idea decides the trend of the whole Gospel.

Christian in its Omissions.—As John wrote for the Church, in which there was properly no longer a distinction between Jew, Roman, and Greek, he had no need for the material presented in the Missionary Gospels of Matthew, Mark, and Luke that were designed to commend Jesus to sinners in these representative races of the age. Accordingly we have *almost a clean sweep of omission*,—none of the leading events detailed by the other Gospels, with a single exception, being recorded by John until he reaches the history of the Passion and the Resurrection, without which no Gospel could be written. That one exception in which John's matter coincides with that of the Synoptic Gospels is the feeding of the five thousand (ch. vi. 1-24), retained in order to prepare for the discourse to which it gave rise, in which Christ presented Himself as the Bread of Life from the Father in heaven. Besides this, the mere fact of the coming of Jesus to Bethany is recorded (ch. xii. 1), to explain the treachery of Judas and the lessons of the anointing at that place connected with it.

Christian in its Additions.—It needs barely to be suggested that the material that John adds to that common to the other Gospels has special significance to the Christian and the Church. Roughly estimated, if the material of the Fourth Gospel be regarded as made up of 100 parts, only 12 of these are common to John and the other Evangelists, while 88 are peculiar to John

alone. A glance at the Gospel or at a Harmony is enough to show that the 88 parts are made up of the spiritual material suited to meet the needs of the Christian soul. They consist either of works of power or words of Christian instruction, i.e., Christian doctrines, as may readily appear from a detailed examination.

[The Fourth Gospel is only subordinately a record of events. Only six of Christ's miracles find place in it, but one of which—the feeding of the five thousand (ch. vi. 1-15)—is found in the other Gospels, and that is recorded by John as the foundation of Christ's extended discourse on Himself as the bread from heaven. The miracles are most remarkable in character,—involving the transforming of the very nature of the substance dealt with (ii. 1-11), healing at a distance (iv. 48-54); curing an infirmity of thirty-eight years' standing (v.), the healing of one born blind (ix.); and the raising of the dead four days buried (xi.). But they are not written because they are so wonderful, but because their extraordinary character made them so much better signs of the marvelous things of God, and enabled Jesus to connect with them His profoundest spiritual reasonings, discourses, and conversations, alike with friends and foes, with His disciples and with the multitudes.]

The rest of the Gospel is made up of conversations and discourses of Jesus, and summations of truth by the Evangelist himself, in which are presented comprehensively and in striking form the *all-important Christian Doctrines*. In short, the doctrinal system of John is the profoundest Christian theology in the form best suited to lay the solid foundations of the Christian life.]

Christian in Minor Variations.—These can readily be examined in connection with a Harmony of the Gospels; they can barely be hinted at here by means of examples of narrative variations, word usage, and other slight peculiarities.

The *narrative changes* in John's Gospel are marked.

[E.g., this is seen in the miraculous multiplication of the loaves and fishes, which is in all four Gospels (Matt. xiv. 13-20; Mark vi. 29-51; Luke ix. 10-17; John v. 1-15). Observe how John introduces explanatory clauses for the benefit of non-Jewish readers. He tells us that Jesus "went over the sea of Galilee, which is the sea of Tiberias" (v. 1); that he "went up into a mountain" (v. 8); that "the Passover, a feast of the Jews, was

nigh" (v. 4); that "there was much grass in the place" (v. 10), etc. But the main difference from the account in the other Gospels is in the practical and spiritual application of the miracle to Himself as the *bread of life*, to which he gives twice the space devoted to the event itself (vi. 26-59).]

The words that belong to the *early contact of the soul with Christ* are comparatively rare.

[E.g., Matthew uses *sinner* five times; Mark, six times; Luke, seventeen times; John, four times. Matthew uses the words *repent* and *repentance* five times and three times respectively; Mark, twice each; Luke, nine and five times; John, not at all. Matthew uses *righteous* nineteen times; Mark, twice; Luke, eleven times; John, three times. Matthew uses *justify* twice; Luke, five times; Mark and John, not at all. In a word, John's is not the Gospel that deals with the fundamental conceptions of sin, etc., in their simpler forms.]

On the other hand, John's Gospel is marked by the frequent recurrence of the words that belong to the *later and higher phases of Christian Experience*.

[E.g., his is preeminently the Gospel of *faith*. Matthew uses the word *believe* eleven times; Mark, fifteen times; Luke, nine times; John, in his Gospel alone, one hundred times, or almost as many times as all the other New Testament writers—Paul included—taken together. While Paul is properly the Apostle of *love*, as shown by his more frequent use of the word, yet, as compared with the other Gospels, the fourth is the Gospel of spiritual love. Matthew uses the verb expressing *reverential love* five times; Mark, once; Luke, twice; John, thirteen times. Matthew makes use of *love as expressing personal attachment* eight times; Mark, five times; Luke, thirteen times; John, thirty-seven times. John's is the Gospel of the *Fatherhood of God*, the word *Father*, in its application to God, occurring in Matthew forty-four times, in Mark five times, in Luke twenty times, in John one hundred and twenty-one times. John's is likewise, in an important sense, the Gospel for all the world, the Gospel for renewed humanity. Matthew used the word *world* nine times; Mark, three times; Luke, three times; John, seventy-nine times. So the Fourth Gospel is the Gospel of *truth, light, and life*.]

There are certain words peculiar to John that can here only be named: the *Word (Logos)*, *Lamb of God*, *verily, verily* (the double verily, to emphasize all-important spiritual truths).

There is not space to note the many other peculiarities that mark this Gospel as specially fitted to meet the needs of the Christian.*

In fine, *John's whole Gospel* is throughout a delineation of the way in which those who believe in Christ, the Lamb of God, the Word, the Light, the Life are given power to become the children of God; of the way in which by partaking of Christ as "the bread of life" they are sustained and grow in the divine life; and of the way in which the Holy Spirit of Christ, the blessed Paraclete, develops and perfects them in that divine life. A careful study of the Gospel and its relations can not fail to produce the conviction that—in distinction from the Gospels of

Matthew, Mark, and Luke, the Evangelistic Gospels—*John's is the Gospel for the Christian and the Church.*

In the course of Studies on the Gospels it has been seen that they were designed to meet the needs of all men—the unspiritual, unrenewed Jew, Roman, and Greek, and the spiritual renewed man, the Christian,—so that *The Four Gospels* together make up *the Gospel for All the World*. John thus completes the *First Stage* of the Divine Religion in its New Testament form, namely, *its Historical Introduction into the World*.

[NOTE.—For a detailed account of the characteristic features of the Fourth Gospel, see the works referred to in the January number of *THE HOMILETIC REVIEW*.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 1-6.—AMONG US AND NOT KNOWN.

And looking upon Jesus as he walked, he saith, Behold the Lamb of God.—John i. 36.

JOHN the Forerunner is compelling vast audience in the wilderness. All sorts of questions and rumors are flying about as to who he may be. The religious leaders, the Sanhedrin, send a committee to interview and question John. The interview closes with the statement of the fact by John that not only is Messiah to come, but that He has come; that right there, in the throng about them, tho they are utterly unrecognized of Him, Messiah actually is.

(A) What was fact then is fact now. Messiah is not only to come, He has come. Jesus Christ is in the world. "There standeth one."

* For a more detailed statement of all the Christian features of the Fourth Gospel, the reader is referred to "Key to the Gospels; or, Why Four Gospels?" published by Funk & Wagnalls Co.

Almost the most interesting bit of space in the world is that including and just at the foot of the Palatine hill in Rome. In the time of Nero the space at the foot of the hill was crowded and crooked with narrow and intersecting streets, lined with mean houses. But Nero wanted room just there for the erection of his new palace, the Golden House. A fire broke out just then. It raged for days. Suspicion pointed to Nero as the instigator. The public indignation became so hot that even Nero shrank. To save himself he laid the blame of the fire on the Christians. The historian Tacitus makes reference to it. And the mention of Christ by Tacitus in this passage is almost the only reference in history, outside the New Testament, at all contemporaneous with our Lord's earthly life. Nero, Seneca, Burrhus, Poppea, the whole herd of sycophants and panderers, bulk more largely in the vision of the great historian than Jesus. Verily Jesus was in the world and the world knew

Him not. But now how changed! The birth of this Christ is the epoch by which you date your letters. He has become the measuring-point of the centuries. So really is He in the world.

(B) But notice not only the fact that this Christ is in the world, mark His nearness to every one of us. There standeth One among you. This Christ is a presence. He is not a memory. He is a present, personal, living Savior. "So I am with you" is not an idle, an unfulfilled promise. He is not with us merely as a thought, but as a life. The Holy Spirit is the omnipotent Christ.

(C) But tho Christ thus stands in the world, and is thus near, there are those who know Him not.

(a) Christ stands among the moralists, and they know Him not. There are laws in the spiritual realm, demanding primal allegiance to God. Who has kept these laws? Has the moralist? But his test is not the law of God, but the average custom of society. He is as good as his neighbor, etc. But will that suffice? Every man is debtor to the law. And that debt his failure of obedience has made him helpless to pay. And here stands Christ among us, with His fulfilling of the law for us, with His complete atonement—and the moralist knows Him not.

(b) Christ stands among the spiritually careless, and they know Him not.

(c) Christ stands among the willingly skeptical, and they know Him not. They will not investigate His claims. If they did honestly they could not stay skeptical.

(d) Christ stands among the preoccupied by worldly things, and they know Him not. They are the hearers like the thorny ground.

(e) Christ stands among the sorrowful, and often they know Him not. They seek comfort elsewhere than in Him.

But Christ is the great thing to be known. John xvii. 3. To know Him, to be in sympathy with Him, to take Him as Savior and as Lord—this is eternal life.

FEB. 7-13.—THE DIVINE CLAIM.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go that they may serve me.—Exodus x. 8.

Let My people go. The demand is peremptory, because it comes directly from Jehovah. Always are the demands of God peremptory. The Hebrews did not now belong to Pharaoh, nor had they ever belonged to him. They were God's. He had chosen them. God had demanded back from Pharaoh His own.

That ancient bondage is the constant type of another and a present one. That tyrant Pharaoh is illustrative of another tyrant holding, now, human souls in thrall.

Round the sun, in orbits more or less elliptical, the planets hasten. And why? The primal law which governs the system and grasps the differing portions into unity is utterly obeyed.

Well, as there is a primal law for the throng of planets, there is a primal law for souls. God is the center of the system in which souls are planets. Supreme love to God is the poise, stability, peace of the universe of souls. But men have broken with the primal law of the moral universe. Their ruling question is not, How may I please God? but, How may I please myself? Slavery to sinful self is the Egyptian bondage. Sinful self is the tyrant Pharaoh upon the throne.

But now, tho the soul has thus revolted from its God, and thrust self into God's place, and come into bondage to the self, the soul is yet God's own. God made the soul, therefore it is His own. God keeps the soul—in God we live and move and have our being—therefore it is His own. God has paid for the soul's rescue the immeasurable price of the blood of His well-beloved—therefore, again, is the soul God's own.

And again and yet again does God

demand of the tyrant self that it listen to His inviolable claim and release the soul into the sweet freedom of His service. And by many a Moses does God assert His claim and make His demand for the soul's liberty.

(A) Conscience is such a Moses. Long after the capture of Metz by the Prussians, the French tricolor kept flying from the top of the cathedral spire. There was in all Metz not one man skillful enough and daring enough to climb the dizzy steeple to its entire height. And tho Metz was captured, no bribe could induce the patriotic Frenchmen to take the banner down. So, tho the soul have surrendered to the self, conscience yet keeps God's flag flying.

(B) Providence is such a Moses. When the days grow dark; when some of the crises of destiny appear; when the cradle is empty; when the self, in which the soul trusted, and which amid the sunny sky and smooth water seemed strong, is wrecked, and when, tossed upon the waves of disaster, the man floats clinging to some pitiable shred of plank—then, spoken by Providence, sound through the soul the claims of the forgotten and injured God.

(C) The Bible is such a Moses. The Bible is a trumpet-call back to a fore-sworn allegiance. Augustine tells us, in his Confessions, that, with his mind torn with religious struggle, he was talking with his friend Alypius concerning the Scriptures. So great was his agony and disquiet that, rushing from the presence of his friend, and throwing himself down beneath a fig-tree, he poured forth torrents of repentant tears. And he heard a voice, as it were the voice of a child, repeating many times—"Tolle lege, Tolle lege"—"Take and read, take and read!" Seizing a roll of Scripture he opened it at the verse of St. Paul's Epistle to the Romans: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh."

That was the Bible message to Augustine. Such is the message of this Moses of the Bible to us all.

(D) The Holy Spirit is such a Moses. Doubtless you have often been stirred with a noble discontent of life? Have you not often sought to change life, erase it, lift it into better being? Have you not even in your conscious revolt from God been sometimes tumultuous with desire to do better, to be better? What do such vague feelings and wishes mean? They are the struggle of the Holy Spirit with you and in you. They are the persuasions of the Holy Spirit toward that way of life in which alone a noble life is possible—the way of submission to the claims of God; of service preponderatingly for Him, instead of preponderatingly for self.

Ah, yes, in many ways and by many messengers does God assert His claim upon the soul.

Read now the story of Pharaoh's answer to God's claims. Make not such reply as he did. Submit to God, through Jesus Christ, and enter into peace.

FEB. 14-20.—FAITH IN THE HOLY SPIRIT.

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

—Acts ix. 2.

Certainly this incident teaches the necessity of faith in the Holy Spirit. Religious faith always means these two things: assent of the intellect, and consent of the heart. It was this sort of faith these disciples had in the Holy Spirit. When Paul told them there was for them a Divine Spirit, the minister of peace, joy, strength, they accepted what the Apostle said, with their intellects—they did not dispute it, doubt it, refuse it; then, through their obedience to Paul's command, with their whole hearts, they consented to the entrance of the Divine Spirit into themselves.

As far as intellectual assent to the

doctrine of the Holy Spirit is concerned, it would be difficult to find any Christians now in the plight of ignorance of these early disciples. But when you take into account the entire range of the Scriptural meaning of faith in the Holy Spirit—that such faith means not the saying of the creed simply, but the reception of the creed utterly—means openness of heart for the Holy Spirit's entrance, longing of the heart for His presence, subjection of the heart to His dominion, readiness of the heart for His guidance, expulsion from the heart of whatever offends Him, exceeding carefulness of heart and life that we neither "resist," nor "limit," nor "grieve," nor "provoke," nor "vex," nor "quench" Him;—when it comes to this volitional, cooperating, receiving, complying side of a genuine faith in the Holy Spirit, I fear there are many disciples now not much beyond the spiritual point and plans of those disciples then.

(A) Such faith in the Holy Spirit will hold us in the presence of the unseen but substantial verities of life. The things seen are temporal, the things unseen are eternal—thus Christianity affirms. And how are we caught and held, in the seen and temporal, to be kept in unconsciousness of the great unseen but real things! The Holy Spirit is the minister of the spiritual, the unseen. It is He who speaks for God in the soul, who quickens our susceptibilities, who stirs our consciences, who flings over this passing life the steady shadow of the tremendous life to come. What we need is this genuine, consenting faith in Him, that to us, stunned amid the noise and clatter of this passing world, He may come to speak to our deepest consciousness of God, heaven, right, duty.

(B) Such consenting faith in the Holy Spirit will compel to careful walking—(a) In the family. (b) In business. (c) In the relations of friendship. (d) In the Church.

(C) Such consenting faith in the Holy Spirit will cause to appear in us

the fruit of the Spirit. See the beautiful list, Gal. v. 22, 23. Only divine indwelling can cause to issue such divine results.

FEB. 21-27.—FOR JUDGMENT.

And Jesus said, For judgment I am come unto this world, that they which see not might see; and that they which see might not be blind.—John ix. 39.

There are two outstanding facts of life—the fact of law, the fact of will. The law of the life of our Lord toward sinners was not primarily judgment; it was mercy—forgiveness, new chance, nobler living, heaven.

But suppose a free, bad human will takes hold of this great law of mercy disclosed in Christ and uses it badly—refuses it, resents it, neglects it. Suppose, like the Jews of old, it will not come that it may enter into life. The bad will can not change the great and changeless law. It can not make Christ less merciful. But it may and it will change the action of that law from mercy into judgment. Here in Christ, the vision of mercy is disclosed to the bad will. It will not see it. It turns its eyes from it. It prefers its own sinful darkness. It keeps on choosing its own sinful darkness. So the soul, by its very vision, and contact with this law of mercy, makes its own darkness its own judgment. Having refused vision, the soul drains away its ability of vision. The sin of spiritual darkness—for it is a sin when the radiance of the divine mercy falls down upon it, which yet it will not see—the sin of spiritual darkness, like all sin, finds its judgment in the perpetuation of deeper forms of itself. "Every time that you stifle a conviction, fight down a conviction, or din away a conviction; and every time that you feebly move toward the decision, 'I will trust Him, and love Him, and be His,' yet fail to realize it, you have harmed your soul, you have made yourself a worse man, you have lowered the tone of your conscience, you have enfeebled your will, you have made your heart harder against love,

you have drawn another horny scale over the eye, that will prevent you from seeing the light that is yonder."

And thus it is that you, by the bad, wilful use of the law of mercy, yourself change the action of the law from mercy into judgment.

And thus it is true that while, primarily and chiefly, Christ came, not to judge the world, but to save the world, He must also, because of this action of a bad will on law, stand in the world for judgment, that they which see—think they see, are satisfied with their darkness, resent or refuse or neglect His radiant mercy—may be made blind.

Such result of the bad action of a bad will on beneficent law is not peculiar to religion. Men call it harsh in religion, and complain of it. They do not call it harsh in other spheres. They expect it and accept it.

E. g. A man may turn the whole law and machinery of the best college to his own judgment by refusing to seize the chance for education the college prof-
fers.

E. g. The bad, careless, selfish will of the man, or the bad, frivolous, thoughtless will of the woman; or the bad wills of both together may take hold of the divine beneficence of marriage, and make of it the awfulest, most blistering, most imprisoning judgment.

Do not refuse Christ. Do not hold out in will against Christ. Give yourself to Christ. For still remains the awful beyond, the awful certainty that we may make Him who is the merciful stand to us for judgment; that refusal, the bad action of a bad will on God's great law and disclosure of mercy, must make us blind.

PREACHERS EXCHANGING VIEWS.

The Pulpit Should Strike at Concrete Evils.

I HEARD a prominent clergyman the other day declare seriously that he was not a reformer; and that he did not think that it was his business to be a reformer; that it was his "business to preach the Gospel." Very much depends on what we mean by preaching the Gospel. A clergyman surely must be instant in season and out in reproofing sin, even tho he repel many of his hearers. Dwight L. Moody, at Carnegie Hall, New York, last Sunday evening, did not hesitate to slap hard the fashionable rich men who have engaged in the famous Sherry dinner. He said:

"If men who call themselves gentlemen will give a stag dinner such as was given in New York city the other day, it is time that those men be exposed and kicked out of society. I am glad to see that the papers have exposed this matter and brought it to light. The time has come when the Church should speak out and denounce such things, and if the pulpit does not do it, let the daily papers do it."

That will be a sad day when we

must turn from the pulpit to the daily papers to find courage to rebuke sin in high places. It is the business of the preacher to preach righteousness whether men hear it or reject it.

JAN. 2, 1897. PLAIN PREACHING.

"Hold of the Bible on the Public."

IN THE HOMILETIC REVIEW for January, "K," of Brooklyn, N. Y., gives ten themes, announced for Baptist pulpits alone in that city, to prove "the stupendous hold the Bible has upon the public mind and heart"; and every theme, with the exception, perhaps, of the last three, is apologetic. They indicate to me that the apologetic spirit has taken possession of the Baptist ministry of that city, rather than that the Bible has a "stupendous hold upon the public."

Apologetics is well enough for the minister's private study, but when he enters the pulpit his mission is not to defend the Bible, or to preach about the Bible, but to preach the Bible

itself, without ever raising the question of its genuineness or infallibility; and when it is thus preached, it always defends itself. We Southern Baptist preachers never dig about the foundations which God has laid, but we seek to build on them. G. M. HARRELL.
MINDEN, LA.

It Is Not Original.

In your January number you speak of an "original experiment" being tried in the Ohio State Penitentiary in the matter of clothes for prisoners. This has been in vogue for years in the Stillwater Penitentiary in this State, and has been as much a part of the regulation as difference in food and liberty to write and receive letters. There is nothing original about it. H.

N. Y. CITY, Dec. 29, 1896.

"Prehistoric Legends Rewritten."

I send you the following clip from the Brooklyn *Daily Eagle* for December 27, 1896, in which the readers of THE HOMILETIC REVIEW have an interest:

To the Editor of the Brooklyn Eagle:

Will you allow me through your columns to call the attention of those of your readers who have been following my Sunday evening sermons on "The Bible as Literature" to the January issue of THE HOMILETIC REVIEW? It contains, reprinted from *The Eagle*, the sermon on "Prehistoric Legends Rewritten," i. e., the book of Genesis, with a review of it by Dr. William H. Green, of Princeton. I call your readers' attention to this publication, because they will find in Dr. Green's paper a very clear and able presentation of the view which a few scholars still hold—he being probably the more eminent of that school—that Genesis is not composed of prehistoric legends rewritten, but is an original and continuous history, written by Moses, and containing an authoritative history of what might otherwise be termed prehistoric times. Those who are following this course will be glad to see this article. Perhaps you will reprint it for their benefit?

LYMAN ABBOTT.

BROOKLYN, Dec. 24, 1896.

In this letter Dr. Abbott repeats the statement of his lecture—that *only a few scholars hold the old view on this*

subject—in the following words: "They will find in Dr. Green's paper a very clear and able presentation of the view which *a few scholars still hold*." The italics are mine. Now it seems to me that it was just this point that Dr. Green very modestly, but very squarely, met, when he said (p. 67):

"The number of competent scholars who believe in and defend the Mosaic authorship of the Pentateuch is not so restricted as is sometimes represented. Professor Sayce, of England, and Professor Hommel, of Munich, have both been brought by their archeological researches to distrust and to reject the conclusions of the divisive critics. Dr. Zahn, of Stuttgart, Eupprecht, of Bavaria, and Hoedemaker, of Amsterdam, have written ably on the conservative side; so have Sime and Cave of Great Britain, and the fourteen contributors to *Lex Mosæica*, who are men of ability and note. And in this country Professors Mead, Vos, Zeno, Schmauk, Beattie, Witherspoon, Osgood, MacPheeters, MacDill, and White have published their views on the subject; not to speak of the much greater number of professors in American institutions, who hold and teach the same views, tho they may not have published books on the subject."

A professor in a well-known theological institution said to me a few days since: "The professors of any standing in our institutions in this country who hold the advanced view that Genesis consists of 'Prehistoric Legends Rewritten' are really very few; but they have the same habit of rushing into print that Astruc and Voltaire and Thomas Paine and other free-thinkers had *when they exploited the same things in the name of infidelity a century or two ago*." H.

BROOKLYN.

Thoughts about Preaching.

THERE are many good things in the January number of THE HOMILETIC REVIEW. Certain contributions by way of suggestion as to methods of preparing and delivering sermons have interested me—not, however, without qualms of conscience as to the methods recommended. The use of manuscript sermons in the pulpit is freely criticized, as tho they were calculated to

fail in producing deep impressions. It strikes one forcibly that much of what has been said against the use of a manuscript in preaching is like "beating the air." We admit that among an illiterate people a well-prepared, and even a well-delivered, sermon from manuscript is not likely to prove so effective in securing the attention and enlisting the sympathy of such an audience. Why? Because they are usually prejudiced against written sermons altogether, and are apt to conclude beforehand that a man who uses a manuscript in preaching is unfit or unable to preach. With an intelligent and cultured audience the case is different. But suppose a sermon is what it ought to be—full of divine truth, logically arranged, clearly expressed, illustrated by appropriate metaphor or anecdote, and well delivered—we say, a written discourse with such characteristics is much more likely to prove effective before an intelligent audience of cultured people than impromptu and incoherent platitudes on the one hand, or than memorized sermons which fall like ice morsels with cold, mechanical frigidity, on the other hand. As a rule, well-prepared and thoughtful written discourses are more appreciated by an intelligent audience, and prove more successful in the long run, more especially in a lengthened pastorate, than the jejune and vociferous attempts at preaching so often witnessed by congregations who prefer milk-and-water sops to the solid meat of the Gospel. Who, let me ask, are or have been the most eminent and successful preachers and pulpit orators of the last half-century but men like Chalmers and Melville and Liddon, and the present Dean of Canterbury, Dr. Farrar? The first of that bright galaxy of preachers never appeared in public, either in the pulpit or on the platform, without his manuscript; while Dean Farrar scarcely moves a muscle or lifts a hand while preaching. And yet both those great divines were orators of the highest order, who could

move an assembly to tears. Both methods, no doubt, have their advantages and their disadvantages—that is, of extemporaneous address and written discourse—according to the style or manner of public oratory employed, and according to the kind of audience before whom you appear. The style or manner of delivery has much to do with effective preaching. A good sermon may be, and often is, spoiled by a poor delivery, while a sermon which is even below mediocrity may be pronounced excellent from the manner and gesticulation of the speaker. It just comes to this, as Henry Ward Beecher once told the students of a theological college before whom he was giving a lecture on Homiletics: "Gentlemen," he said, "just set your net in the best way in which you can succeed in catching fish!" H. D. S.

WEST LORNE, ONTARIO, CANADA.

How to Promote Union among Local Churches.

THE conviction is growing deeper year after year that there should be more unity of feeling and effort among the various denominations. Toward this I would throw out a few hints.

(1) A friendly feeling should exist among the neighboring pastors.

(2) As far as practicable, ministers' associations, including all denominations, should be sustained.

(3) Pastors should occasionally exchange pulpits.

(4) Pastors should never fail, on public occasions, to show proper courtesy and treat with cordiality their ministerial brethren of other faiths.

(5) Union meetings for preaching or evangelistic efforts, or for the discussion of questions of public interest, should sometimes be held.

(6) No attempt at proselyting should be made.

(7) Pastors should discourage in their people the spirit of opposition to or disparagement of other churches.

CALDWELL, N. J.

H. H. P.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

By J. H. W. STUCKENEERS, D.D.

THERE is a strong prophetic element in the social trend, an urging forward to the unattained. The law of life does not consist in what is, but in what ought to be.

The dignity of labor has been pronounced a modern discovery; yet Jesus said, "Whosoever will be great among you, shall be your minister; and whosoever of you will be chiefest, shall be servant of all"; and Paul taught "that if any would not work, neither should he eat."

Bluntchli, the eminent writer on politics, says: "So long as large masses of the people are not provided with a humane existence, and entire classes are actually excluded from the life and enjoyments of civilized people, so long the victories of civilization over barbarism are still very imperfect." How many millions in Europe and America are excluded from the best treasures of civilization?

In social affairs the forward movement is progressing with unprecedented rapidity. To reactionaries and antiquarians we commend the words of Archbishop Ireland: "Our work is in the present, and not in the past. The world has entered into an entirely new phase; the past can not be recalled; reaction is the dream of men who see not and hear not, who sit at the gates of cemeteries weeping over tombs that shall not be reopened, in utter oblivion of the world back of them."

The thoughts and feelings which agitate many of the laborers were well expressed by a poor woman whose pay for the same work was reduced from

\$1.25 to 80 cents. "Formerly I could keep myself and children in bread, tea, coffee, and home. Now I can no longer do this. I can not think, but must work, work, work. But others are thinking for us. And when the time comes, then God have mercy on the rich."

We leave to the thoughtful the application to our times of what Henri Martin says about French society as it rushed headlong toward revolution. "Refined voluptuousness gained the ground lost by gross debauchery. Instead of the delirium of the senses, an elegant and polished, subtle and reasoning sensualism reigned. . . . Life became more and more external. . . . French education was finished in these respects [in respect to manners, language, and taste]; but everything therein was sacrificed to the act of pleasing, and nothing to that of deserv- ing. Sagacity and accuracy, therefore, were oftenest on the surface, and frivolity at the bottom. The so much vaunted taste was over-refined and deteriorated by subtlety, and by the necessity of amusing at any price if one wished to please. . . . The moral sense had become greatly weakened in the higher and lettered classes. . . . All strength became deteriorated in this enervating atmosphere."

The following translations complete our selection of proverbs from the German. It is evident that while in the popular estimation poverty has disadvantages, it also has advantages. When he rises above adversity the poor man is superior to those whose money is their essence.

The place of the poor is behind the door.

Seldom is a poor man made a count.
 Poverty is the rich man's cow.
 It is no disgrace to be poor; but it
 is not easy for an empty sack to stand
 upright.

Poverty studies; wealth feasts.
 Poverty is rich in experience.
 Poverty is the mother of art.
 Poverty has built cities.
 Poverty is cunning; it even catches
 foxes.

He is rich who has a merciful God.
 No thief can steal true riches.
 Whoever can bear poverty is rich
 enough.

Not he is poor who has little, but he
 who needs much.

Rich is he whose wealth gold can
 not estimate.

Wealth is fleeting; art abides.
 Richer is he who despises, than he
 who possesses riches.

Wealth is the mother of folly.
 In their coffers lies the faith of the
 rich.

Rich and poor, death levels all.
 Display crowns no man with hon-
 esty.

Better poor with honor than rich
 with shame.

One must load to shoot, and one
 must eat to work.

We give to the rich, but rob the poor.
 Better give nothing than to give what
 has been stolen.

—
 A correspondent, referring to the dis-
 cussion of "Anarchism" in the Decem-
 ber *Review*, mentions three books as of
 especial value for the study of anar-
 chism in the United States: Proudhon,
 "What is Property"; Josiah Warren,
 "The Science of Government," and
 Benjamin R. Tucker, "Instead of a
 Book."

Some who cling to the old notion of
 anarchy as a state of confusion, disin-
 tegration, and destruction find it diffi-
 cult to conceive anarchism as a social
 theory. Nevertheless it is such a
 theory, and many anarchists favor col-
 lectivism or communism as the social
 ideal.

The Limit of the Church's Social Activity.

On the continent of Europe this sub-
 ject has occasioned much discussion
 and led to decided interference with
 pastors on the part of the ecclesiastical
 authorities. In Germany a distinction
 has been drawn between the social ac-
 tivity of the same man as pastor and as
 citizen. Some of the most efficient so-
 cial workers have withdrawn from the
 pastorate because it hampered them in
 their work in behalf of laborers, and
 others may follow their example. In
 England and the United States one
 need but read the discussions in the
 religious press to learn that the social
 activity of the Church, its nature and
 limits, is now among the burning ques-
 tions. The Institutional Church is but
 one phase of the controversy. Numer-
 ous organizations are springing up in
 the Church whose direct aim is to in-
 fluence the social condition and polit-
 ical action. There is a vigorous and
 determined effort to induce Christians
 to withdraw from existing churches
 and to organize a new church, which
 shall "mother every righteous reform,"
 pursue wrong-doers into corporations
 and legislative halls, and carry its re-
 formatory principles to the ballot-box.

This attempt to make the Church an
 active social and political reformatory
 institution is energetically opposed by
 those who claim that Christ's aim to
 save sinners determines the limit of the
 Church's specific activity. Its sphere
 is indicated by what is spiritual and
 religious in distinction from what is
 physical and secular, by grace, regen-
 eration, salvation, in the old sense as
 pertaining only to the soul. However
 highly social reforms may be regarded,
 they are not thought to constitute a
 proper sphere for the mission of the
 Church as a church. Let God have
 what belongs to Him, and Cæsar what
 belongs to Cæsar, is the watchword.

Sometimes the lines are more sharply
 drawn than at others, but the above
 gives with sufficient clearness the radi-

cal differences in the two tendencies and in the subjects of controversy. Which is the true position?

We dismiss as unworthy of consideration the extreme view that the Church is merely to save from hell and to secure heaven, and that it so severs the spirit from the body as to make religion ghostly. Nor is it necessary to discuss the opposite extreme, that religion is exhausted by reformatory efforts in social affairs, whose chief significance is in this life. Christ's religion is heavenly; but it establishes the kingdom of heaven on this earth. We may safely relegate to the errors of the past the theory that matter itself is evil, and that this material world is to be left to the devil, and that seclusion from the world is most favorable for the service of God.

The Church is first and foremost a spiritual institution; and unless true to this idea it loses its primitive and essential character. Deliverance from sin and faith in God through Christ are the prime characteristics of all that can be called Christian. For this there is no substitute, and there can be no Christian ethics except on this basis. But with regeneration by faith as Christ's aim, must we not include in this aim all that it involves? Does not every one know that this aim includes blessing to the body as well as to the soul, the improvement of the material and the social environment, and industrial and political reform? Christianity can glory in the fact that it has not merely incidentally, but directly and purposely promoted progress in education, in politics, and in all kinds of humanitarian institutions. Soul and body are an organism; society is an organism; and Christ's religion aims to leaven the whole lump. It is so deeply and radically reformatory because its very essence involves a renewal of the soul and all its relations. No other agency in this world equals the transforming power of Christ's doctrine and spirit; and this applies both to secular and to spiritual affairs. How

else can the kingdoms of this world become the kingdoms of the Lord?

Is not part of our difficulty due to a false notion of the relation of the spiritual to the secular? We are not to live for our daily bread; but we are taught to pray for it; and is not the bread thus lifted into the sphere of religion? The Apostle Paul teaches that the entire secular life is to be sanctified and made religious: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Even Peter may be mistaken, calling common and unclean what God has cleansed; and who will identify what is earthly with the unholy after learning that "the earth is the Lord's, and the fulness thereof"?

Taking Christ's example as the model, the Church has a direct mission respecting the removal of all kinds of human ills. Christ's works of mercy were not always dependent on the faith of the recipients, some not even thanking Him. It is not practicable for the Church to deal with misery only so far as the known product of sin. On this point the teaching of Jesus is explicit. Respecting the blind man whose eyes He opened, the disciples asked: "Master, who did sin—this man or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Thus "the works of God" are to be made manifest in deeds of mercy, regardless of all questions about sin as the source of suffering.

Taking into account the entire New Testament, there can be no serious difficulty in fixing the principle of the Church's social activity; about details, disputes are likely to continue, and they must be left to Christian liberty. The effort to introduce the Christian leaven into all social relations and forms, under the mighty impulse of the urgent demands of the times, may lead to an undue neglect of the distinctively spiritual elements of the Gospel, and to a one-sided emphasis of the hu-

manitarian elements. But where Christian spirituality retains its supremacy there can not be too much stress on Christian ethics for all human affairs. The true Church will be reformatory in social matters in exact proportion to the depth and purity and efficiency of its spirituality. It will be as natural for it to seek to promote economic equity, to purify politics, to regenerate institutions, to uplift the masses, to establish hospitals, orphan asylums, and reformatories, and to relieve poverty and all forms of misery, as it is for the sun to shine. These "works of God" have their warrant in the works of Christ and the Apostles, in the deeds of the early Church, in the merciful activity of Christians in all ages, and in the doctrines and spirit of the New Testament.

The issue in the controversy can not be doubtful. First of all, the spiritual life of the Church must be deepened and quickened; but this very life of the Church depends on its efficiency in transforming its environment. No less at home than in foreign mission-fields do religion and education and relief of suffering and every form of civilization go hand in hand. In the teachings and love and example of Christ, and in the needs of men, the Church finds the limit of its social activity.

Social Movements.

The specter of discontent did not vanish with the presidential campaign, as many hoped. Perhaps it is too real to call it a specter. The restlessness seems rather on the increase; certain it is that the public are becoming more aware of its existence. The press proves this. Even Governor Black, of New York, felt called upon to refer to the matter in his inaugural: "There are those who believe they see those images and portents that predict a storm. There are marks which I fear point to increasing dissatisfaction and unrest. Marvelous as our growth has been, we have not passed the point

where human motives still control us and where human passions must be kept in check." While the elements of discontent are most apparent among laborers, they are by no means confined to them. So deeply does the continued pressure of the hard times affect manufacturers, business men, and those who depend on a salary or a wage, that the questioning of our social system and industrial methods is becoming more general. Not a few read this discontent in the 6,470,856 votes cast for Bryan, McKinley having a plurality of only 680,745.

A bill before Congress for the appointment of a Labor Commission is urged for these reasons:

"Because there is widespread dissatisfaction with the laws governing labor, as shown by discontent, strikes, and violence, causing great misery, loss, and danger to society.

"Because of growing discontent among farmers, as evidenced by their various organizations, their protests against unequal burdens and taxation, discriminating charges in transportation, and exorbitant charges by middlemen in disposing of their commodities.

"Because the business men need and business interests require a just and more satisfactory settlement of differences with those with whom they deal, and upon whose labor and products successful business must depend. . . .

"Because our laws have not kept abreast with the rapid pace of development. New conditions confront us on every hand in the massing of labor and capital, in new improvements in the instruments of husbandry; in the mode of manufacturing, transportation, travel, and intercommunication.

"All have been revolutionized within a generation."

It is significant that in all the enlightened nations great prominence is given to legislation on social affairs, particularly to laws affecting labor. Conservatives see in this a dangerous trend toward socialism. The backbone

of that extreme individualism which reigned since the time of Adam Smith has been broken. In *The Yale Review*, Mr. Stimson calls attention to the increase of social and economic legislation in the United States. The impulse in this direction comes chiefly from laborers. These are beginning to realize their power and their strength at the ballot-box, and insist that their demands be met. Mr. Stimson thinks that nearly one half of the social and labor legislation of the last decade has been questioned on constitutional principles, "and that probably half the labor legislation has been annulled." This fact need but be known in order to understand why laborers are opposed to the submitting of laws to the courts in order to test their constitutionality. They would rather have them submitted to the votes of the people—the referendum—as the final test of their validity.

Whatever conclusion may be held respecting municipal and State ownership, there is a growing unanimity that public interests must be subject to public control. The recent strike of employees of the Electric Railroad Company of Boston failed; but the discussion of their grievances promoted the conviction that a city which commits a public trust to a corporation must reserve to itself the power of determining how the just demands of the public shall be met. The Aldermen of Boston have already resolved to petition the Legislature for authority to purchase the West End Electric Railway so far as within the city limits.

QUESTIONS.*

How Can a Busy Pastor Study the Social Problem?

THE problem is constantly thrust on his attention by the press. Let him make a specialty of the articles which refer to the subject. The view of la-

borers is important. *The Federationist*, a monthly organ of the American Federation of Labor, published at Indianapolis for fifty cents a year, can be recommended. Pastors in the city need but examine their environment, the condition and the relation of the various classes of society, in order to be led into the problem. Country pastors who are on the alert will naturally be led to study the social problem in agricultural districts, a subject worthy of more attention than it has received. *The History of Socialism*, by Kirkup, Rae, Laveleye, or Ely will give a general view of the labor movement. It is as essential as it is difficult for the pastor to avoid partizanship and class prejudice; but he must do this if he is to get at the truth and promote the right. As the basis of his judgment and work he should master the rich social teachings of Christ and His Apostles.

Is the Interest in the Labor Movement Increasing in the Churches?

Yes, rapidly. Much of this interest is of a tentative, inquiring kind, seeking information respecting the nature and trend of the movement. Theological students and preachers are among the most earnest investigators of sociological problems, and many of the laity are eager to learn their duty respecting the labor agitations of the day. The Church is beginning to realize that the questions involved in the movement concern it most deeply; that many of them are ethical, and involve the spiritual as well as the industrial affairs of society. Whether mammon or God shall reign; whether the supremacy shall belong to the personality or to things; whether equity and mercy or selfishness and cupidity shall be dominant, are questions as vital to Christianity as to economic relations. It is dawning on many in the Church that the religion of Christ is the most potent factor in awakening the aspiration of laborers, and that this religion ought to promote the realization of this

* Questions for this department should be sent to the address of the Editor, 17 Arlington Street, Cambridge, Mass.

aspiration. Christians are learning their place in the agitations of the times by asking what Christ's attitude toward the aspiring, struggling, suffering masses would be if He were to appear among them.

In order to lead the interest already excited into the depth of the movement, there is need of more men, particularly

pastors, who make themselves specialists on the subject. The great demand for them in the Church, in public assemblies, in religious conventions, and in the press ought to be the means for creating the supply. The leaders in our great crisis will necessarily be the men who have mastered the momentous problems of the age.

LIVING ISSUES FOR PULPIT TREATMENT.

To Debar Illiterate Immigration.

They err in vision, they stumble in judgment.—Isaiah xxviii. 7.

If the Lodge Immigration Bill, now before Congress, becomes a law, it will put a check on much of the present undesirable immigration. There has been a marked change for the worse during the past ten or fifteen years in the character of those who land in this country from foreign shores. In 1870 only one immigrant in 98 came from the countries of the East and South of Europe. Last year the proportion from these sources was nearly one out of every two. It is this new class who are particularly undesirable. Thus, for example, in 1892, of the immigrants over sixteen years of age landing in New York, out of every 100 Italians 68 could not read their own language; 56 Poles out of every 100, 44 Armenians out of every 100, and 38 Hungarians out of every 100 could not read their own languages.

The contrast in the character of these immigrants as compared with those who came in earlier years is shown by the fact that only two Germans out of 100 were unable to read; only eight Irishmen out of 100, only ten Englishmen out of 100, less than two Scotchmen in 100, and less than one Swede in 100 were unable to read. Yet nearly one half of the immigrants last year—158,267 out of 348,267—were from the countries where illiteracy is the most prevalent.

The Lodge bill is directed against

this ignorant immigration. It adds to the prohibited classes all over sixteen years of age who can not read and write the language of their native land or of some other land. Exceptions may be made of certain family dependents and of Cuban refugees. The test prescribed is that the immigrant is led to a box containing numerous slips of cardboard, upon each of which is printed four lines of the Constitution of the United States, in the language in which he wishes to be tested. He draws out one of these slips, reads it, and then writes it. It is a test which might be beyond the powers of many native Americans.

Should the immigrant fail in the test he will be sent back to his country at the expense of the steamship company that brought him over. This will make the companies very careful as to the kind of people they bring over, and the sending out of agents to induce ignorant people to leave their countries for the unknown fortunes of this land will be no longer profitable. Immigration will then fall to its natural proportions.

There are carefully framed laws already excluding the diseased, idiots, insane, paupers, and criminals. Nor can laborers be contracted for before leaving their homes. This last shuts out the swarms of Italian laborers who used to come over under the padrone system. The new bill is a move in the right direction. America should ever be an asylum for the oppressed; there should be a welcome hand for all

worthy and intelligent foreigners who seek our shores. But the number of the ignorant within our borders is already large enough to become a grave menace to our institutions.

A Novel Plan of Cooperation.

None of us liveth to himself.—Romans xiv. 7.

Cooperation on a large scale has been introduced by the Illinois Central Railway. This novel scheme provides for the ownership of stock in the road by the employees. In 1898 circulars were sent out, offering to accept money from employees in payments of \$5 or more at such times as might be convenient, which would be placed on interest at four per cent., until the amount should be sufficient to pay for a share of stock. The transfer would then be made on the books of the company. It was further stipulated that in case the employee should be discharged or resign, he must complete the payment on his stock or receive back his money.

The stock shares are transferable, and their owners are entitled to vote at the annual meetings of the corporation. One fourth of the 22,000 employees of the road are stockholders at the present time under this plan, and 1,500 more have their applications for stock now pending.

The officers are entirely satisfied with the results of the experiment. It is believed that fully one half of the employees will ultimately become shareholders. The scheme is a benefit to the men in encouraging them to save their wages. But the chief benefits lie with the railroad in that the interests of the stock-owning employees are drawn away from those of other workers, and they will stand as an effective barrier against strikes. At the same time, through obtaining a voice in the management, the employees can keep in closer touch with the Board of Control, and opportunities for grievances will thus be diminished. In some such plan as this may be found the ultimate solution of the present great problem of distribution.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

II. As a Factor in City Evangelization.*

BY RUSSELL H. CONWELL, D.D., LL.D., PHILADELPHIA, PA.

DURING the recent revival of the Institutional Church idea among the Protestant churches, various schemes have been advocated, or tried and abandoned, leaving at last a clear field and a distinct idea. The Institutional Church represents now the combination of the three kinds of work in which

Christ labored: viz., teaching the ignorant, healing the sick, and preaching the Gospel. It is perhaps enough to say that it is an attempt to do Christ's work in His own way. The Institutional Church teaches in the synagog-schools, visits the sick or maintains dispensaries and hospitals, and uses all creditable means to preach the Gospel of salvation. There need be no sensationalism, no circus displays, no shams, no dangerous amusements, and no lack of reverence for the house of God or for sacred things. The minister no longer does all the work. Each member of the church is pledged to the three kinds of work, and the pastor superintends the whole plant. It is a work which can be done in any church in the country or in the city, and does away with the necessity of "having a

* Dr. Conwell is widely and favorably known as the head of what is probably the most extensive and successful "Institutional Church" on the continent, adding to its religious activities educational work on the most extensive scale.

preacher who can draw"; and also takes away the excuse for so many empty pulpits where the lazy people are all waiting to get a minister who will do all the work.

Each Institutional Church adapts its methods to the special needs of its own neighborhood. It teaches manual training, art, science, business, or professions, as the people may most need, making itself as helpful as possible to the heads, hands, and hearts of the poorer classes. Each church, and in some cases each member, opens a class in the church or in the neighborhood in some practical instruction. Some churches, which a few years ago complained so bitterly that their members were all so poor, have trained their members and their families to earn more, and now those churches are financially prosperous with practically the same membership. The church should, for the prevention of poverty, teach as many trades and as much of useful science as possible. If the church does its full duty, it will never be a drain on the money of any community; but every dollar put into it will return to the people in increased earning power, and in safer and more extended business enterprises. Any church of one member or with five thousand members can do this, altho the details can not be given here.

In the systematic visiting of the sick in the community, without regard to their nationality, creed, or social rank, there is a power for good which is greater than the giving of intellectual or bodily skill. Every Christian is blessed who goes in a brotherly way to sympathize with the sick. The sick are twice blessed, and the Church of Christ takes its proper place in the love of the people. The opening of a dispensary for the free distribution of medicine and medical advice is easily accomplished, because it appeals to the hearts of all the people.

The preaching of the Gospel by each church member by the distribution of literature, holding meetings, or by

personal conversation and prayer, makes the teaching of the pulpit of practical consequence, and increases the interest of listener and preacher in the sermon. People go to church to learn how to preach better themselves and do more themselves for the salvation of souls.

With the above hints hastily stated, to which practical suggestions will gladly be added wherever needed, it follows by necessity that such a body of workers will be used of God anywhere. But in no place is the awful need so openly pressing as in the large cities. It does not seem possible to save the cities in any other manner. In this way they will be saved. A hundred ministers "speaking their pieces," which the hearers never dream of applying to their work, will save but a few.

Jesus was right, after all. He did not trust to His "pulpit power," but healed so many of their diseases and taught so faithfully in their synagogues that He spake with special authority, and the common people heard Him gladly. The disciples of Jesus who follow the same plan always reap the same harvest. It is no longer an experiment in its reapplication to human life. The people cry for such churches. The few churches which have tried it in its entirety can not contain the people who clamor for admission to the services. In them the members draw the audience, and God overrules the blunders of the preachers.

GREAT PREACHERS I HAVE HEARD.

BY REV. JOHN BALCOM SHAW, D.D.,
NEW YORK CITY.

III.—Canon Liddon.

HENRY PARRY LIDDON, D.D.,
D.C.L., Professor of Exegesis at Oxford, and Canon Residentiary of St. Paul's Cathedral, was for a number of years previous to his death accounted by many the greatest preacher in Eng-

land. Even the Bishop of Ripon, magnificent orator that he is, used to take second rank to him. His popularity was of an exceptional character. Having been a profound student all his life, breathing a scholastic atmosphere and having a scholar's habits, and being a theological professor at the time that his star stood at the zenith, his magnetic influence over the great general multitude seemed most remarkable; but this became all the more the case when his style of writing and his usual methods of textual treatment were considered. His productions were superbly polished,—polished indeed, till they fairly shone; his style ornate and rhetorical, and his thinking profound and often classical. And yet this man had hosts of devoted admirers the kingdom over, and wherever he went to preach was greeted with audiences that crowded the church almost to the point of suffocation. I happened to be in London one August when he was in residence at St. Paul's. I had attended the Cathedral service the Sunday afternoon previous, and, tho a local dignitary preached (the Bishop of London, if I remember rightly), the congregation was small, and the greater part of the people left when the time of the sermon came; but this afternoon there was not a seat to be had a half hour before the service, and when the processional began the aisles and open spaces were crowded more than two thirds of the way back from the altar. It was an interesting company of people—all classes, even the plainest and seemingly most ignorant, and all equally attentive. The scholar, with his clean-cut countenance and calm, strong eye; the enthusiastic churchman, whose frequent genuflections and stilted responses attracted the attention of the worshipers all about him; the sight-seeing tourist, easily distinguished from his neighbors by his dress and manner, as well as by the red-covered Baedeker which he held in place of a prayer-book; the clerically attired curate, who came to hear the canon for

a homiletic study; the pedant, who would have regarded it a fearful sign of vulgarity to have missed a single sermon which Canon Liddon preached at St. Paul's; and the plainly dressed clerk or wage-earner, whose early educational advantages made him capable of appreciating a fine piece of diction, and who would not for the world have had it supposed that his dialectic tastes were less refined than his more fortunate fellow citizens—all these types and every other conceivable type seemed to be represented in the vast assembly.

Neither the place nor the accompaniments were conducive to inspiration to either preacher or hearer. The singing, of course, was grand, but unshared by the people, and the prayers were intoned in a formal and inaudible tone. There was absolutely nothing which tended to bring the pulpit and pew into intimate, magnetic sympathy in all the opening orders of the service. When the preacher ascended the pulpit he had this difficulty to contend with, and also another of even a more serious nature. The auditorium, like all cathedrals, is cold and vast and vault-like. His voice was strong and clear, but it would not carry far against such odds. The sounding-board did not help it much. The speaker and his hearers, save for the sympathy which previous knowledge and long admiration begat, were far apart. The Canon's task looked to a stranger an insuperable one. I did not think he could either get or hold the attention of his auditors. But he did, easily, completely, effectively, and with a sermon from which one would have hardly expected such results. Canon Liddon's magnetism, it was soon seen, had not been overestimated. He reached out and took the whole great company to himself, and held them next his heart the service through.

The sermon was the first of a series on the Magnificat. Its matter was therefore introductory. It propounded several critical questions, and called into prominence not a few great cardi-

nal doctrines. It discussed the immaculate conception of the Virgin as that dogma of the Romish Church appears in the light of the second line of the poem, "And my spirit hath rejoiced in God, my Savior." It pictured Mary's relation to the infant Christ, and her relation to the public Christ, comparing and contrasting the two. It elaborated the nature, spirit, and expression of a praise that truly magnifies God, and ended in an eloquent presentation of the practical lessons of the song. The sermon was a poem in itself, a fit treatment of so poetic a text. Its delivery was good, but not striking, the inflections, gestures, and vocal variations being in no respect above the average. But the preacher, despite the disadvantages of the place, the size and character of the audience, the style of his composition, the poetic nature of his theme, and the unexcelled rank of his elocutionary powers, proved himself a great orator, and preached what every one in that vast company doubtless pronounced, upon going away, a great sermon.

But Canon Liddon, had he been a regular preacher, meeting the same congregation Sunday after Sunday, could never have maintained such a standard of excellence, I am more than sure. His sermon showed long-continued, studied preparation. It was an occasional effort. It evidently registered the acme of his power, and its greatness was mechanical and artificial rather than spontaneous and natural. But who that heard him, or who that reads his choice sermons now that his voice is hushed in death, could fail to be thankful that he preached so infrequently, and that when he did ascend the pulpit it was with so masterly a step?

THE average preacher has no particular vocation, and no adequate qualification for the task [of scientific disquisition and argument]. Neither by temperament nor by training is he fitted to judge of these matters. Now and then you will find a rare exception. — *Van Dyke*.

HELPFUL HINTS FROM HARD TIMES.

BY REV. JAMES G. DITMARS, BROOKLYN, N. Y.

Wealth Will Not Stay.

"FOR riches certainly make themselves wings like an eagle that flieth toward heaven." Job Orton was left a fortune for distribution among the poor. He reported that in one year twenty-three persons came for alms who had once owned their own carriages. A British man-of-war, with a cargo of Spanish dollars, was wrecked off the coast of Brazil. One of the crew gathered the money about him and stolidly refused to leave the sinking ship. He thus explained his folly: "Let her go; I've lived a poor wretch all my life and I'm determined to die rich." Many death-beds have extorted the confession: "I've lived a rich wretch all my life and now I'm compelled to die poor." The ancient Greeks represented Plutus, the fickle god of riches, as blind, because he distributed his favors indiscriminately; as lame, because he approached so slowly; and as winged, because he flew away so swiftly.

"The Line of Contentment."

Earthly treasures should be esteemed and sought according to the rating given them in the Word of God. It would then be easier to obey the injunctions: "Be ye free from the love of money; content with such things as ye have;" "having food and covering therewith be content [literally, have enough]." Contentment can never be attained by getting all one wants; but only by wanting nothing he can not get. Joseph Brotherton's epitaph tells the truth: "A man's riches consist not in the amount of his wealth, but in the fewness of his wants. . . . Godliness with contentment is great gain."

Cowper submissively sings:

"Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away."

Peter's Sermon.") To include this, his subdivisions should have been—stated in the rough: 1. The Preacher. 2. The Congregation. 3. The Effective Sermon.

In the unfolding of the second division ("II."), the results hoped for are presented as "(4)", under the heading "3" ("The Congregation"), in which it has no proper place. It should have appeared as "3. The Effective Sermon and its Results."

What follows—beginning with the question, "What do we find?"—seems to be intended as the unfolding of the results of the modern preaching, as suggested by "(4)". It would be hard to conceive of anything more disconnected, logically and rhetorically, than "(1)", "(2)", "(3)", and "(4)", or that would carry the mind farther away from all idea of the results that followed from Peter's sermon.

If the proper order be followed, the first two "finds"—"(1) A false view of the preacher. (2) A false view of preaching"—would be satisfactorily disposed of at the outset in connection with the true views. Subject "(3)"—"Character of Criticisms"—which in a congruous statement should have been "Criticism of the Preaching"—is entirely out of place here, being drawn quite indirectly from the next chapter and very remotely from Paul's experience. We can conceive of no reason for dragging it in in this connection, unless it be that the minister is conscious of dissatisfaction on the part of the people with his ministry; and in that case this rasping process is the very best way in the world to bring about a speedy vacancy in his pulpit.

The chasm between all this and the concluding point—"(4) The great responsibility of preaching and hearing the Word of God"—is almost too great for bridging. That conclusion would be just as appropriate from almost any other text in the Bible.

The results desired in such a sermon would naturally be—the same as those reached by Peter's sermon—to lead the

people to accept Christ and so to secure salvation and the Holy Ghost; and it should be sought naturally and rationally by the preacher of to-day in the same way in which Peter declared that Christ commanded: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. . . . And whosoever believeth in him shall receive remission of sins." This would furnish abundant material for a conclusion germane to the text and theme.

Consult Your Dictionary.

"I B'LEVE." "I beélievé." "I bil-lieve." "I bul-lieve." Probably all these mispronunciations will be heard in any assembly made up of a score of ministers. Perhaps the listeners ask why it is, and find answers to suit themselves. We can imagine them discussing the matter together, and their discussions would probably remind one of the conclusions of the two boarding-school girls, of whose discussion we recently read. They were ridiculing a third for her barbarous pronunciation of the classical proper name Psyche. "Would you believe it," said No. One, "she actually called it Sike." "No!" said No. Two. "She did, indeed. I give you my word." "You mean to say that she does not know that it is pronounced Sishe?" "Oh, surely not Sishe," corrected No. One. "That is nearly as bad as Sike. The name is Sikky. That is the only proper pronunciation. There is no other."

The obvious moral of all which is twofold:

1st. Since nothing is more certain to discredit his utterances, let the man who occupies the pulpit make a solemn vow not to permit himself to fall into slovenly habits of pronunciation.

2d. Since this vow can not be kept without using the proper means to the end desired, let him cultivate the closest intimacy with the best dictionary.

EDITORIAL NOTES.

**"THE TWENTIETH CENTURY'S
CALL"****For a Permanent Uplift of Church Life.**

In the January number of *THE HOMILETIC REVIEW* some suggestions were made, in answer to the question addressed to Peter and the Apostles in connection with the scenes of the Pentecost, and pertinent to the present time: "Men and brethren, what shall we do?" Tho we are yet at the opening of January, reports have already come from some of the pastors who have adopted the suggested course, and are endeavoring to give their people a clear and comprehensive view of the present situation and crisis in Christendom, and to incite them to arise and gird themselves to meet the demands of the hour.

There is also evidence that Dr. Payne's article on, "The Coming Revival," in our January number, is doing its work of rousing the leaders in the Church. The following is a specimen note that has just reached us:

"I wish to tell you how the article 'The Coming Revival' in the January *HOMILETIC REVIEW* has stirred me. It is prophetic, I verily believe. I should like several hundred copies of it in pamphlet form for general distribution. Can they be had?"

Dr. Payne's article in the forthcoming February number, entitled, "The Coming Revival—Signs of Its Coming," pushes the consideration of his subject a step farther, and will be found encouraging and helpful to our readers.

There is increasing evidence of a widespread revival interest in many parts of the land. The work in Philadelphia, organized by the ministers themselves, under the leadership of Dr. J. Wilbur Chapman, is one of the best illustrations. It has spread over the whole city. The work is also being pushed in the cities of New York and Brooklyn, in Boston, Chicago, and many other places.

But the great fact remains of the comparative indifference of great numbers of those who should be the leaders in this great forward movement, that blocks the wheels of progress. The work must be done by those divinely appointed to do it. This has been emphasized in our former Notes. Indifference of the leaders makes religious progress practically impossible.

We speak of this, not for the purpose of fault-finding or criticism, but because impelled by our constantly recurring, daily observation, and for the sake of the Kingdom of God. The average minister, as we meet him, acknowledges not only his lack of acquaintance with the real state of things, but also his measurable satisfaction with the present conditions, and openly proclaims his inability to get out of the ruts. "I have no time to study or read; I have so much church work to do, so much machinery to manage, that when I am through with the daily papers I have scarcely time for even a piece of light literature." Such is the saddening statement we have heard,—as common as it is saddening.

We desire to plead urgently with those in the ministry who are awake in this matter to seek to rouse others who are not. That is the only hope for the immediate future. We wish every minister who reads this Note to see the imminent twofold danger the Church is in, (1) of drifting past a great opportunity without taking advantage of it, and (2) of having the work that is being done degenerate into a merely emotional and sporadic revival, entailing the results usual in such cases and indicated in our January Note.

That the opportunity is an extraordinary one, and that the call to meet it is imperative, must be more than clear to all who have any comprehension of the real condition of affairs in the Church and the world at the present time. In order to escape the evils suggested—deadness from failure to use God's opportunities, and deadness from superficial religious awakening—the Church must be made to understand the command of Christ and her own duty and responsibility, and, if possible, must be made to obey that command and to come up to the duty and responsibility. This would result in a permanent uplift of the work and life of the entire ministry and Church.

Great awakenings and revivals always result, not from mass-meetings or from resolutions adopted by ecclesiastical bodies, but from small beginnings in the awakening of a few, and in their resort to prayer for the help of the Spirit of God and their devotion to present duty in their own sphere, while seeking opportunity to reach those who are beyond that sphere. We feel assured that if those of our readers who have been fully roused by the consideration of this subject during the past months will devote themselves in this way to the pushing of the movement for the general awakening of the Church, and for the immediate evangelization of the world, great things can not fail to be accomplished.

What we are seeking is not an ephemeral influence or movement, but to lay solid foundation for a permanent change in church life and work. With the view to the accomplishment of this we ask those in sympathy with Christ and His work to cooperate now, in this most opportune opening of the Twentieth Century, to the extent of their ability and influence in the things that will prepare the way for such permanent results.

Among these things we would note the following as essential:

I. Seek to get into the mind of every Christian you meet, whether minister or layman, the needed rational basis of truth and motive for the uplift:

(1) The great basal fact—so nearly ignored at the present day—of the lost and helpless and hopeless condition of this world in consequence of sin.

(2) The great foundation doctrine—so largely blinked at present—that Christ died on Calvary as a substitute for the sinner to atone for the world's sin.

(3) The great practical doctrine that Christ has made every Christian a co-worker with him in proclaiming the Gospel of salvation, *i. e.*, the tidings of God's free forgiveness to the lost world, and will hold him responsible at the judgment for doing it.

II. Seek to bring every other Christian within the range of your influence to understand the real condition of things in the Church and in the world,—the crisis of evil, the present boundless opportunities for good, the world wide open for the Gospel and perishing for lack of it, and the present obligation of the Christian to give the Gospel to all mankind without delay.

III. Seek in your own sphere systematically and persistently to elevate the church life and work to the Apostolic plane of spiritual power and efficiency.

There is nothing clearer than that there can be no progress and improvement without a solid rational, Scriptural, spiritual, and practical foundation for it. It is the business of the preacher to lay such foundation.

(1) Let the rational foundation for it be laid in the clearest and most authoritative teaching possible regarding the mission of the Church to lost men, the gravity of the present situation, and the urgency of the work to be done.

(2) Let the Scriptural foundation for it be laid thoroughly in the preaching

of the great converting and saving doctrines of the Gospel,—in presenting Christ as the sacrifice for sin, God's free offer of forgiveness for His sake, and the call to repentance and to submission and consecration to service in Christ's kingdom.

(3) Let the spiritual foundation for it be laid in the clearest possible presentation of the work of the Holy Spirit in His relation to the life and work of the Church, and the conditions—of being filled with the knowledge and sense of the mission to be accomplished, and a spirit of readiness to do what the Master requires—on which depend the anointing of the believer by the Spirit with power for service in the Kingdom of God and in the saving of men. Without such foundation of spiritual power nothing of value can be accomplished in our efforts in leading men to Christ.

(4) Let the practical foundation for it be laid in the strongest possible presentation of the work waiting right at hand to be done, and of the present and constant relation of the members of the Church to that work.

By such foundation the way is prepared for permanent progress, but in order that the progress may be permanent and continuous—

IV. Seek to make this condition of things in the Church permanent and continuous. This can be done—

(1) By keeping the great converting and saving truths uppermost in all the preaching in all the year, so subordinating to these everything else, as Christ and the Apostles subordinated everything else to them.

(2) By organizing the Church in all the departments of its activity, to carry on this work of Gospel salvation continuously through the months and years,—so insuring that the proper instruction shall be given to all classes, young and old, and in all church societies of whatever name, regarding the will of Christ and what is to be done; and so keeping up that continuous activity in connection with this teach-

ing that will assuredly prevent the coldness and backsliding that always follow simply emotional excitement in many so-called revivals.

For the purpose of helping pastors in organizing their churches for such continuous work, Mr. W. P. Hall's "Army of the Cross"—noticed in our January number—and the Episcopal Army of the Cross, have been formed.

But if the great work is to be done, the ministry will need—besides and beyond all their best machinery and best efforts—to get into, and keep in, union with the source of all spiritual power, the Holy Spirit of God, by resorting to the Word and to prayer.

The Right Pronunciation.

MANY people have been perplexed over the pronunciation of the *nom de plume* of Rev. Dr. John Watson, Ian Maclaren. Dr. Watson prefaced his readings in Brooklyn by deciding the matter authoritatively. He said: "I would say that if you want to pronounce it like an Englishman you will say I-an, if like a Scotchman, Ee-an, and if like a Highlander, Ee-on."

Is the Seventh Commandment Obsolete?

Is our boasted Christian civilization losing out all sense of the most hideous and corrupting of the breaches of God's commandments? Some late events—notably what occurred recently at an evening dinner party in our great commercial metropolis, and at a similar party in a small city in a neighboring State—would seem to indicate that it is. We protested lately to a reputable business man against the election to the United States Senate of a man who had discredited himself by public and flagrant breaches of the seventh commandment, and were amazed to be told that this should not in his judgment "have the slightest weight in deciding against a man. We did not know how great his temptations in that direction

might be!" Has vice become its own excuse, and lawless passion its own justification?

The alarming extent of this reign of brutality and passion would seem to be clearly indicated by the fact that *The Herald* not long since devoted large space to the description of the Trilby Party, or Ankle Social, described in the article on "Church Amusements" in the December *Forum*; and even more clearly by the possibility of having such a church social. It gives us pleasure to acknowledge the fact, that while some of the secular papers gloat over and make the most of such events as the late disreputable dinners, some of them—especially *The Journal*—were found uttering their editorial protests against them.

A generation ago, when a notorious railway speculator and wrecker made the woman whose feet take hold on hell a special feature of a national convention of railroad magnates in New York city the people were horrified, and felt as if it was a special retribution when a little later God's thunder-bolt struck down the wretch in his

licentious career. It is high time that the religious press, and the pulpit, and all decent society should make effective protest against this crying evil, if we are to escape the corruption and the fate of Sodom and Pompeii.

A Parallel.

Not long ago the higher critics tore the works of Homer into fragments, and assigned the fragments to various imaginary authors. They declared it as settled beyond dispute—in fact, scientifically settled—that there were several Homers. Recent investigation of Schliemann and others have unearthed the Troy of Homer, and have punctured their theoretical bubbles, and restored to the world the one matchless Homer. The same thing has more recently been attempted with Moses and Isaiah by the Biblical critics, and archeology has already assured the same results in the case of these Bible worthies. We have just received an article from that distinguished archeologist, Professor Sayce of Oxford, showing the recent contributions of Egyptology in this direction.

NOTICES OF BOOKS OF HOMILETIC VALUE.

RECENT RESEARCH IN BIBLE LANDS: Its Progress and Results. By Prof. J. F. McCurdy, Ph.D., LL.D., Frederick Jones Bliss, Ph.D., Prof. Herman V. Hilprecht, Ph.D., D.D., Prof. A. H. Sayce, D.D., LL.D., D.C.L., Prof. Fritz Hommel, Ph.D., William Hayes Ward, D.D., LL.D., Prof. J. P. Mahaffy, D.D., D.C.L., and Prof. W. M. Ramsay, LL.D., D.C.L. Edited by Herman V. Hilprecht. Philadelphia: John D. Wattles & Co., 1896. Price, \$1.50.

The publishers have rendered invaluable service to busy ministers by inducing these leading experts and authorities in archeology to gather up and present in condensed form

the results of all the latest researches in Bible lands. The mechanical make-up and the illustrations of the work are in keeping with its high character.

A DAILY THOUGHT FOR DAILY ENDEAVOR: A Christian Year-Book of Courage and Good Cheer. Compiled by Eleanor Amerman Sutphen and Eliza Polhemus Sutphen. New York: Baker & Taylor Co. Price, \$1.25.

This Year-Book furnishes a "brief message of helpful and uplifting thought for the morning of each day." It is full of inspiration for the Christian worker.

HELPFUL DATA IN CURRENT LITERATURE.

THE *FORUM* for December has several articles that have special interests to the ministry—among them "Princeton in the Nation's Service," being the address of Prof. Woodrow Wilson at the Princeton Sesquicentennial; "Drawbacks of a College Education," by President Charles F. Thwing, of Western Reserve University; and "American Women and American Literature," by Hon. Hugh H. Lusk, ex-member of the New Zealand Legislature. The one article of supreme interest, however, is that of Rev. William Bayard Hale, entitled "Another Year of Church Entertainments." Dr. Hale prepared for *The*

Forum of January, 1896, "A Study of Church Entertainments." The present paper is an analysis and exhibition of the more than five hundred of these church occasions of which the writer obtained record during the year just closed. Any one who has any desire to understand at once the mental lunacy and the moral idiocy that seem to have broken loose in these entertainments—from "Violet in Fairyland" and "The Man who Ticked His Wives to Death," to the "Mock Marriage" and "Trilby Party" or "Ankle Auction"—will find what he wants in this article.

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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE RECONSTRUCTED PULPIT.

By THE REV. JOSEPH PARKER, D.D., CITY TEMPLE, LONDON,
ENG., AUTHOR OF "THE PEOPLE'S BIBLE," ETC.

THE suggestions which I shall make in this paper are in some respects so unfamiliar to the ministerial mind that I shall ask the opinion of my brethren upon them before affirming their accuracy in too positive a tone. I feel that the time has come when we stand face to face with some very startling facts in the development of the Christian ministry. Things are not now what they were in days long gone by. The pulpit stands nearly where it has always stood, and has left the spirit of natural change to work out its own policy without much heed being paid to it. Certainly I am in no mood to recommend sudden and violent changes in pulpit methods; at the same time I am as far as possible from the ignorant idolatry which bows down before a pulpit simply on account of its shape and age. Men who are willing to accept the leading of the Holy Spirit should prove their willingness to work as directed by inspiration and by their disposition to consider all suggested changes in good temper and in a hopeful state of mind. We must never forget that an institution is not good simply because it is old, for then disobedience and self-rule would become the very ornaments of human history. On the other hand, when an institution has vindicated its claim to confidence and attention century after century, the centuries should be counted as constituting a large part of its claim to be permitted to continue any policies and methods which it has proved to be good.

There are two things to be taken into account in estimating the present position and influence of the Christian pulpit. The first of these is that the pulpit has for many centuries had a whole day once a week set apart almost entirely for its own use. Sunday is a holiday. In many Christian countries theaters, galleries, museums, and places of popular recreation are closed, and the millions who are excluded are left to discover some way of making the holiday less intolerable.

What an infinite advantage has this been to the Christian pulpit! We shall not know the real hold which the pulpit has even upon the nominal church until it is brought into competition with many other popular institutions and attractions. This is the second thing which must be borne in mind in estimating the position of the pulpit. Not only has it had a day once a week to itself, it may be said to have had that day in many countries without even the appearance of competition. When the actor, the artist, the musician, and the showman have been banished from the field, it is hardly fair to say, "Behold how large an influence the pulpit is exerting on the popular mind!" This is simply unfair, and as a basis of estimate it is obviously absurd. Let the pulpit try what it can do on a week-day if it would know the real extent of its influence.

I venture to think that under competition the pulpit, with exceptions, no doubt, would be simply nowhere in the competitive strife. Preachers have enjoyed almost a monopoly of time. There are indications, however, that the monopoly is about to be broken up, and that preachers will only get the share of public attention to which they have entitled themselves by their divine message, and the delivery of that message with adequate intelligence and burning zeal. In view of this fact I have no hesitation in saying that the reconstruction of the pulpit has become an urgent question. Again and again I would insist that we have not the very congregations which sit before us, in any fast and binding sense; in many instances they are sitting before us because on the Sunday they have nowhere else to sit. I know of no greater impertinence of a social kind than that of a man standing up to preach who has nothing to offer but sundry inventions and perishable theories of his own. Why should one man try to play moralist in the face of another if the morality he preaches is only a passing phase and sense of righteousness of which he himself is the principal judge? To preach to another man is, at least apparently, to assume superiority over him. Hence in a superstitious degree the Christian minister has become a kind of idol, a divinely surrounded and divinely protected inventor and patentee of divers ethical conceptions.

It is clear that the Bible is the first source of authority upon questions which come within the sphere of revelation rather than the sphere of intellectual reasoning. There are certain great topics upon which preachers know nothing except what they have been told by the volume which they have accepted as inspired. Man knows nothing about God, Redemption, Immortality, and Destiny except what he has learned from the Bible. Biblical preaching, therefore, must never cease from the Church. Biblical teaching is very different from text-mongering. A sermon may be full of the spirit of revelation without having a text even at the beginning, in the midst, or at the end.

The second source of authority is Experience. We must not regard Electricity as a fact, and Experience as a myth. The one is at least

as factual as the other. Only men who have put divine truth to human uses can affirm that truth with adequate emphasis. "Come all ye that fear God, and I will declare unto you what he hath done for my soul." That was the way of the Apostle Paul. On every occasion he stood boldly up and told the story of his own conversion. That was the way by which opponents and sneerers were put to shame and silence in apostolic times. "And beholding the man which was healed standing by, they could say nothing against it." Experience is argument. We know the truth of Christianity by the discipline through which it conducts the soul. The Gospel is not a dream which lingers and broods in the fancy; it is a discipline and a spur in all the activity and service of life. I put the Bible, therefore, and Experience together as constituting the Authority under which the Christian minister conducts his holy work. This being the basis of the pulpit, it should also be the very substance and tissue of its individuality.

Instead of this, it has been greatly endangered by the vicious system of selecting "texts" for more or less agile and ingenious analysis and manipulation. Texts have ruined the very finest qualities of preaching. The thing we should be most anxious about is the context, not the text; that is to say, the very spirit and genius of the surrounding and illuminating argument. What wonder if, having given ourselves up to text-chopping, we should have fallen into mechanical forms and so-called homiletic treatment! We have actually set up professors of homiletics! I can hardly imagine anything more opposed to the spirit of Christ's teaching. We are in danger of educating a set of text-carpenters; small pulpit cabinet-makers, who can turn out very ingenious contrivances out of the smallest possible material at the smallest possible notice. If I could have my way, I would put down all so-called systems of homiletics. This is but eternal scaffold-building without any attempt to put up the temple of God. We have actually set up what may be called an Orthodoxy of Homiletics! We now know, at least by pretense, which is the right way and which is the wrong way of dividing and subdividing a line or two of all Holy Scripture! Can anything be more monstrously opposed to the spirit of the Scripture which is thus dishonored? I have often ventured to imagine how the Apostle Paul would feel if he entered one of our places of worship whilst one of his own "texts" was being handled by a clever sermon-plotter. I have had no hesitation in concluding that the most bewildered man in the whole assembly would be the Apostle Paul himself. Ideas which are attributed to him never occurred to his own mind, and I should feel no surprise if he rose in the midst of the audience and disclaimed all responsibility for their murkiness, or for their want of reason and dignity.

It is by reason of this treatment of detached portions of Scripture that it has become quite customary to regard the sermon as of infinitely more importance than the "text." The exact contrary should be our

standard of estimate. Taking the Bible as an inspired volume, there can be no doubt that the text is infinitely more precious than any sermon that can be preached upon it. Preaching should not be an exercise in homiletic analysis; it should be breathing, music, sympathy, and the very sum and force of the holiest prayer. If the Church could come to some such understanding as to its estimate of preaching, we should get rid of all that is mechanical and conventional in this part of public worship. As the matter now stands, the preacher must at a regular time give out a regular text, and occupy a regular period frequently in misinterpreting it. Great preaching should take no account of time. A great sermon may be preached in ten minutes, and a very poor sermon may be spread over an hour. It is not to be wondered at that if preachers have fallen into a very mechanical style people should estimate them by formal mechanical standards. Now the hearer tests the preacher by the preacher's own clock. The hearer declares with amazement, and even with dissatisfaction, that the preacher occupied thirty-five minutes in the delivery of his sermon! If the hearer had been in the right disposition and the sermon had taken the right course there had been no consciousness of time in listening to the divine message. But if preachers will be mechanical it will be difficult for hearers to be spiritual. I daily pray for courage to sit down when my message is finished. Striving after the occupation of a conventional duration spoils all that is best and noblest in pulpit exercises. I have not hesitated to advise young preachers to sit down the moment they are done, and to suggest that they may have been done some time before they had the courage to conclude. As a minister who has been preaching for more than forty years, I can not recall many instances in which the hearers have complained of the sermon being too short.

Merely intellectual preachers are tempted to consider the sermon from its artistic rather than from its spiritual side. They study proportion in the distribution of their matter. They labor after the acquirement of what they term polish and finish. They are tempted to admire a discourse from the architectural point of view. They should consider the condition in which people generally come to hear a sermon. Taking hearers in the mass, they are not artists, architects, or worshipers of mere literary form. They are wearied, disappointed, perplexed, and broken-hearted. They do not come to an academy of art to gratify their fancy and their taste; they come to what should be a fountain of living waters for the satisfaction of the soul's burning thirst. When men want art they can go to the academy. When men come to the church to hear the Gospel it should be presented to them in the most direct and sympathetic way. So long as there are broken hearts in the world so long will evangelical preaching be needed. I have no doubt that in the progress of evolution the time will come when he who most tenderly delivers the Gospel of the love of God will

not only be the greatest, but actually the most original preacher in the world.

Many will advise young preachers to identify themselves with questions of social education and progress. There are many men in the ministry of Christ who are never heard of as preachers of the Gospel. We hear of them as politicians, debaters, statesmen, liberals, Tories, and agitators; but as for their preaching, we seldom hear a word about it! This is, to say the least of it, remarkable, and I can not but regard it as painfully instructive. Are ministers, then, not to take any interest in the questions of the day, and in the subjects and problems which are interesting and vexing the common mind? I am far from answering in the negative. I am as deeply interested in social questions as most of my brethren, but I would approach their consideration and solution from a different point than that which they have selected. I believe it is possible to preach righteousness, temperance, and judgment to come without once naming Felix and Drusilla. I believe it is possible to preach upon capital and labor without naming either of them. We have now special Sundays for special subjects; such as Temperance Sunday, Peace Sunday, College Sunday, Municipal Sunday, and the like. For my own part, I pay no attention to any of them. Every Sunday is to me temperance Sunday, and peace Sunday, and a Sunday devoted to the whole idea of social development and progress. We are not made to be dividers and judges as to social questions, but to reveal a kingdom which will bring all contention and confusion to final reconciliation. We must not be tempted to consider and treat symptoms without first deeply probing the seat of the disease. When a man is suffering from heart affection it will do him small good to attend to the condition of his toilet. We must read and understand the heart itself if we would do any substantial and permanent good to the patient. I am old-fashioned enough to believe that if the Gospel of the grace of God as shown in the life and teaching of Jesus Christ will not settle all questions of temperance, peace, war, and the like, no invention of amateur reformers will ever touch the great necessity. The preacher has no interest in classes regarded strictly as such; his interest is in Man; and if he be faithful to that charge, he will touch every class as the sunlight touches the face of the whole earth.

Of course it will require not only great courage, but great wisdom, to change many of the forms and methods of pulpit life. Nothing is to be gained by sudden and violent transitions. The great change must begin in the preacher's own heart and in the preacher's own way of looking at the vastness of the Kingdom of God as revealed in the infinite philosophy and tenderness of the Gospel of Christ. My own ministry has tended strongly in the direction of assuring me that there is nothing in the revelation of Christ that has not its root and confirmation in human reason and experience. I regard faith as reason

at its best, and then as reason abandoning itself in a supreme effort to reach the living God, and to prove the good faith of that effort by daily devotion to the true spiritual service of men. Faith is reason, and it is infinitely more. But the whole kingdom of Christ takes hold of the whole kingdom of reason and leads man upward from his own assumptions and axioms to the full revelation of the divine wisdom. For example, prayer is not a theological invention, it is a necessity of reason. Prayer is not a phantasy, it is an unquenchable instinct of the heart. Or again, faith is not an ecclesiastical trick, it is confirmed by all that is deepest, truest, and largest in civilization. Sacrifice is not something utterly unknown to the human heart, it is found throughout the whole sphere of civilized life. Wherever mothers are found working out all the mystery of their love, it ought not to be difficult to find the Christ of God working out the greater mystery of the world's redemption. If preachers will show that their Gospel is not an intellectual phantasm or recreation, but a grand sanctification of all that is best in human instinct and reason, they will enlarge and ennoble their whole sphere of influence. The world is tired of superstition; it will never be tired of sympathy. Let amateur reformers do what they can with the stream, be it ours as the ambassadors of Christ to purify the fountain. We have to deal, not with defiled hands, but with polluted consciences. The whole head is sick. Not reformation, but regeneration, is what the whole world needs. Do we really know that there is a Holy Ghost? Do we realize that this is the age and dispensation of the Spirit? Oh, for Pentecostal fire! For the wind from heaven! For the culture of God!

II.—PALESTINE OF THE TIME OF ABRAHAM AS SEEN IN THE LIGHT OF ARCHEOLOGY.

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THE last few years have brought with them many surprises, but no surprises greater than those which have awaited the historian of the ancient East. The excavator and the decipherer of ancient inscriptions have united to restore a history of the past which had seemed lost forever, and some of the results of this restoration are startling in the extreme. We are beginning to discover that civilization, at all events in the East, is very old, and that the world of Abraham was a world that was highly literary, and already had behind it a long civilized past.

It is mainly from the cuneiform inscriptions of Babylonia that the light has come. Babylonia was the China of the old Oriental world; it was a land where writing and reading had been practised for un-

numbered centuries, and from whence the elements of culture had been disseminated throughout western Asia. Its cities contained libraries stored with clay books, and the exploring expeditions which have been sent from Europe and America have made us acquainted with some of them. Two such libraries, which were formed before Abraham was born, have been discovered within the last half-dozen years: one of them by the French explorer, M. de Sarzec, at Tello in southern Babylonia; the other, and the more important—the only fragments of it have been preserved—by Mr. Haynes working in behalf of the University of Pennsylvania at Niffer, the ancient Nippur, in the northern part of the country. Some idea may be formed of the extent of these libraries, and at the same time of the materials that are being accumulated for the historian, by the fact that the number of tablets found at Tello is estimated at 33,000, while those discovered at Niffer reach an almost equally high figure.

One of the facts we have learned is that long before the days of Abraham Babylonian armies and traders made their way to the shores of the Mediterranean and introduced into Canaan not only Babylonian rule, but Babylonian culture as well. As far back as B.C. 3800 Sargon of Akkad had conquered the greater part of western Asia, including "the land of the Amorites," as Palestine was then called, and had united his dominions into "a single empire." His son Naram-Sin continued the conquests of his father, and marching along the high-road that led southward of Canaan, past Kadesh-barnea, he invaded Magan or the Sinaitic Peninsula, and took possession of its mines of copper. But Sargon was not the first Babylonian conqueror who had made his way to the distant West. The discoveries of the American expedition at Niffer have revealed to us one still earlier, a certain Loyal-zaggisi, who lived, according to Professor Hilprecht and Mr. Haynes, as long ago as the fifth millennium B.C. Loyal-zaggisi was the son of a high priest of Mesopotamia, "the land of the Bow" as it was then termed, and his first capital was probably Harran. But he made himself master of Babylonia, and therewith of Babylonian culture and power, and his victorious career ended in the creation of an empire which extended from the Persian Gulf to the Mediterranean Sea.

When Sargon of Akkad marched into Syria, the dominant people there were the Amorites. The whole country therefore as far as the southern frontiers of Palestine came to be known to the Babylonians under their name. The fact is a striking testimony to the truth of the Old-Testament history which similarly makes the Amorites the leading people of Canaan before the days of the Israelitish invasion. In the fourteenth chapter of Genesis we read of Amorites at Hazezon-tamar on the edge of the Dead Sea, and in the time of Moses there were Amorite kingdoms on the eastern side of the Jordan. The use of the name "Amorite" in the Pentateuch, where we should rather have expected "Canaanite," has been declared to be the mark of a special

in Canaan nearly two centuries after the establishment there of Egyptian rule.

As long as the cities lasted in which the old libraries were situated, and as long as there were those who could read the clay documents stored up in them, there would be no lack of contemporaneous records for the historian of Canaan. Clay is practically imperishable, and several of the ancient cities of Canaan remained uncaptured by the Israelites down to the time of David and Solomon. It was consequently quite possible for a writer who lived as late as the age of Samuel to have access to historical materials which had been written centuries earlier; such access would have been still more possible for Moses, who was "learned in all the wisdom of the Egyptians"—wisdom in which, as we may gather from the Tel el-Amarna correspondence, a knowledge of the Babylonian language and script was at that time included.

The contents of one such clay tablet seem to lie before us in the fourteenth chapter of Genesis. At any rate, the account of Chedor-laomer's campaign recounted in the chapter, discredited tho it has been by skeptical criticism, has been strikingly confirmed by cuneiform research. The name of Arioch, Eri-Aku, "the Servant of the Moon-god," in the cuneiform texts, has long been known to Assyriologists. He was king of Larsa (now Senkereh) in southern Babylonia, a name which is evidently the same as the biblical Ellasar. We learn from his inscriptions that he was of Elamite extraction, and that he was supported on his throne by Elamite power. To his father, an Elamite prince, he gives the title of "Father (or Judge) of the Land of the Amorites," implying that Canaan, like Babylonia, must at the time have acknowledged the supremacy of Elam. This supremacy was brought to an end by Khammurabi of Babylon, who shook off the yoke of the Elamites, overthrew Eri-ku and his Elamite allies, and made himself sole monarch of Chaldea.

Thus much has been long known, but the tablets recently discovered in Babylonia have now revealed a good deal more. Mr. Pinches has found fragments of four, in which the war between Khammurabi and his enemies is referred to, and in which for the first time we read the name of Kudur-Laghghamar, "the Servant of the god Laghghamar," who is called in them the king of Elam. The Chedor-laomer of Genesis has thus been recovered from the grave of the past. In the same tablets mention is also made of Tudghula, the son of Gazza (ni), a name which is letter for letter the Tid'al of Genesis. As Kudur-Laghghamar is said to have summoned to his aid the Umman Manda or "Nakoris" of Kurdistan, who were also subject to his sway, it would seem that it was over them that Tid'al was king.

Within the last few months Dr. Scheil, working among the tablets that have come from Niffer to the Museum at Constantinople, has completed the task of discovery. Among the tablets at Constantinople are letters from Khammurabi to his faithful vassal Sin-idinnam of

Larsa. Sin-idinnam had been despoiled of his ancestral kingdom by the Elamites, and Eri-Aku was placed upon his throne. He fled accordingly to the court of Khammurabi, and when the war of independence broke out against the Elamites rendered signal service to the king of Babylon. Khammurabi subsequently restored him to his principality, and one of the letters refers to the statues and other presents which the king of Babylon bestowed upon him "as a recompense for his valor on the day of Kudur-Laghghamar's defeat." The name of Kudur-Laghghamar is here spelt out in full.

It is clear from all this that Khammurabi must be the Amraphel of Genesis. His name was also pronounced Ammirabi, and like many of the Babylonian sovereigns of that period he was deified, being addressed as *ilu Ammirabi*—"the god Ammirabi." A German scholar, Dr. Lindl, is therefore doubtless right in suggesting that Amraphel is merely Ammirabi-*ilu*—"Ammirabi the god."

The history of Chedo-laomer's campaign has thus been verified in a very complete manner, even to the forms of the proper names which have been handed down in the Hebrew MSS. with remarkably little corruption. The fact is an encouragement to those who believe in the historical credibility of the Pentateuch, and it is also one which those who belong to the school of skeptical criticism will find it impossible to explain away. It is like the verification of another part of the same chapter of Genesis which we owe to the cuneiform tablets of Tel el-Amarna. The "higher critics" had assured us that the name of Jerusalem or Salem did not come into existence until the time of David, and that the story of Melchizedek, the priest-king, was a pure myth. But several of the Tel el-Amarna letters which were written more than a century before the Exodus were sent to the Pharaoh by Ebed-Tob, king of "Jerusalem," which was already an important fortress and the capital of a territory. Its name is written *Uru-Salim*, "the city of Salim," the god of Peace, *uru* being explained in a cuneiform tablet as having the signification of "city." Ebed-Tob declares to the Pharaoh that he was not like the other governors of Canaan, that he had not inherited his royal dignity from his father or his mother, but had been appointed to it by "the mighty king." The "mighty king" is contrasted with the "great king" of Egypt, and must have been an old title of the god of Jerusalem. As Professor Hommel has pointed out, it is the equivalent of the *El Elyōn*, the "Most High God," of Genesis. As late, therefore, as the age of the eighteenth Egyptian dynasty there was still a priest-king in Jerusalem, appointed to his office, not by the Pharaoh or through inheritance from his father and mother, but by the Deity himself. Like Melchizedek, Ebed-Tob was priest as well as king, and like him, too, in his official capacity he was "without father, without mother." Some day, beneath the rubbish which fills the Tyropœan valley at Jerusalem, we may find the contemporaneous records of both.

expression to their ultimate conceptions of life that no two of them can agree, and no one seems able to make others understand his own statements. Darwin's theory of Pangenesis was so fantastic that no one else could accept it, or indeed understand it. At first he thought it had some resemblance to Herbert Spencer's theory of "mutual affinities" between molecules of similar kinds, but Spencer indignantly denied the resemblance. The latest attempt to define life describes it as inhabiting and animating a fluid rather than a cell.

Even a cursory reading of the recent literature upon this subject is ample to convince one that biologists who deny the possibility of the miraculous conception of Jesus live in glass houses, and believe many things every whit as wonderful as that miraculous event, but whose marvelousness is disguised to the vision by the frequency of their occurrence.

The root of a large part of the unbelief of the present time lies in erroneous conceptions of God's relation to nature. Unbelief is about equally divided between Deism and Pantheism, or theories that are closely akin to these. The Deist regards God as simply a great machinist who has done nothing except through the original organization of material forces. Pantheists and those who press the doctrine of divine immanence to undue lengths banish second causes entirely from the universe, and regard all things as the direct and immediate manifestation of divine energy. By the Deists, miracles are ruled out by God's supposed bondage to ideas of mechanical order. To the extreme advocates of divine immanence, miracles lose their meaning by being resolved into a class so comprehensive that everything is included in it. Where everything is supernatural, nothing is really so.

The central fact from which to demonstrate the incorrectness of both these extreme theories is that of the relation of man's will both to nature and to God. If there is one thing which is established by scientific observation better than another, it is that the human will has power over the material forces of nature. Man can and does modify nature. The determinations of his will unlock and direct the molecular forces of the brain so as to accomplish results that do not inhere in the material mechanism of the universe. Man plants trees in one place, and destroys them in another. He digs canals in one country, and closes up water-courses in other countries. Through irrigation he makes some deserts blossom like the rose, while by his improvidence he in other regions turns the fruitful plain into a desert waste. That man's thought should thus modify the course of nature is as mysterious as that God's thought should do so.

That there are, through God's creation, independent second causes every one knows from the independence of his own will. Man is the architect, if not always of his own fortune, certainly of his own moral character. In the moral choices of the human will we see an independent second cause in operation in a kingdom with whose sovereignty

the Creator does not choose to interfere. In this direct knowledge which every man has of an independent second cause in his own will he is made familiar with a greater mystery than that which pertains to the existence of second causes in the material world. The true conception of nature is that of a system of second causes to which the Creator has left the ordinary course of things, and with which He interferes only on special occasions when the exigencies of His moral universe require it. A miracle differs from acts of the human will in its interference with nature in degree rather than in kind. The one, however, is as mysterious as is the other.

The assumption that God can satisfy the wants of man by a mechanical universe with which He does not Himself interfere is not based on satisfactory evidence. We do not know that it is possible to satisfy so great a being as man is with material mechanism, however grand and perfect. It certainly is not thought to be possible for an earthly father to make a house so perfect and so well provided with modern improvements that his own presence in it is an impertinence. A house so perfect that there is no need of the parental bodily presence in it is a self-contradiction. It is a God near at hand, and not afar off, which is needed by mankind.

This is just what Christianity supplies. Over and above all the provisions made for man in the marvelous material mechanism of the universe, God has personally revealed Himself in three modes of interference with these processes. Infrequently, and only on occasions of world-wide significance, God has revealed Himself in miracles. More frequently He has certified His presence to us in special providences, numbers of which almost any one can reckon up in his own experience. While in His gracious manifestations in connection with the Church and its ordinances, God's presence is felt wherever His truth is proclaimed and wherever two or three are gathered in Christ's name.

Christianity is a well-ordered supernaturalism. The earliest as well as the latest unbelievers have urged against the supernatural claims of Christianity that its miracles were so infrequent. This objection of the celebrated infidel Celsus in the second century has been reiterated by John Stuart Mill in the nineteenth. But miracles too oft repeated would cease to be miracles. Their very infrequency in the Bible is a sure mark that the narratives are not fictitious. But

"Peace hath her victories
No less renowned than war."

In the ordinary operations of grace shown in the conversion of men and in the comforting of their hearts in connection with the truths of the Gospel and the ordinances of the Church, God is no less present, and in no less convincing power, than He was in the miracles which attested the more general revelations of His Word.

Modern science has really raised no new difficulties to faith in the

must take care that we do not shift the responsibility for the presence and efficient work of this supreme agency from man himself to God. There is often a passive but a most pernicious belief that revivals come to churches and communities in sovereign independence of human agencies, like summer rain or winter storm. In contradistinction to such a view, we hesitate not to affirm that revivals are as much subject to laws and conditions within the range of human powers as success in physical husbandry, or in any pursuit in life. Let Christian people everywhere, then, understand that beyond all question it is God's will that the revival we seek should come to us, and that the present is God's time. The only question is whether the Church will cooperate with God in this sublime work.

3. Christian people must clearly perceive and frankly acknowledge the present condition of the Church and its imperative need of a great awakening. A correct diagnosis of the case is necessary to recover from any serious physical ailment; nor is it less essential in moral and religious matters. Unfortunately, there are not a few good people who question the wisdom of anything like free and faithful dealing with the Church of to-day. The man who makes a clear analysis of the situation and announces it in frank terms is often regarded as an enemy of the Church, or, at best, a pessimistic Jeremiah. As in national matters, the man who points out any injustice in the existing economic order and the discontent of any class of people is assailed as an "alarmist," not to say an "anarchist," so in the Church, whoever acts the part of the old prophets and lifts up his voice against existing evils is likely to meet with the prophets' fate. Nevertheless, it is a prime necessity, if the revival we predict is to become a realization, that Christian people should know existing facts and should feel their full force. Count no man an enemy who sounds a bugle blast in the ears of a slumbering Church, and calls it to "awake to righteousness, and sin not." Yet in doing this needed work we have need to pray for the wisdom that cometh from above, that is "pure," "peaceable," and "gentle"; and we should avoid rash denunciation on the one hand, and blind apology on the other hand.

4. We must keep in remembrance the character of the revival needed and sought if we would wisely work for its coming. THE HOMILETIC REVIEW, in its Editorial Notes, has emphasized the fact that the work should not be a "merely emotional and sporadic revival, but rather that it should have the solidest rational, Scriptural basis." In our first article in the January number, in giving its characteristics, we specially emphasized the fact that it will be a revival of original Christianity, a revival of individual righteousness, a revival of corporate righteousness, a revival of social righteousness, a revival of civic righteousness, a revival of missionary zeal and missionary activity—in a word, a revival that will regenerate the Church, and, through a regenerated Church, regenerate society.

5. This brings us, then, to a matter of vital importance, viz., the Church is the objective point in the coming revival. President Charles G. Finney, one of the greatest revivalists of his age, and possibly of any age, and a man whose beneficent influence the whole country has felt, is quoted as having uttered this sentiment: "Until we can put away from the minds of men the common error that the current Christianity of the Church is true Christianity, we can make but little progress in converting the world." That is a serious statement—so serious that we hear it with a shudder, and wish we were able to controvert it; but it is to be feared that it is incontrovertible; and in making this admission we do not acknowledge that the Church is farther from Christ than it has ever been before, or that we have joined hands with the pessimists. On the contrary, we may well believe that the Church is making some progress toward a higher ideal. Nevertheless, we sorrowfully admit that the "current Christianity" of the Church is not, in any proper sense, "true Christianity." The Church itself, then, is first the subject, and next the agency of the great revival to come. The Church must be reached, stirred, quickened, transformed. In saying this we do but voice the sentiment of the best men in the Church. An editorial in *THE HOMILETIC REVIEW* truthfully says: "It is generally acknowledged that there needs to be a waking up and a reformation in the Church at large. Christians need to go back to the Pentecostal sense of their mission for souls and for the world."

6. But what specifically is to be aimed at and what methods employed in seeking to make the "current Christianity" of the Church "true Christianity"?

(1) The supreme task of the Christian ministry to-day is that of reaching and stirring the consciences of Christians. The tap-root of the evil that blights our churches with worldliness and unlikeness to Christ is a slumbering conscience, an unawakened spiritual nature, irresponsive to ordinary pulpit appeals and to Christian influences. All the artillery of the pulpit must be turned against these slumbering consciences. Unless they can be aroused and startled from their lethargy, all other labor will be comparatively in vain. This work is fundamental and all-essential, because the basis of all revival work in all classes of men is an awakened conscience. And when once the consciences of Christian men are so stirred as to produce the fruits of repentance and of godly living in their private and public relations in life, that fact alone will open the way to effective appeals to non-professors and to non-church-goers, which the revival must ultimately reach and sweep into the Kingdom of God. Any exhibition of an awakened conscience seeking to atone for past guilt by works of righteousness is the most hopeful forerunner and most effective agency of a revival. Because of this fact one may well deprecate the almost entire absence of what is called discipline in the Church of to-day. More wholesome discipline, more manifest application of the requirements of Christian-

ity and of Christ's Church to His professed disciples, even in rebuke or penalty, might tend to open the eyes of other offenders both within and without the Church. God Himself seems to have set His seal upon this disciplinary work in a most positive way, when Ananias and his wife fell beneath His withering curse because of their hypocritical conduct; and what followed that act of discipline is significant. "By the hands of the Apostles were many signs and wonders wrought among the people, . . . and believers were the more added to the Lord, multitudes of both men and women."

(2) Those who call themselves Christians must be led to accept Christian standards. The Church calling itself by a Christian name must in fact be a genuine Christian Church; or, to put the thought in other words, the greatest necessity of our times is the Christianization of Christianity. No mark of weakness and impotency to grapple with the great problems of our times and to do the sublime work which Divine Providence calls the Church of to-day to do, is more notable or more humiliating than the lamentably low and unchristian standards too often found dominating professedly Christian people. If the Church of Christ is to win the mighty victories which we have predicted, it will win them by following unswervingly its Divine Leader; it will win them by loyally accepting and unhesitatingly obeying His divine teachings. A Church professing to be Christian, yet practically semi-pagan in its character, setting aside the standards given by the Master, and setting up its own standards in conformity with prevailing worldly sentiments and customs, is not only a pitiable sight, but is an agency utterly powerless for bringing in the Kingdom of Christ. The ministry of to-day must voice "the mind of the Master" in their appeals to the Church, and must be able with the Spirit's help to make that mind dominate the Church.

(3) Through the agency of an aroused conscience and the general acceptance of Christian standards, the whole life and work of the Church must be transformed and lifted up to the New Testament plane of discipleship. And this transformed Christian life will not have the narrow limits that it has too often had in the thought of the Church; it will not be confined to the traditional sacred territory of Sabbath days and sanctuary worship; it will embrace the whole wide range of every man's life, giving a sacredness and a divine potency to all that has hitherto been regarded as merely secular. It will include all that we have comprehended in the characteristics of the coming revival—whatever is covered by the Christian man's business, or social, or political relations; whatever belongs to his corporate as well as to his private acts; and it will put the emphatic stamp of Christianity upon whatever he is, or has, or does.

(4) What, then, must the Church of Christ, that is to be the prime subject and the chief agent in this coming revival, be? We repeat, with emphasis, it must be a converted Church. It is an impossible

task to save the world through an unsaved Church. There is no greater stumbling-block in the way to the larger success in establishing the Kingdom of Christ than an unregenerated membership in the Church. We shall never save the world by becoming like it. First of all, then, we must start the old awakening cry, and sound it in the ears of the Church, "Ye must be born again." To wage successful warfare with the world we must have a thoroughly regenerated Church, loving what Christ loves, hating what He hates, seeking what He seeks, sympathizing with what He sympathizes with—in a word, a Church like its Divine Master. We must have a Church furnishing to the world convincing evidence that its members believe in God. It has been claimed that the American people do not believe in God, and that the American Church does not believe in God; and we would that there were no evidences at hand to establish the claim. What would happen if the great body of professing Christians actually did show by their daily conduct in most convincing ways their supreme and overmastering faith in God? What if the twenty-five million Christian communicants, which we are now told the Church of Christ—Protestant and Catholic—has in this country, should undertake the task of leavening the life of this whole nation, of putting Christian salt into every community—into all its business, its politics, its laws, its social walks, and its public acts? This done, and the glorious revival we have predicted—nay, a revival greater far than we have ever dared to hope for—would sweep over the land. What if professing Christian people should begin actually to carry out the divine command, "Seek ye first the Kingdom of God and His righteousness"? Fancy the merchant conducting his daily business on that principle, and the manufacturer, and the banker, and the wage-earner, and the farmer—every one making the first object of his business the promotion of the Kingdom of God, and giving his time, his money, his strength, as the interests of the Kingdom demand. Imagine a Church that makes love to God the ruling motive, and love to man the ruling passion in all its daily life; a Church whose faith is expressed in every form of practical righteousness; a Church that is ever busy in promoting justice, equity, purity, and truth; a Church united in a sacred alliance for a holy crusade against all united evil. Oh, for such a genuinely Christian Church! Give to our Divine Commander a Church of this type, and He will speedily lead it on to mightier victories than the world has ever seen.

(5) What, especially, can the minister do to promote such a revival? Get himself in readiness for his transcendent work. He must be possessed by the truth, led by the Spirit, overmastered by the love of Christ, inspired by an all-conquering faith, aflame with the "enthusiasm of humanity," unswervingly loyal to higher Scriptural standards. Thus equipped and endowed, he is ready to preach. How? Not professionally, not conventionally, not perfunctorily, not declamatorily, not recitatively. He must preach as a brother man talking to brother

man about matters of immediate and paramount importance. Somehow, the minister must break down the barriers between the pulpit and the pew; he must get at the people, and talk to them face to face about the eternal verities which seem so little to affect them. He must go before them as a lover of men, showing a knowledge of their conditions, of their wants, and with a profound and Christly sympathy with them. He must go to them as a messenger of God, bearing a message which they must be made to feel they will neglect at their peril; he must go with the meekness of a child, and yet with the authority of a prophet. It is difficult to make a modern congregation feel that the preacher speaks with authority. In some way this difficulty must be overcome. While the Gospel minister is more than was the old prophet, he must not consent to be less than the prophet. He must make the people feel that he is so near to God that he does actually give voice to God's own thought. This is the greatest need of the preaching of our times; it must be something more than essay reading, something more than discussions of interesting social or political questions, tho the pulpit may and must often have to do with these subjects. Every subject must be treated from the Christian standpoint; every utterance must be made to have the weight of a "Thus saith the Lord." A distinguished minister of Christ, at his installation not many years ago, in urging his people not to make too large social exactions upon him, consuming his time and dissipating his thought, said to them kindly and wisely, "Let me rather dwell more apart and be to you a voice and a conscience." Yes, brethren in the ministry, the preacher of to-day must be a "voice" and a "conscience" to his people. And to be that he must be so like the Master and so near to the Master that his voice is recognized as the echo of Christ's voice, and his teaching accepted as a safe guide for the conscience.

What shall the minister of to-day preach to secure the coming revival? A John the Baptist message, "Repent ye, for the Kingdom of heaven is at hand." A Gospel of preparation for the coming of that Kingdom—preparation for the individual, for outside sinners and for inside saints; a call to the world to repent, and a call to the Church to repent and to do its first works, that the Kingdom may come in power.

He must preach a message direct from Christ. "Back to Christ" is the trend of our times, back to original Christianity—a Christianity that is thoroughly Christianized, as we have already said. That must be the message, the Master's word given to the Master's people, and beyond that there shall be no controversy. He must preach a personal Gospel, a Gospel to save every man that can be reached, and to so save him that he himself shall become the savior of other men. He must also preach a Gospel of righteousness in all relations and all duties in life; a Gospel that strikes at all that is evil and at everything that hinders the coming of the Kingdom.

By the exercise of all available wisdom, by the presentation of all Christian truth, the minister must get his people in readiness for the coming revival. He must bring them back from worldly standards to Christian standards, from semi-pagan ethics to Christian ethics. He must inspire them with the spirit of the New Testament, and free them from the spirit of the world. He must bring them into a living sympathy with a living Christ.

The minister must also train his people to Christian activity, impressing upon them that the present is a dispensation of working, and not of waiting. He must wage war on the army of do-nothings that have too long been the impedimenta of the Christian army. He must insist that there is an individual duty for every individual Christian, with no excuses accepted at the final tribunal.

While pressing the duty of individual activity, he must organize his people for most efficient activity and for the best possible results.

Having thus barely outlined the work to be done, the question recurs, Shall the glorious revival predicted become a still more glorious realization? Yes, if the people of God so will. Let the minister sound along the lines of the organized army the word of command, "Forward to the conquest of a sin-thralled but Christ-redeemed world!" Let those who bear the name of Christ arise, girded with a divine strength, and enter at once upon the holy campaign, and the whole nation shall see, as never before, that God is with His conquering host to give them possession of the land. A divinely anointed ministry, faithful, fearless, spirit-filled and spirit-girded, beseeching men to be reconciled to God; a consecrated Church, whose humblest member feels that he is called to a holy service, and whose motto is, "All for Christ" and "Christ for all"; a Church whose daily effort is to bring men to a personal present acceptance of Christ as Savior and life-partner, and to apply the teachings of Christ to the whole social structure; a Church, one with Christ in spirit and purpose—these are the agencies which God will honor, and which, faithfully employed, will chase away the night of sin and wrap this darkened world in the white robe of light.

If, notwithstanding the signs which we have pointed out, and the forces effectively at work in society to produce the desired results, it still seems incredible that such a revival should soon become historic, let one other cheering thought inspire our hope. Let us not forget that in the spiritual and moral world, as in the physical, two classes of forces are operative—the uniformitarian and the cataclysmic, the ordinary and the extraordinary. Geologists find them in the physical. So in the moral world; besides the ordinary forces which govern conduct and shape character, there are other mighty spiritual forces which sometimes sweep in upon these, producing moral upheavals and revolutions beyond the power of ordinary agencies. They are a part of God's great plan. It is my firm belief that the Church of Christ is on

the eve of such a mighty spiritual and moral upheaval, the incoming of a power that will make the Church truly Christian in thought as well as in name, and sweep the world forward toward the millennial dawn. For this the whole Church should pray, and in expectation of it move forward to the speedy conquest of the world for Christ.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY PROFESSOR J. F. MCCURDY, PH.D., LL.D., UNIVERSITY COLLEGE, TORONTO, AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

THE DECLINE OF ASSYRIA.

Isa. x. 12, 13, 14, 25, 26, 33, 34.

OUR last survey of that spacious field of Oriental history which is illumined by the Bible and the monuments alike brought into view the pastoral tribes of ancient Arabia as their fate was disclosed to the Hebrew prophets. Perhaps nothing better illustrates the unifying and clarifying function of Oriental archeology than this single theme, which once seemed so obscure and unpromising. We found the greatest of the prophets concerning himself with the fortunes of certain Arabian peoples, whose isolation and unobtrusiveness would seem to put them outside the circle of any far-reaching interest. But the annals of the last great kings of Assyria have, so to speak, made for us a highway through the desert. They have shown that the detached and widely scattered pathways, that seem to lead no whither, are parts of an unbroken course of historical progress. They enable us to see the guiding thread that runs through the ancient history of the peoples of the East. And at the same time they explain why so many apparently trifling matters of geographical and ethnological detail are taken note of in sacred prophecy, the interpreter of history. We found that the tribes in question had taken part in the greatest unsuccessful revolt that ever threatened the integrity of the Assyrian Empire. As intermediaries between Babylonia on the east, and the states of Syria and Palestine on the west, as cattle-raisers for the markets of the great cities on the borders of the desert, as incense-growers and merchants for the unnumbered temples of the gods of the Semitic world, their allegiance or hostility to Assyria formed a most important factor in the complicated political situation of Western Asia in the seventh century before our era. The revolt was crushed, as we have seen; Babylonia and Elam, and the Chaldeans by the sea, were broken, scourged, and desolated. These less accessible tribes of Arabia, secure as they felt themselves in their wilderness retreats, were pursued and spoiled after a campaign of terrible severity. Manasseh of Judah was dragged from his throne, humbled and reclaimed to better things, after tasting the bitterness of an Assyrian captivity.

Thus ended the great revolt. But could the forced submission of so many peoples endure forever? Could an empire based on force alone maintain its hateful tyranny over such various hostile nations, unified in little else than in their unwilling acknowledgment of the supremacy of Asshur, and in the still more irksome employment of swelling the revenues of a common oppressor? Two main conditions were unfavorable to the perpetual sway of Nineveh. The one was the process of internal decay and collapse, the other was the growing aggressiveness of enemies old and new.

The story of the decline and fall of Assyria is one of the most impressive and at the same time one of the most instructive of all national histories. Next to the fall of Babylon, it most engrosses the attention of the watchful seers of Israel. One book of the Old Testament, the prophecy of Nahum, is wholly devoted to

this theme, while the fate of Assyria points the moral of some of the most drastic and telling discourses of Isaiah. Thus in the passage which we have taken as our text we are told that: "When Jehovah shall have performed his whole work against Mount Zion and Jerusalem, I shall punish the utterances of the stout heart of the king of Assyria and the pomp of his haughty looks. For he hath said: By the strength of my hand I have accomplished it, and by my wisdom. For I have been wise and I have removed the bounds of the peoples, and have spoiled their treasures. . . . Be not afraid of the Assyrian. . . . For yet a very little while, and my indignation shall have run its course, and my anger against the world shall be fully wreaked. And Jehovah of Hosts shall rouse up against him a scourge as in the slaughter of Midian at the rock of Oreb."

This precise and formal declaration had its fulfilment partly in the scourge that fell upon the army of Sennacherib while awaiting the fall of Jerusalem. But its full significance can be apprehended only in the light of later and larger events. "Prophetic insight discerns the essential weakness, and the elements of decay and retribution, in the only enduring empire as yet known to men, and prophetic foresight outruns a century's further march of conquest, and countless processions of captives and hostages who should come to kiss the feet of mightier monarchs than Sennacherib. . . . The warriors of Asshur were as the trees of the forest, and their leaders as the cedars of Lebanon; but 'behold the Lord Jehovah of Hosts lops off the bough with a terrific crash, and the tall of stature are hewn down; the lofty ones shall be brought low, and he shall cut down with iron the thickest of the forest, and by the majestic One Lebanon shall fall.' It is evident that the prophet was accustomed to walk with Jehovah on rare and commanding heights of observation and prevision."¹

First, as to the process of internal decay and collapse. A single brief phrase may explain Assyria's decline: the lack of moral cohesiveness. Imperial power can never be enduring which rests on force alone. Oriental monarchies are notoriously short-lived, and that for the twofold reason that there is a lack of morality in the administration, a lack of morality also in the very spirit and method of their government. The history of the Assyrian Empire might be summarized by saying that so and so many peoples were forced into vassalage, and then, after repeated chastisements for rebellion, deprived of their autonomy and their native rulers and directly incorporated into the empire; that the central administration was normally oppressive and rapacious; that the outlying provinces were drained for the aggrandizement of Assyria proper; and that lethargy and decay finally struck in upon the overfed and congested body politic. Before the fatal malady could complete its steady progress, dissolution was accelerated by fierce and repeated assaults from without.

When the Assyrian kings relate with wearisome iteration how the same tribes or nations were over and over again subdued, their tribute increased, and their lands devastated, they unconsciously write down, not their own boasted "wisdom" (Isa. x. 18), but their short-sighted folly. Such, however, is the essential blindness of the lust of power and riches, and tho the lesson is as old as the civilized world, it is still only half learnt by the most advanced of the nations. No government can endure without morality, and the primal essence of morality is consideration for the welfare of others. The Ottoman Empire is, in some cardinal features, a worsened representation of the Assyrian, and it would have fallen long ago, but that it has been propped up by self-interested nations of Europe, one kind of immorality thus acting as a foil to the other. The rule of Assyria was, to be sure, of some advantage to many of the subjugated peoples. They were kept by its strong hand from their perpetual wars with one another. They partook of the benefits of a great common administration, public works, great roads, enlarged conceptions of the world. But these benefits did not come within the

¹ "History, Prophecy, and the Monuments," vol. II., p. 315.

scope of the system contrived for the exaltation of Asshur and his land. They were rather the overflow of the stream whose channel had been diverted that it might enrich Assyria alone.

But there was also a baleful lack of morality in the spirit and principles of the Assyrian government. It has always been difficult for Semitic peoples to apprehend or put into practise the idea of delegated power. The subordinate officers of the government in the kingdom proper, or in the provinces, are minions of the supreme ruler, and responsible directly to him or to his court, which itself is composed, as a rule, of his creatures. No system could be devised so adapted to encourage those natural tendencies of human nature, selfishness, greed, cruelty, so intrinsically noxious, so easily growing by what they feed on—so fraught, I may add, with misery and ruin both to the governed and the governing. The reader may be reminded how the rule of Cyrus the Persian was hailed by the great Prophet of the Exile, as that through which the pleasure of Jehovah should be performed (Isa. xlv. 28), and, as a matter of fact, it was, in spite of its crudeness and imperfections, distinguished from the type of government which preceded it, in this very quality of representative and vicarious administration. And very significant is it that the name of "benefactors" was given to those viceroys of Cyrus who replaced the tax-raisers and intermediaries of the immemorial Semitic régime in Western Asia—a name whose grateful associations were perpetuated for many centuries in the language of peoples to whom the renown of Cyrus had become merely a pleasing romance (Luke xxii. 25).

It would be only to prolong this brief paper by many pages if I were to quote from the inscriptions of the kings of Assyria and Babylon utterances which portray their spirit and their policy to the life, and amply illustrate the denunciations of Holy Writ. A few may be given, chosen almost at random. Assurnasirpal, in the ninth century B.C., calls himself, "The mighty flood-tide, who is without an adversary, who subjugates the unruly, who lays low the whole of the peoples, the heroic, the powerful, who treads on the necks of his foes, who tramples down all his opponents, who shatters the combination of his enemies, who in reliance upon Asshur strides along, and whose hand takes possession of all countries, who lays low the mountains in all their ranges, who receives tribute, takes hostages, and wields sovereignty over all the nations." Similar are the boastings of Sennacherib, the desolator of Judah (*cf.* 2 Kings xix. 11 *ff.*, 23 *f.*). Another extract may be appropriate, as it bears upon the fate of the Arab tribes with whom our last essay was chiefly concerned. It is spoken in the name of Assurbanipal (668–626 B.C.): "The people of Arabia asked one another, brother to brother, 'Why has Arabia received such an evil fate?' 'Because' (was the reply) 'we did not observe the solemn oaths made to Asshur, and we sinned against the weal of Assurbanipal. . . . The goddess Ishtar, whose seat is in Arbela, who is arrayed in flame and habited in splendor, rained down fire upon Arabia. Gira, the warrior god, set the conflict in array, and pierced through my enemies. Adar, the war-lance, the mighty hero, the son of Bel, with his sharp arrows cut off the lives of my foes; Nusku . . . took his stand before my troops, and overthrew my adversaries."

It is surely a boon to the world that the historical inscriptions of Assyria and Babylon have been brought to light, with shocking cruelties immortalized in sculpture, and the remorseless temper and purpose of the kings still revealed in their pitiless faces of stone. Not that they were sinners above all other nations, pagan or Christian; but because their career and its motives, so solemnly dealt with in the ancient Hebrew Scriptures, are monumentally attested in providential autobiography, "for our admonition, upon whom the ends of the ages have come."

In our next paper we shall consider the other side of the biblical moral, and inquire into the outward causes of the decline of Assyria.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE DEAD AND THE LIVING
CHRIST.

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I am he that liveth, and was dead: and, behold, I am alive for evermore, amen; and have the keys of hell and of death.
—Rev. 1. 18.

THESE are the words of the glorified Jesus to the exiled John. We have in this connection a magnificent description of Christ as He appeared in glory, standing in the midst of the seven candles, clothed with a long garment, and girt with a golden girdle. His hair was white as snow, His eyes were as a flame of fire, His feet like unto fine brass, and His voice like the sound of many waters. In His right hand He had seven stars, and from His mouth went a sharp two-edged sword, and His countenance was like the sun in its dazzling splendor. John, overawed by the sight, fell at His feet as if he were dead; but the glorified One lays His hand tenderly upon the Apostle, exhorting him not to fear, and assuring him that though He, the triumphant Savior, was dead, He is now alive for evermore, and has the keys of hell and death. We are not surprised that the Apostle, recognizing the presence of a divine being, is greatly alarmed; neither are we surprised that when he recognizes in this glorious Personage the Lord Jesus, whom years before he had known so well and loved so tenderly, his fears are allayed, and his soul is filled with peace and joy.

I. The text teaches us, in the first place, that Christ was temporarily dead. This description at once identifies the glorious Personage who thus appeared to the astonished Apostle. To some other would this remarkable description apply. Jesus Christ had

been truly put to death; He was certainly dead. On this point there can be no doubt. This account carries us back at once to the history of Christ in the gospels. After He had uttered His seventh saying upon the cross His head sank upon His breast, and soon the Lord of life and glory was dead. The marvel to all who were familiar with crucifixions was that He should die so speedily. He had been on the cross but about six hours; and we know that often the crucified lingered two or three days before death came to relieve their sufferings. How shall we account for our Lord's speedy death?

Several considerations enter into this answer. The exhaustion incident to that long and checkered "night in which he was betrayed" has its part in this answer. We have only to think of the sorrowful passover, of the bloody sweat, of the cruel arrest, of the illegal trials before Annas and Caiaphas, of the arraignment before Pilate and Herod, of the brutal scourging, of the taunting mockeries, and of the physical pain on the cross, to discover reasons for His death so unexpectedly soon. There was also a deeper reason, one which mere natural causes will not explain. Our Lord was bearing our sins in His own body on the tree; in the hiding of His Father's face, as evidenced by his own agonizing cry, there was a sorrow which no human tongue can explain. Mere physical causes will not account for the early death of One whose proper life gave sound health and a vigorous body. It may be true, as Dr. William Stroud and others have argued, that He died of literal rupture of the heart. This supposition will explain solemn prophecies in the 22d Psalm, as well as some of His own exclamations while upon the cross. This idea has received the indorsement of some critics who are

among the ablest physicians, as well as the most reverent believers of our time.

We know that the Romans were accustomed to allow the bodies of the crucified to remain on the cross until they were devoured by birds of prey, or wasted away by decomposition. This fact was one of the elements of the fearful degradation of this form of death. But by a special law the Jews took down the bodies of the crucified before sunset; it is certain that this course would be pursued in this case, as the next day was not only the Sabbath, but the Sabbath of the great Passover feast. The next day was "an high day," and no time is to be lost; but a few hours at most remain before the sun shall set, as it is now fast westering. We are told that the authorities besought Pilate that the death of the victims might be hastened, so that there might be no desecration of the sanctity of the Sabbath by permitting the dead to remain upon their crosses upon that day. Pilate yielded, and gave the necessary orders, and soldiers were sent at once to give them effect. The action of these soldiers in hastening the death of those upon the cross was called a *coup de grace*, as the blow of the heavy mallet which the soldiers used in breaking the legs of those upon the cross resulted in immediate death. The soldiers break the legs of the robbers, but we are told that when they came to Jesus "they brake not his legs," and the reason assigned is that they "saw that he was dead already." This is one proof of the actual death of Jesus. These soldiers little knew that they were fulfilling a prophecy which was uttered fifteen hundred years before—a prophecy which the Evangelist John records, "a bone of him shall not be broken." But there was a bare possibility that Jesus might have swooned, and that He was not really dead. To make assurance doubly sure, "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." These soldiers must faithfully perform their

duty. This scene produced a profound impression on the mind of the sensitive John. Years after, when he records the event in his gospel, the solemn occasion is reproduced in all its vivid details; and still later, when writing in his epistle, he says: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood."

We shall not stop here to discuss the physiological details which this solemn fact suggests, nor to dwell upon the arguments which have arisen in connection with it; but we can not help noticing that this incident fulfilled another prophecy, of which the same Evangelist speaks: "They shall look on him whom they pierced." The flowing of the water and the blood is of great importance in establishing beyond a doubt the reality of Christ's death. The spear-thrust did not cause His death. He was already dead; but if He had not been dead, that spear-thrust would certainly have produced death. By anticipation two heresies which afterward sprang up were refuted by these solemn occurrences: one heresy was that He only swooned; the other, that of the Docetæ, that His body was not real, but only apparent. It would seem as if there was a divine design in the anticipation and refutation of these two heresies. John could appeal to his own consciousness for the truth of the solemn statements which he makes. His positive and repeated statements of the facts connected with the spear-thrusts and the flowing stream of blood and water leave no doubt as to the fact that our Lord had a veritable body, and that that body was for a time truly dead. Yes, the Son of God, the Lord of life and glory, was dead.

Shall He be buried in a malefactor's grave? Remarkable providences prevent this humiliation. God proposes to give honor to His Son, who has now completed the work of atonement. A Jewish senator and a Jewish rabbi appear upon the scene. The disciples timidly and surprisedly watch their

approach. The wealthy Joseph of Arimathea goes to Pilate to secure the body. His request is granted, and Nicodemus and he assist in taking it tenderly from the cross and preparing it for burial. Wealth will furnish appropriate spicery, and love will give becoming gentleness. Lovingly, even if hastily, the body is wrapped in the sheet thus secured. Joseph will open his new and costly tomb for its reception. In that tomb it is laid, and thus another ancient prophecy is fulfilled.

The sun goes down, the darkness deepens, and Mary of Magdala and the other Mary sit over against the sepulcher where the Lord is laid. In that tomb of rock, motionless, dead, the mighty Redeemer lies! No child of Adam was more truly dead than was the Lord of life and glory! Well may He say to the Apostle John, reminding him of the scenes he had witnessed at the cross, "I am he . . . that was dead."

II. But we observe, in the next place, that this same Jesus is "alive for evermore." So He affirms in His interview with the Disciple whom He loved. Death is no more to claim Him as its victim. Evermore He lives to bless His people and to comfort them with this glorious assurance. In that wonderful chapter, the 15th of 1 Corinthians, the Apostle Paul makes the death and life of Christ the very substance of his gospel. He affirms "that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." The fact of the resurrection of Christ is stated to the Apostle John as a reason why he should not fear. This Apostle was the first person in the world who ever believed that Christ had risen from the dead. On that glorious morning when he ran together with Peter to the tomb and beheld that the tomb was empty, that the napkin was folded in a place by itself, that every indication showed that the tomb had not been rifled, and that the Lord had

not made a hasty exit, an incipient faith in the great event dawned in his heart. That early faith, strengthened by the subsequent appearances of Christ during the forty days, is now emphasized as he beholds in his matchless glory the same Jesus whom once he had seen laid in the tomb. John is especially the Evangelist who speaks of Christ as "the Life." Again and again he speaks of Him as the Life and the Light of men; he also presents Him as the Resurrection and the Life. Fittingly, therefore, is he now chosen to publish the fact that Christ is alive for evermore. Our Lord affirms with a solemn amen the fact of His possession of unending life. This strong affirmation is also quite in harmony with the records given by this same Apostle. Again and again he reports the solemn utterances of his Lord, preceding them with his familiar truly, truly, or his amen, amen.

This appearance of Christ carries us once more back to the Gospel narrative. We remember the new tomb with the great stone placed at its mouth. We remember the placing of Cæsar's great seal and the appointment of the night-watch. We see the soldiers as they pace to and fro during the solemn hours guarding the tomb of the mighty dead; but we learn later that the grave is empty and that the Lord of life and glory has burst the bands of death and has overturned the throne of the grim despot who so long had reigned without a rival in the regions of despair and death. No human eye witnessed the glorious resurrection; it has been well said that often God's sublimest works are wrought in silence and secrecy; but of the resurrection there can be no more doubt than of the death. If the testimony of these witnesses can not be taken as conclusive, then no testimony of any witnesses can ever make any historical event certain. The clumsy story of the soldiers and of the chief priests can impose upon no student of the narrative.

Christ's resurrection stands out as

the great, majestic, and sublime fact of Christianity. The corner-stone of the Christian Church is laid in His empty grave. On this glad Easter morning we hail Him as the Conqueror of sin, the Vanquisher of death, and the Ransomer from the grave. His resurrection is the keystone in the sublime arch of revelation and Christianity. The resurrection of Christ has exalted the poetry, the music, the sculpture, the painting, and the literature of the world. It is the proof of all Christ's assertions concerning Himself. He staked all on that event. It is the conclusive evidence of all His prophecies concerning Himself. It also emphasizes and glorifies the story of His incarnation, of His perfect life, and of His atoning death. The Apostles were willing to set that fact forth as a sufficient evidence of the truth they preached. We follow their example. Dr. Boardman, in his volume on "The Epiphanies of the Risen Lord," has beautifully said: "The resurrection stands forth in the apostolic theology as the epitome and very label of Christianity itself. And well it may; for it involves the whole story of the incarnation. He who has risen must have died, and He who has died must have lived, and He who has lived must have been born. Jerusalem's empty tomb proves Bethlehem's holy manger. And so it comes to pass that belief in the resurrection of Christ is the touchstone of the Christian faith, the key to the kingdom of heaven."

The Apostle Paul has taught us that if Christ be not risen, our faith is vain. The resurrection of Christ gives us a living Savior. Others before had been dead and were brought to life, but they now sleep in death. Lazarus is dead; the daughter of Jairus is dead; the son of the widow of Nain is dead, but Christ is alive forevermore. Other religions had their great leaders, but they died to live no more; but Christianity's Founder rises to live forever more. We worship a living, and not a dead, Christ. The dead Christ is unwelcome

in art and still more unwelcome in religion. We shall not make less of the cross on which the Lord of glory dies, but we shall make more of the grave from which He rises in triumph. If we are reconciled to God by the death of His Son, we are still more fully saved by His life. From the living Lord we derive our divine life. With these precious memories and exalted hopes we welcome with garlands of flowers and songs of triumph the living and loving Lord on this Easter morning. We give Him a carpet of flowers for His once pierced feet; we give Him a crown of glory instead of the crown of thorns; and because He lives, we know that we shall live also.

His resurrection accounts for the existence of the Church. The Christian Church has been and is; that fact no amount of infidelity can deny. The Christian Church has transformed the world; that fact no amount of infidelity can deny. Canon Farrar has finely shown how the Church has regenerated literature, sanctified marriage, ennobled woman, conquered the world, and glorified God. But how can we account for the Christian Church, except as we admit the resurrection of the Lord? The first preachers went forth affirming their faith in the resurrection. Were they deceived? Who can so believe? Were they deceivers? Who dare so affirm? The resurrection of the Lord Jesus is a sufficient explanation of the existence of the Church. Deny the resurrection, and you can not account for the Church. This fact any man may safely affirm in the presence of any student of history. You may challenge any man who denies the resurrection of Christ to account for the existence of the Church. No sensible man will accept the challenge. The resurrection is the crowning miracle of Christianity. If it be true, all other miracles are credible. To this miracle the Apostles constantly appealed; to it we to-day appeal with the utmost confidence. The Apostle Paul said, "If Christ be not risen your

faith is vain," but he was able to add the glorious announcement, "Now is Christ risen." This truth has resounded throughout the world; it is really the creation of a new heaven and earth. Death is discrowned; the gates of life and glory are open. From the night of death the sun of a new life has arisen upon the world. The brightness of that triumphant morning now shines over the earth. The Apostles attached the greatest importance to the preaching of the resurrection. To be a witness to this truth was one function of their calling. On the day of Pentecost the Apostle Peter said: "This Jesus hath God raised up, whereof we all are witnesses." Later, when questioned regarding a miracle which had been performed, the same Apostle said: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." It was said of the Apostles a little later that with great power they gave witness of the resurrection. Than Paul's reasoning in 1 Corinthians xv., nothing can be more logical or sublime. Every reader of the Gospel has observed what a great proportion of space is given to the events of the three days preceding and following Christ's death—almost as much space as is given to the three preceding years of His life. These facts certainly are remarkably suggestive.

III. Christ is shown by this text, in the last place, to be Sovereign over death and Hades. He is here represented as having the key of death; He holds the key to the vast realms of darkness and death. The word here rendered "hell" refers to the underworld, the abode of spirits, the region of the dead. This imagery of a gate and keys was natural in a country with walled cities and gates. Death is represented as having reigned in that gloomy abode. He was the inexorable tyrant, the autocratic potentate. No

tears could move him, no prayers could ✓
bribe him, as he marched forward to receive his victims. Only two in the whole history of our race passed into glory without going through the gates of death. But once there entered a strange visitor into that dark realm: he seemed to yield to the power of the tyrant, but only to make that tyrant's overthrow more conspicuous. Death was astonished; death was discrowned; death was destroyed by the Lord of life and glory. We now have nothing to fear. We are Christ's, and Christ is King. Death lies vanquished at His feet. That dark portal can open only ✓
by Christ's permission. We need not fear to enter a world which He entered, and from which He returned in triumph. Because He lives we shall live also. Standing by the empty grave of Christ we take up the triumphant words of the Apostle: "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This doctrine of the resurrection, then, is a striking proof of our Lord's divinity. If the resurrection be true, our Lord's divinity is assured. Disprove the resurrection, and you rob Him of the crown of His divinity; accept the resurrection, and you must crown Him Lord of all. The Apostles Peter and Paul indorse these statements: Paul affirms that Christ was "declared to be the Son of God with power by the resurrection from the dead." And on Mars Hill he declares that God will judge the world by Christ because "He hath given assurance unto all men in that he hath raised him from the dead." Christ's whole life was a testimony to His divine character and mission; but His resurrection is the crowning glory of that testimony. He foretold His resurrection; He affirmed that He had power to lay down His life and to take it again. The resurrection is the proof of His character as a true Prophet and as a divine Being, for He claimed the power to raise Him

self from the dead, and if He did raise Himself He was God. He rose from the dead; therefore He is God. The atonement was finished, not upon the cross of Calvary, but in the tomb of Joseph. Finely has His resurrection been called "God's amen and the hallelujah of humanity." If His work had not been completed and His atonement accepted, He had never risen from the tomb.

The resurrection is also a prophecy of our resurrection. Christ won this victory not for Himself alone. Through the open grave He has made a way along which all His redeemed may pass. The Good Shepherd goeth before His sheep. Our resurrection depends upon His. When men say that the scientific objections are such that they can not believe in the doctrine of the resurrection, we have simply to ask them, Did Jesus rise? That is a question of fact. Is it true? There are, all admit, difficulties in the doctrine of our resurrection. They are inexplicable; but were there not also difficulties in the resurrection of Christ? The difficulties in the case of a general resurrection are not greater, from a strictly scientific point of view, than those in the case of the resurrection of Jesus. To believe that He died and rose again is scientifically as difficult as to believe that we die and may rise again. He who denies that the dead can rise must also deny that Christ did rise. "But now is Christ risen." Then we, too, may rise. Empty as was Joseph's tomb, so empty shall all the tombs of the world be when the archangel's trump shall sound. All hail, then, Thou risen Jesus! Thou art He who once was dead, but who now liveth for evermore. At Thy girdle are the keys of death and hell. March forward, Thou mighty Conqueror in Thy sublime victory! Let all the bells of heaven ring on this glad Easter morning! With Thee we bear the cross; with Thee we shall be buried in the grave; with Thee we shall rise in triumph; and with Thee we

shall sit on Thy throne to die no more, but to rejoice forever in the triumphs Thou hast won—Thou Christ of God, blessed for evermore!

THE REST OF FAITH.

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We which have believed do enter into rest.
—Heb. iv. 3.

"Do enter"—but on a hundred grave-stones you will read "He entered into rest" on such and such a day, as a synonym for "He died." It is strange that an expression which the writer of this Epistle takes pains to emphasize as referring to a present experience should, by common consent, in popular use, have been taken to mean a future blessing. If nominal Christians had found more frequently that their faith was strong enough to produce its natural effects, they would not have so often misunderstood our writer. He does not say, "We, when we die, shall enter into rest," but "We who have believed do enter."

It is a bold statement, and the experience of the average Christian seems to contradict it. But if the fruit of faith is repose, and if we who say we have faith are full of unrest, the best thing we can do is not to doubt the saying, but to look a little more closely whether we have fulfilled its conditions. "We which have believed do enter into rest."

I. So, then, the first thing to be noted here is the present rest of faith.

I say "faith" rather than "belief," because I wish to emphasize the distinction between the Christian notion of faith and the common notion of belief. The latter is merely the acceptance of a proposition as true; and that is not enough to bring rest to any soul, tho it may bring rest to the understanding. It is a great pity, tho one does not quite see how it could have been avoided, that so frequently in the New Testament, to popular ap-

prehension, the depth of the meaning of that one requirement of faith is obscured because it is represented in our version by the word "believe," which has come to be appropriated to the mere intellectual act.

But if you will notice that the writer of this Epistle uses two other words as interchangeable with "belief," you will understand the depth of his meaning better. Sometimes he speaks of our "confidence"—by which he means precisely the same thing. Sometimes he speaks of our "obedience"—by which he means precisely the same thing. So there is an element of voluntary submission implied, and there is an element of outgoing confidence implied in the word. And when he says, "We which have believed do enter into rest," he does not mean, "We who acknowledge that Jesus Christ is the Son of God, and the Savior of the world," but we who, acknowledging, let our hearts go out to Him in trust, and our wills bow down before Him in obedience and submission. We thereby do enter into rest. Carry with you these two thoughts, then—"confidence" and "obedience"—as indispensable elements in the New Testament conception of faith, and then we can understand the great saying of my text.

Trust brings rest, for the trust which grasps Jesus Christ, not only intellectually, but with the reliance of the whole nature upon Him to do for me that which my understanding believes that He will do—that trust brings rest because it sweeps away, as the north wind does the banded clouds on the horizon, all the deepest causes of unrest. These are our perverted relation to God, and the alienation of our hearts from Him. Brother! There is no rest deep as life which does not flow from rejoicing confidence in Christ's great sacrifice by which the innermost source of conflict and disturbance in our souls has been dealt with. Most of us are contented if there be a superficial appearance of calm, like the sunny vineyard on the slopes of a volcano, while

in the heart of it sulphurous fires are bubbling and boiling, and will burst out some day. What is the worth of a tranquillity which only survives on condition of our ignoring the most patent and most operative fact in our lives? It is only when you shuffle God out of your consciousness, and when you wink hard so as not to see the facts of your own moral condition and sinfulness, or when you sophisticate yourself into illogical and unreasonable diminution of the magnitude and gravity of your sins, that some of you know a moment's rest. If the curtain were once drawn aside, and we were brought face to face with the realities of heaven and the realities of our own characters, all this film of apparent peace would break and burst, and we should be left to face the trouble that comes whenever a man's relation with God is consciously to himself perverted and wrong. But trust brings rest; rest from the gnawing of conscience, rest from the suspicion of evil consequences resulting from contact with the infinite Divine righteousness, rest from all the burden of guilt, which is none the less heavy because the man appears to be unconscious of it. It is there all the same. "We which have believed do enter into rest," because our trust brings about the restoration of the true relation to God and the forgiveness of our sins.

Trust brings rest, because it casts all our burdens on another. Every act of reliance, tho it does not deliver from responsibility, delivers from anxiety. We see that even when the object of our trust is but a poor creature like ourselves. Husbands and wives who find settled peace in one another; parents and children; patrons and protected, and a whole series of other relationships in life, are witnesses to the fact that the attitude of reliance brings the actuality of repose. A little child goes to sleep beneath its mother's eye, and is tranquil, not only because it is ignorant, but because it is trustful. So, if we will only get behind the

shelter the blast will not blow about us, but we shall be in what they call on the opposite side of the Tweed, in a word that is music in the ears of some of us,—a “lown place,” where we hear not the loud winds when they call. Trust is rest; even when we lean upon an arm of flesh, tho that trust is often disappointed. What is the depth of the repose that comes not from trust, that leans against something supposed to be a stedfast oak, that proves to be a broken reed; but against the Rock of Ages! We which have “believed do enter into rest.”

Trust brings repose, because it effects submission. The true reason for our restlessness in this world is not that we are “pelted by the pitiless storm” of change and sorrow, but that we resist the change and the sorrow. A grief accepted loses most of its power to sadden, and all its power to perturb. It is not outward calamities, but a rebellious will that troubles us. The bird beats itself against the wires of its cage and wounds itself, whereas if it sat still in its captivity it might sing. So, when we trust we submit; and submission is the mother of peace. There is no other consolation worth naming for our sorrows, except the consolation that comes from submission. When we accept them, lie still; let him strike home and kiss the rod; we shall be at rest.

Trust brings repose, because it leads to satisfied desires. We are restless because each object that we pursue yields but a partial satisfaction, and because all taken together are inadequate to our needs. There is but one person who can fill the heart, the mind, the will, and satisfy our whole nature. No accumulation of things, be they ever so precious, whether they be the gross material things of earthly possession and sensuous delights, or whether they be the higher and more refined satisfactions of the intellect, no things can ever satisfy the heart. And no endless series of finite persons is sufficient for the wants of any one of the

series, who, finite as he is, yet needs an infinite satisfaction. It must be a person that shall fill all the cavities and clefts of our hearts, and, filling them, gives us rest. “My soul thirsteth for God,” tho I misinterpret its thirst, and, like a hot dog upon a road, try to slake my thirst by lapping at any puddle of dirty water that I come across in my path. There is no satisfaction there. It is in God, and in God only, that we can find repose.

Some of us may have seen a weighty acknowledgment from a distinguished biologist lately deceased which strikes me as relevant to this thought. Listen to his confession:

“I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures, but am also well aware that even when all are taken together, and well sweetened to taste, in respect of consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man. . . . It has been my lot to know not a few of the foremost men of our generation, and I have always observed that this is profoundly true.”

That is the testimony of a man that had tried the highest, least material forms of such a trust. And I know that there is an “amen!” to it in every heart, and I lift up opposite to all such experiences the grand summary of Christian experience: “We which have believed do enter into rest.”

II. Note, secondly, the energy of work which accompanies the rest of faith.

There is a good deal said in the context—a difficult context, with which we are not concerned at present—about the analogy between a man’s rest in God and God’s own rest. That opens wonderful thoughts, which I must not be tempted to pursue, with regard to the analogy between the Divine and the human, and the possible assimilation, in some measure, of the experience of the creature with that of the Creator. Can it be that, between a light kindled and burning itself away while it burns, and the fire which

burns and is not consumed, there is any kind of correspondence? There is, however dim the analogy may be to us. Let us take the joy and the elevation of that thought, "My peace I give unto you."

But the main point for which I refer to this possible analogy, is in order to remind you that the rest of God is dealt with in Scripture as being, not a cessation from work, but the accomplishment of a purpose, and satisfaction in results. "My Father worketh hitherto, and I work," said Jesus Christ. And modern speculation puts the same thought in a more heathenish fashion when it says "preservation is continual creation." Just as God rests from His creative work, not as if either needing repose or holding His hand from further operation, but as satisfied with the result; just as He rests in work and works in rest, so Jesus Christ sits at the right hand of God in eternal indisturbance and repose, in token that He has fulfilled His work on earth. But He is likewise represented as standing at the right hand of God in attitude to help His servants, and as evermore working with them in all their toils.

In like manner we shall much misconceive the repose of faith, if we do not carry with us the thought that that repose is full of strenuous toil. Faith brings rest. Yes! But the main characteristic of Christian faith is that it is an active principle, which sets all the wheels of holy life in more vigorous motion, and breathes an intenser as well as calmer and more reposeful activity into the whole man. The work of faith is quite as important as the rest of faith. It works by love, and the very repose that it brings ought to make us more strenuous in our toil. We are able to cast ourselves without anxiety about ourselves, and with no distraction of our inner nature, and no weakening of power in consequence of the consciousness of sin, or of unconscious sin—into the tasks which devolve upon us, and so to do them with

our might. The river withdrawn from all divided channels is gathered into the one bed that it may flow with power, and scour before it all impurities. So, the man who is delivered from restlessness is quickened for work, and even "in his very motion there is rest." It is possible to blend together in secret, sweet, indissoluble union, these two partial antitheses, and in the midst of the most strenuous effort to have a central calm, like the eye of the storm, which whirls in its wild circles round a center-point of perfect repose. It is possible, at one and the same time, to be dwelling in the secret place of the Most High, and feeding our souls with that calm that broods there, and to be up to the ears in business, and with our hands full of pressing duties. The same faith which ushers us into the quiet presence of God, in the center of the soul, pushes us into the forefront of the battle to fight, and into the world's busy workshop to labor.

So rest which is Christian is a rest throbbing with activity; and, further, the activity which is based on faith will deepen repose, and not interrupt it. Jesus Christ distinguished between the two stages of the tranquillity which is realized by His true disciples, for He said "Come unto me . . . and I will give you rest"—the rest which comes by approach to Him in faith from the beginning of the approach, rest resulting from the taking away of what I have called the deepest cause of unrest. There is a second stage of the disciples' action and consequent peace: "Take my yoke upon you, . . . and ye shall *find* rest"—not "I will *give*" this time—"ye shall *find*"—in the act of taking the yoke upon your necks—"rest to your souls." The activity that ensues from faith deepens the rest of faith.

III. Lastly, consider the future perfecting of the present rest.

In a subsequent verse the writer uses a different word from that of my text to express this idea; and it is rather

unfortunate for understanding the progress of the thought that our version has kept the same expression in both cases. "There remaineth, therefore, a rest to the people of God"—which follows a few verses after my text—had better have been rendered, "There remaineth the keeping of a Sabbath to the people of God." Altho probably the writer is pointing to the same facts there as in my text, yet he introduces a metaphor which conveys more clearly than the text does the idea of an epoch of rest following upon a week of toil.

So I may venture to say that the repose of faith which is experienced here, because the causes of unrest are taken away, and a new ally comes into the field, and our wills submit, and our desires are satisfied, is but the germ of that eternal Sabbath day to which we look forward. I have said that the gift spoken of here is a present thing; but that present thing bears in all its lineaments a prophecy of its own completion. And the repose of a Christian heart in the midst of life's work and worry is the best anticipation and picture, because it is the beginning of the rest of heaven.

That future, however it may differ from this present, and how much it differs none know except those who are wrapt in its repose, is, in essence, the same. Yonder, as here, we become partakers of rest through faith. There, as here, it is trust that brings rest. And no change of bodily environment, no change of the relations between body and spirit, no transference of the man into new conditions and a new world, will bring repose, unless there is in him a trust which grasps Jesus Christ. Faith is eternal, and is eternally the minister of rest. Heaven is the perfecting of the highest and purest moments of Christian experience.

So, Christian men and women, the more trust the more rest. And if it be so that going through this weary world you have had but little confirmation of the veracity of the great saying of my

text, do not fancy that it is a mistake. Look to your faith and see that it is deepened.

And let us all, dear friends, remember that not death but faith brings present repose and future perfecting. Death is not the porter that opens the gate of the kingdom. It is only the usher who brings us to the gate, and the gate is opened by Him "who openeth and no man shutteth; and who shutteth and no man openeth." He opens to them who have believed, and they enter in and are saved. "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

A LYRIC EPITOME OF FIRST CENTURY CHRISTOLOGY.

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And without controversy great is the mystery of godliness: God [He, R. V.] was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. iii. 16.

EIGHTEEN hundred years ago there was no Christendom. But in the populous centers around the Mediterranean Sea there were little companies of men and women who had embraced the Christian faith and bore the Christian name.

Among the simple exercises of the Christian assemblies of eighteen hundred years ago one of the most characteristic and inspiring was the chanting, or repeating in unison with musical cadence, of these and similar strains, "He was manifest in flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Yes, these words are undoubtedly a fragment of an early Christian hymn. The rhythmic movement is apparent even in the English version, but it is still more so in the original Greek.

This, then, is devout theology, a lyric expression of the Christology of the first Christian century.

It will be good for us on this Advent Sunday, with the Nativity festival so near, and its anticipative stir already in our hearts and homes and stores and streets, to dwell upon this stately strain of rejoicing faith, ponder the meaning of its terse and rhythmic clauses, and catch the spirit of its mighty joy.

It is intrinsically most suitable that a Christmas service consist largely of song, even as did the first celebration of the Nativity by the angelic choir. The conception and feeling it awakens call for the sweetest and most exalted forms of expression and ministry. And, if the service be not wholly of such character, surely the reflective and didactic part may most fitly be the unfolding of a song in which the meaning of Christmas has found exultant utterance.

This song has, however, a prose prelude, introducing its stately numbers. "And without controversy great is the mystery of godliness."

Two things are affirmed in this prefatory sentence: first, the absolute certitude of the primary and all-pervading doctrine of Christianity, the Incarnation; and, secondly, the stupendous mystery which that doctrine involves. The Incarnation, which is the fundamental and distinctive element in the Christian system, as history, as doctrine, and as a power in human life and character, is a reality, a fact beyond dispute. It is indeed mysterious, involving the nature of the divine nature and mode of existence, and the relation of God to humanity and to the world. Yet, while the fact, with all that it involves and implies, may not be exhaustively comprehended by the human mind, we may yet be intelligently assured thereof, and may so apprehend it as to realize its sublime moral and spiritual effects. If it were unreality, fiction, there would be no mystery about it, save the mystery of how man came to fabricate so sublime a

scheme and in so superbly simple and noble a form, and the ever-recurring mystery, in superlative instance, of the possibilities of superstition and delusion. If, on the other hand, it were not mysterious, transcending human comprehension, it would be exhausted and outgrown by the natures it was intended profoundly and enduringly to engage and affect.

The assertion of certitude was made upon evidence which the apostle was well qualified to canvass and appreciate; and the evidence has grown stronger with all the extension and influence of Christianity in the world. Nor is the recognition of mystery a reluctant and apologetic admission, but a glad and glorifying declaration. A religion without mystery would fail of enduring interest and power and become effete. There is no philosophy without mystery; no science without mystery. Life involves profound mystery. With intelligence and personality the mystery deepens. Mystery is the commonest thing that man encounters. Shall God's ways in nature, in providence, in the laws of matter, the processes of life, and the intellectual economy in which the process of the world comes to apprehension and effect, be invested with the solemn glory of impenetrable mystery, and yet His ways and works in the higher sphere of moral life and the sublimer process of redemption be devoid of mystery?

But we are pausing too long on this prefatory sentence. Let us proceed to the hymnic body of our text.

I. "God was manifest in flesh."

Such the stupendous fact, the sublime truth—fact and truth both—which the apostle thus introduces. What he here avows is the disclosure—exhibition, obvious appearing—of God in the plane of human life; the coming of God in very deed to dwell with men; the conjunction of Deity and humanity in a personality at once divine and human,—perfectly human; absolutely divine. It is the Deity's answer to the time-long cry of the human: "I beseech thee,

show me thy glory," fulfilling the prayer to the utmost bounds of its seemingly wild and extravagant request, so that men beheld the brightness of the Father's glory and the express image of His person. It is that to which all pagan avatars pointed, that which sages had dreamed of, poets had invoked and conceived, prophets had foreseen, the forecasting vision often focalizing into express prediction, the poor had prayed for, tyrants and oppressors had feared, and men in every phase of character and condition had anticipated with tremulous desire or struggling dread,—the entrance of the Divine Champion, Hero, Redeemer, in the lists of the great world-conflict, with its eternal interests and issues.

The eternal Word was in the world, the life and light of men. The heavens declared His glory. Morning and evening sang, and day unto day uttered speech, of Him. Nature beamed and throbbed with His presence. He was ever coming to men, in glowing theophany and revealings. Each age and people had its special visitation, and of His fulness all received. But all needed the crowning manifestation.

And it came, in actual event, with date and circumstance in the historic process; eyes saw, and hands handled the embodied Life divine, and at once, by intelligence and faith, men "beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

The Incarnation! stupendous fact, superb and precious truth! which brings heaven down to earth, and unites earth to heaven; which humanizes God to human conception and feeling, and deifies man by the revelation of his kinship to God; and that assures the redemption of man by the engagement of God therein. The Incarnation! proclaim it, rejoice in it; make it the keynote of religion, the thesis of theology, the basis of faith, the argument and inspiration of devotion. Make it the oriflamme of the church, the banner of humanity. Ring it out in

stately creed and tuneful hymn. Celebrate it in sacred festival and civic holiday. Send the exultant jubilation up to the stars, through the world, and down the ages. Realize it; live it; until Immanuel, God with us, shall be the joy of our redeemed race, attuning our history to the strain of the Advent angels' song and the movement of the moving stars.

II. "Justified in the Spirit."

That is, the manifestation of God in Jesus Christ was attested and confirmed by the offices and operations of the Holy Spirit. The Holy Spirit descended, with visible symbol, upon Him at His baptism, indicating Him to the prophetic forerunner, and anointing Him for His work. The Spirit was given unto Him without measure because He was fully open thereto, and it pleased the Father that in Him all fulness should dwell. Such was the demonstration of the Spirit in His works that to ascribe them to unholy power was to blaspheme against the Holy Ghost. He was "declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." And further confirmation of His mission was afforded by the Pentecostal baptism in fulfilment of His promise. Thus in manifold ways the Holy Spirit witnessed to the Incarnate God. And thus the incarnation involved and brought to revelation the sacred mystery of the Trinity and showed us God as Father, Son, and Holy Spirit.

Oh, that the celebration of the Nativity might bring, not only the Incarnate Son and Everlasting Father, but also the witnessing Spirit—the applying agent of redemption, who createth the new man, forming believing and obedient souls in the image of Him who created them, even in the likeness of Christ—more distinctly into view, more sovereignly into effect!

Come, O! Thou Attorney of the Christ, thou Paraclete, quickener, cleanser, and comforter of the soul, thou divine angel of the Presence;

come, bring back to us the Christ our cold and faithless hearts have lost, and renew in us the life divine He came to reveal and bestow!

III. "Seen of angels."

The Incarnation had significance for other worlds than this, and diffused the thrill of its interest, wonder, and joy in other breasts than those of men. Angels announced and celebrated the event, and waited upon the Christ at critical epochs of His earthly career. They saw Him in His manger cradle at Bethlehem; they saw Him in His conflict in the wilderness; they saw Him in His agony in Gethsemane, in His passion on Calvary, in His victorious resurrection, and in His triumphant ascension; and they see Him ever in the glory to which as the redeeming head of humanity He has been exalted.

Thus the Incarnation brings to view the interest of other orders of beings in that which so concerns us, and makes our earth the center of admiring regard to other provinces of God's great empire. Ay, it brings to view those bright and pure intelligences, our brethren by an earlier creation, whom man has ever believed in, often seen, and always loved to think of, when life has been pure, faith strong, and feeling fresh; and who have been his celestial guardians and helpers.

Oh, that the renewal of the Advent joy might bring back to us, with other boons, that of realized angel ministry! Come back to us, ye bright and pure ones, condone our skeptical folly which we thought so wise, overlook our conceited self-sufficiency, and extenuate with your celestial charity our trivial and sordid ways. Come to us as of yore. We are tired of mere physical agents and forces. We want to feel your mystic breathings and to catch glimpses of your gentle faces and shining wings. Ye are disappearing even from our dreams. Come, and make childhood sweet, and youth pure and aspiring, and manhood and womanhood strong and true, and age saintly and serene.

IV. "Preached unto the Gentiles."

The Incarnation was for the world and not merely for a favored few. Yet it had its historic process of preparation, unfolding, and diffusion. The privilege and probation of the Jews came first. Then in ever-widening circles the light of the world streamed forth to the Gentile peoples. It was preached to the Gentiles first by a star. The Christ Himself preached only to the Jews, and stern indeed must have been the repression by which, in the observance of a divinely ordained economy, He restrained Himself from ministry of a wider range. But He provided for the broader proclamation, trained and commissioned apostles who, when they should have a complete equipment, the cross of atonement and the tongue of fire, should go and disciple all the nations, and be His witnesses in Jerusalem, in all Judea, in Samaria, and unto the uttermost parts of the earth. The ministry of the great missionary apostle who penned these words was specially among the Gentiles. And so, before the close of the first Christian century, not only in a large part of Asia Minor and of the old Eastern world, but in some of the strategic centers of Europe, the Gospel had been preached. The stream of missionary activity has rolled on from that time to the present until it has laved every land; and each recurring Christmastide should renew the impulse and send forth a mightier current, sweeping in broader and grander flood.

V. "Believed on in the world."

The preaching of the Gospel had not been without effect. Human hearts had responded to the evangel, had opened to the light and power of the Incarnation, had received the Christ as Savior and Lord, and quickened by His Spirit, and transfigured by His fellowship, had proved in actual experience the reality of the great salvation and the blessedness of the new life of faith and love.

Oh, what interest Jesus showed in the faith of men, what hungering and

thirsting for it, what almost rapture of gladness at its manifestations! The Incarnation could come to effect only as men believed on Him. Oh, that new responses of accepting and obedient faith might, here and everywhere, bring new fruitions to the incarnate life, and satisfactions of Savior-joy to the Lord whose advent and dwelling among us we to-day rejoicingly celebrate!

VI. "Received up into glory."

The Incarnation culminated in the glorification of the divine man. "He ascended up on high leading captivity captive." The reception into glory was the Redeemer's personal triumph and guerdon. He had gone down to the depths of human conditions and experience in His humiliation. He had met and conquered the victorious adversary of man. He had atoned for sin by the sacrifice of Himself. He had manifested the life of God in the world, and made that life a possibility to His brethren who had fallen from it. And the work being done, heaven accorded Him recognition and triumph. It was enthronement also for the administration of His mediatorial kingdom. And it was the coronation of humanity in the person of its redeeming Head—the opening of the kingdom of heaven to all believers.

We have read many a story of civic pomp; perhaps have witnessed the actual scene when some conqueror had returned to his country, its capital, or his native city, from the field of glorious and fruitful strife, where great dangers have been braved, great deeds have been done, a great cause been grandly served, great issues been determined, and great ends secured. How on such occasions bells ring, banners wave, cannon boom, illuminations flame, the long procession moves to glory's strain, and joy becomes almost a madness, as civic dignities in formal state, and the people with loud acclaim, receive and welcome the hero. But what are these scenes of stately and rejoicing pomp compared with that when

from earth's scenes of toil and strife the Lord of life returned victorious to His native heaven! Oh, the celestial sheen and splendor, stately pomp and rapturous jubilation! Conceive the scene. See Him escorted by the celestial cavalcade. Hark how His couriers challenge admission: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in." The sentinels reply: "Who is the King of glory?" And the courier respond: "The Lord strong and mighty, the Lord mighty in battle." The stately form is repeated: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." "Who is this King of glory?" "The Lord of hosts; He is the King of glory." He enters. He passes through the celestial thoroughfares, thronged with legions of bright angels, the thrones, dominions, prince-doms, and powers of heaven, on to the central throne in its velling splendor of ineffable light; and in the radiance of the deific circle, while heaven rings with triumphant and rejoicing strains, welcoming hosannas, and glorifying hallelujahs, is seated in His throne and receives His crown.

Echo, O earth, the triumphant jubilation in which thou hast so dear an interest, so grand a share! Raise thy responsive voice! Let organ peal and all the powers of harmony resound the hallelujah strain!

GOD AS HOLY FATHER.*

BY REV. P. T. FORSYTH, D.D.,
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Holy Father.—John xvii. 11.

"HOLY Father"—these words belong to the high-priestly prayer of the Master. They are found in John xvii. 11. They could not be found in the Old

* Abstract of a sermon preached before the Congregational Union of England and Wales, at Leicester, in the autumn of 1893, and printed in full in *The Independent and Non-Conformist* of October 1.

Testament. God was revealed as "Father" to the Hebrew prophet, but He was not known as "Holy Father" till Jesus came and called Him so. It is true that the "Father" of the 103d Psalm is Father in an original and tender way, but the distance is very great to the "Holy Father" of Jesus Christ. He is the Father of Israel in the psalm, the Father of "them that fear him." But especially He is the Father of pity, not yet the Father of holiness.

1. The Father of the 103d Psalm is especially the Father of pity. "Like as a father pitieth his children, so the Lord pitieth them that fear him." And the Father of pity we beautifully understand, for it is the father of our childhood and weakness. We have poems innumerable in which it faces us with infinite pathos. You remember Coventry Patmore's little poem. He had punished his motherless son, and sent him to bed. Sore himself, he went to see the child, and found him asleep, with all the queer and trivial contents of a little boy's pocket set out beside him to comfort him—

So when that night I prayed
To God, I wept, and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood,
Thy great commanded good;
Then, fatherly not less
Than I, whom Thou hast molded from the
clay,
Thou'lt leave Thy wrath, and say,
"I will be sorry for their childishness."

That has a very sweet and poignant pathos. It melts us; it is very sacred. And it is neither too keen nor too kind for the pity of God for His weak children. But there is a tenderer as well as a deeper note than that. It is the "Holy Father" of our Lord and Savior Jesus Christ.

2. And if "Holy Father" is more than pity, it is also more than love. To our common thinking, while the Father of the Old Testament revelation is pity, the Father in the New Testa-

ment is love. For when we are asked to find the Father of the New Testament revelation, we turn to the parable of the Prodigal Son. But the father of the Prodigal Son is not the Father in heaven. He is carefully distinguished from the Father in heaven. "Father, I have sinned *against* heaven, and *before* thee." He is an earthly father, "before" whom sin is possible, "against" whom it is impossible. He is patient and wise and infinitely kind, a magnified and most natural man. He does not stand for the whole of God, not even for the whole of the grace of God. He stands for the *freedom* of the grace of God, not at all for the cost to a Holy God of His grace. The father of the Prodigal Son is a father of boundless, patient, waiting love; but there is more in fatherhood than that. There is more in "Holy Father" than the love which accepts repentance as atonement, and eagerly cuts confession short: "Let us say no more about it, pray do not mention it."

He came to my desk with a quivering lip,
The lesson was done.
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted
I gave him a new one all unspotted,
And into his sad eyes smiled,—
"Do better now, my child."

I went to the Throne with a quivering soul,
The old year was done.
"Dear Father, hast Thou a new leaf for me,
I have spoiled this one?"
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,—
"Do better now, my child."

3. But the "Holy Father" of our Lord's high-priestly prayer, with all its simplicity, means very far more than just a clean page and a fresh start.

It means a Father who has to do with sin. An earthly father has no authority over sin. We may sin *before*, we can not sin *against* our father upon the earth. For sin implies holiness. Where holiness is not, there is no sin; it is holiness that makes sin sin. Therefore before forgiveness can be given, there must be a reckoning

made with sin. Sin is a rent in the seamless robe of righteousness. The Father who forgives sin must be a "Holy Father," a Father who knows what righteousness is, and knows how to maintain its wholeness and integrity.

Now no one can maintain the wholeness of holiness but God. It is beyond us for ever and ever. It involves a sacrifice which costs more than we sin-struck men can pay. Sin steadily maims the sense of holiness, and therefore the power of sacrifice. And even if man, by any sacrifice or penitence, could mend the moral order that he had broken, it would be an order for him no more; it would be supreme and commanding for him no more. If we could heal our own conscience, it would be no more our king. If we could satisfy the moral order that we disturbed, our self-satisfaction would be insufferable. It would derange that order straightway. We should be, as Luther said, "the proudest jackasses under heaven."

We may be sorry and we may amend; but God alone can mend the rent in the seamless robe of righteousness. He mends it at the cross. This is the first and fullest meaning of the cross. It is a recognition of the integrity of holiness. As Jesus crept the nearer to the cross, this was the thought that most engrossed Him. It was not man's need of Him; it was not His action upon man. It was God's need of Him; it was God's own need of His sorrow, God's holy will for His obedience and death; it was the action of His cross upon the holiness of God.

And when God's holiness has been satisfied, then the repentance comes. For it is atonement that makes repentance, not repentance that makes atonement. Repentance comes because the Father of love has proved Himself a "Holy Father." He has closed the rent that sin had made; He offers a pardon that is a pardon, and that is absolutely free.

FIVE "ONE THINGS."

By DWIGHT L. MOODY.

One thing thou lackest.—Mark x. 21.

One thing I know.—John ix. 25. *One*

thing is needful.—Luke x 42. *One is*

your Master.—Matt. xxiii. 8. *This*

one thing I do.—Phil. iii. 18.

THE "one thing" that the rich young ruler lacked was eternal life. The only thing a dead man lacks is life. The only thing a sick man lacks is health. The only thing a beggar lacks is money. Take an inch out of that gaspipe; it isn't much pipe, but it means a difference between light and no light. There are a good many rails in one of the great express lines between here and Chicago; take out one, and the train is ditched. The "one thing" a man lacks who is not a Christian is eternal life. Believe in Christ, and then go to work.

"One thing I know." It is a good thing to know "one thing." There are a great many men who partly know a great many things; it would be vastly better for them if they knew one thing and knew it thoroughly. Many of God's children lack assurance. It is well for them to know what the Bible teaches about their salvation.

"One thing is needful." Mary and Martha were both Christians. It is a good thing to serve, but it is also a good thing, a better thing at times, to sit at the Master's feet. There must be fellowship, communion with the Master, and that is experienced when we imitate Mary and sit at the feet of Jesus.

"One is your Master." You can not serve God and Mammon. When a man is trying to please a godless world and trying to please Christ, too, he makes a failure of life.

"This one thing I do." One of the greatest compliments I ever had paid me was when some one said that Moody was a narrow, bigoted man; a man of one idea. I said, "Yea, thank God, I have one idea, and that is to

serve Christ." And another man said, "Yes, he's a man of one book." And I said, "Thank God, that I have one book, the Bible, and one idea, to serve the Master."

There are two words which Christian workers need to prepare them to go to those who are not Christians, and carry to them the Gospel message—"consecration" and "concentration."

THE CHURCH BEGINNING ITS WORK.*

By REV. C. A. VINCENT [CONGREGATIONAL], SANDUSKY, OHIO.

And when the day of Pentecost was fully come, etc.—Acts ii.

Beginnings of reforms and world-redemptive missions are critical times.

I. Results of the Spirit's filling.

1. Temporary incidents, vs. 2-3.
2. Others were interested, amazed, perplexed, and marveled and mocked.
3. Permanent quickening and a desire to witness, vs. 4, 11.

II. Witnessing is the mission of a Christian and of the Church.

Acts i. 8; Luke xxiv. 46-48.

1. All Christians are such witnesses, Mark xvi. 15.
2. The testimony is Scriptural, vs. 14-21. Illustrations: Peter's preaching, Paul's, Stephen's. Modern effective preachers.
3. Christ is the heart of the testimony, vs. 22-36.
4. The testimony is a call to repentance, vs. 38-39; Mark i. 15.
5. The testimony is a call to public profession and godly living, vs. 38-40.

III. Results of such witnessing.

1. Conversions, vs. 41.
2. An effective Church.
 - (a) One in spirit and life, v. 44.
 - (b) Unselfish and generous, v. 45.
 - (c) Stedfast in public worship, v. 46.
 - (d) Stedfast in home worship and life, v. 46.
 - (e) Full of joy and praise, v. 46.
 - (f) In favor with the people, v. 47.
 - (g) Daily additions to the Church, v. 47.

This is God's outline of what every Church should be.

THOUGHTS AND THEMES FOR EASTER.

FOR THE PASSION SEASON, FROM THE GERMAN.

The Preparations Made for the Death of Christ.

Text: Matthew xxvi. 29.

I. The wicked machinations of His enemies.

1. By the Chief-Priests, 3-5.

a. The method adopted was: to attain a complete understanding with the conspirators; to conspire against all law and order; to scheme for carrying out the project in a shrewd manner.

b. The motives were: jealousy of the Lord; fear on account of His popular-

ity, John xii. 19; concern for political ascendancy, John xi. 48.

2. By the betrayer, 14-16.

a. He hypocritically remained among the disciples, John xii. 4. b. He plays the rôle of being a friend of the poor, John xii. 6. c. He excites his fellow disciples against the Lord, 8-9.

II. The sorrowful preparations of his friends.

1. By Mary who had anointed Him, 6-13.

a. How it happened. b. The motives: to show her love for the Lord, Mark xiv. 7; to prefigure the anointing of His body, 13. c. Christ's recognition of her action, 10-13.

2. By the disciples who fear the Lord's departure, 17-23.

a. They therefore desire anxiously

* The second of a series of twenty-four sermons on the Acts of the Apostles.

to eat Passah with Him before His departure. It is they and not the Lord who introduce this subject, 17.

b. They are deeply moved at the treachery of one of their number, 23.

III. The comforting assurances of the Lord.

1. His death is the fulfilment of Scriptures, 24, Luke xxiv. 25 *sqq.*

2. His death brings salvation to His followers, 26-28.

3. His death is for Himself the transition to glory, 29.

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The Sufferings of the Lord in Gethsemane.

Text: Matthew xxvi. 38-46.

I. The anguish of His soul.

1. Over against His disciples.

a. In His gestures of sorrow, 37. b. In His words of sadness, 38.

2. Over against His heavenly Father. He prays:

a. On His knees, 39. b. Repeatedly in quick succession, 39, 42, 44. c. In the same brief utterances, 44. d. With drops of blood, Luke xxii. 44.

II. The causes of this anguish.

1. Was this caused by the weakness of His disciples?—

a. Who do not watch with Him, 40.

b. Who do not watch or pray for themselves, 41. No; already before this He had tasted of the cup, 37.

2. Was it caused by the wickedness of His enemies?—

a. Whom He had done no harm, but

b. Who nevertheless sought to slay Him? No; for He indeed weeps over their wickedness, Luke xix. 41, but does not suffer anguish on that account. c. What, then, was the cause? He suffers anguish because He is our substitute and bears the burden of our sins, Ia. liii. 4 *sqq.*

3. And what should be our thoughts in this matter?

a. Those of deepest sympathy for the Sufferer in our behalf. b. Those of greatest gratitude for our Redeemer and Lord.

The Abiding Love of the Lord for Friend and Foe unto the End.

Text: Matthew xxvi. 47-56.

I. The expression of this love.

a. Seen in the question he puts to Judas, His betrayer:—the occasion and contents of this question, 48-49;—the good purposes in putting it, 50.

b. Seen in the directions given to Peter, His defender;—the occasion and contents of these, 51-54;—the good purposes in these words.

c. Seen in the miraculous cure of Malchus, one of His captors:—who was probably hurt because he was especially aggressive in capturing Christ;—the good purposes in effecting this cure.

d. Seen in His admonitions to the multitude that was hostile to Him:—they were words of exhortation, 55-59;—prompted by good will.

II. The effect this love should have in our hearts.

a. Should fill us with reverence for Him, for—His love included friend and foe, and continued to the end; our good will generally extends only to friends, and has but little permanence—what a difference!

b. Should fill us with confidence in Him; for—He is concerned for the welfare of all mankind; can be trusted under all circumstances.

c. Should incite us to follow Him, Matt. v. 41.

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The Unjust Condemnation of the Lord.

Text: Mark xiv. 58-65.

I. The judges were unjust.

1. They were indeed the lawful body. But

2. They were false judges, because partial, and without conscience.

3. Their doings warn us to be just in our judgment—in reference to Christ; in reference to others.

II. The witnesses were false.

1. Why they were false: partly because they would not tell the truth, 56-

57;—partly because they could not tell the truth.

2. Wherein they show their false character: in their disagreement of testimony, 58, 59; in the silence of Christ, 60.

3. Their doings a warning to us. Cf. the ninth commandment.

III. The judgment was unjust.

1. In its wording, 60.

2. In its substance, because—it did not take into consideration the solemn words of Christ, Matt. xxvi. 63; it was passed in haste and without deliberation; it did not consider the great deeds Christ had done.

3. It is a warning to us to be careful not to judge falsely.

IV. The exposing of Christ to maltreatment was wrong.

1. Wherein this consisted, 65.

2. Why it was wrong.

3. This a warning to us.

The Dignified Conduct of the Lord at His Trial.

Text: John xviii. 19-24.

I. He is humble before a judge who had no right to question Him, 19.

a. This judge was Annas, xiii. 14, who had been deposed from the office of high priest by the Romans. To him Christ was first led:—to show Annas honor, and flatter him;—to consume the time until the high priests could be summoned.

b. The humble Savior, who—could either have complained of this and other acts of injustice, or conscious of His innocence, remained silent; but out of humility He does neither, showing thereby His dignity and giving us an example to imitate.

II. He answers boldly to a question that none had a right to put, 19.

a. This question, out of place because asked by one who had no right to do so, concerned—His disciples, Matt. xxii. 21; His teachings.

b. The bold reply of the Lord: the first question, because entirely out of

place, receives no reply; the second question is answered by addressing the proper persons, His accusers, 20, 21.

III. He replies gently to a blow, 22-24.

a. The undeserved blow, Is. i. 6.

b. The gentle Savior; He answers: not with hot words of indignation; but—with a gentle question, 23, in conformity with Is. liii. 7.

EASTER TEXTS AND PROOFS.

I. Christ's Resurrection Affirmed.

1. In the Gospel Narrative.

Matt. xxviii. 9: "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him."

Ver. 18. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Mark xvi. 9: "Now when Jesus was risen early the first day of the week, he appeared first unto Mary Magdalene."

Ver. 12: "After that he appeared in another form unto two of them, as they walked and went into the country."

Ver. 14: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Ver. 19: "So after that the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God."

Luke xxiv. 15: "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near and went with them."

Ver. 36: "As they thus spake, Jesus himself stood in the midst of them."

John xx. 19: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the

midst, and saith unto them, Peace be unto you."

Oh. xxi. 1: "After these things Jesus showed himself again to the disciples at the sea of Tiberias."

2. *By the Common Testimony of the Apostles.*

Acts ii. 32: "This Jesus hath God raised up, whereof we all are witnesses."

1 Cor. xv. 15: "We have testified of God that he raised up Christ."

3. *By the Word of Particular Witnesses.*

(a) *An Angel*.—*Mark xvi. 5, 6*: "Entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him."

Luke xxiv. 6: "He is not here, but is risen; remember how he spake unto you when he was yet in Galilee."

Ver. 23: "When they found not his body, they came, saying that they had seen a vision of angels which said that he was alive."

(b) *Mary Magdalene*.—*Mark xvi. 9, 10*: "He appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept."

John xx. 18: "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoke these things unto her."

(c) *The Women of the Sepulcher*.—*Luke xxiv. 10*: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the Apostles."

(d) *The Two who went to Emmaus*.—*Mark xvi. 12, 13*: "After that he appeared in another form unto two of

them as they walked, and went into the country. And they went and told it unto the residue."

Luke xxiv. 35: "They told what things were done in the way, and how he was known of them in breaking of bread."

(e) *The Eleven Together*.—*Luke xxiv. 33, 34*: "They . . . found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon."

(f) *John the Evangelist*.—*John xxi. 7*: "That disciple whom Jesus loved saith unto Peter, It is the Lord."

(g) *Peter*.—*1 Peter i. 3*: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Oh. iii. 22: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Acts ii. 24: "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."

Ver. 32: "This Jesus hath God raised up, whereof we all are witnesses."

(h) *Paul*.—*Romans vi. 9*: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

1 Cor. xv.: "Now is Christ risen from the dead, and become the first fruits of them that slept."

Eph. i. 20: "Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places."

Col. iii. 1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

(i) *The Lord Himself*.—*Rev. i. 18*: "I am he that liveth and was dead; and behold, I am alive for evermore. Amen."

II. The Risen Christ Seen.

1. By the Women at the Sepulcher.

Mark xvi. 9: "When Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Cf. *John xx. 11-18*.

Matt. xxviii. 9: "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him."

2. By the Two at Emmaus.

Luke xxiv. 31: "Their eyes were opened and they knew him."

3. By Peter.

Luke xxiv. 34: "The Lord is risen indeed and hath appeared to Simon."

4. By the Eleven.

Mark xvi. 14: "Afterward He appeared unto the eleven." Cf. *John xx. 19-23*.

5. By the Disciples who went to the Mountain in Galilee.

Matt. xxviii. 16, 17: "Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them. And when they saw him they worshipped him."

6. At the Sea of Tiberias.

John xxi. 1: "After these things

Jesus showed himself again to the disciples at the sea of Tiberias."

7. By James.

1 Cor. xv. 7: "After that he was seen of James."

8. By Paul.

1 Cor. xv. 8: "And last of all he was seen of me also, as of one born out of due time."

1 Cor. ix. 1: "Am I not an apostle? Am I not free? have I not seen Jesus Christ our Lord?"

Acts ix. 17: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

Acts xxii. 14: "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth."

Vs. 17, 18: "It came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste and get thee quickly out of Jerusalem; for they will not receive the testimony concerning me."

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1896 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

HINTS FOR CHILDREN'S SERMONS.

Christ Lifting the Girls.

He took her by the hand; and the damsel arose.—*Matt. ix. 25*.

FOUR stories in this chapter of Christ's healing. None more interesting than this. The child of a rich man in a beautiful home, but dying. In his need the father at last went to Christ. The miracle.

Consider the need of the girls, and Christ's power to meet it.

I. The need.

The girl was not long dead, but as truly so as the son at Nain, or Lazarus. The young are not so long dead in sin as older ones, but the Bible shows all dead in sin. Girls, as well as older ones, need a Savior who can bring newness of life.

II. See Christ's power to raise to newness of life.

He only touched her and said two words. So He can free from sin. Temper, bad words, impure thoughts, thoughtlessness and selfishness, are some of the signs of spiritual death. Christ ready to meet all such needs.

III. See how Christ is glorified when the young thus lifted.

All was wrong in that home till Christ came. Then all was right. Fame spread abroad. When Christ lifts up a daughter, home is soon made different, and parents are led to Christ too.

D. UIOS.*

HINTS FOR COMMUNION SERMONS.

Significance of the Lord's Supper.

This do in remembrance of me.—Luke xxii. 19.

OBSERVANCE of the Lord's Supper is a duty as well as a privilege. Danger of clinging to the form, after having lost the spirit—as we have seen burrs clinging to trees after nuts have fallen out. But also a danger of losing the spirit by giving up the form—husk necessary to preserve the ear. Proper thing: observe the form; keep alive the spirit.

For this end the Lord's Supper is:

I. A great mnemonic device. History dotted with memorials. Christ hungered for love and remembrance: erected this monument. Not vanity. Not monument of success, or prophecy of future victory; but "Do you love me? Do this." Bunker Hill monument complete; we can each bring precious stones of remembrance and gratitude to complete Christ's.

II. A great symbolic device. Supper so significant that, if no Scriptural explanation had been given, meanings would have been invented. Mediatorial significance. Message of bread is, "For you, my body broken." Message of cup is, "For many—for the remission of sin."

III. A great social device. "Breaking bread" together means fellowship. We may be close together in space, but widely separated by gaps of sympathy. The Supper bridges great cleavages of society.

IV. A sacramental device.

V. A promise of His Second Coming.

BARTHOLOMEW.*

HINTS FOR REVIVAL SERMONS.

God Demands Repentance.

Thus saith the Lord God: Repent, and turn from your idols; and turn away from all your abominations.—Ezekiel xiv. 6.

GOD, through chosen ones, before and after Ezekiel, demanded this; Moses, the prophets, John Baptist, Christ, the Twelve, and Paul urged, taught, preached, testified, and published it. To-day, through God's servants, it is reiterated.

1. The demand is—

(1) Imperative—made by the Omnipotent God, described in Is. xliii.

(2) Definite—plainly stated.—Ezekiel xviii. 30-32.

(3) Through God's mercy and love.—Eph. ii. 4, 5.

(4) Applicable to all whom sin separates from God.—Acts xvii. 30.

(a) Worldly idolaters (note idols and abominations of to-day). (b) Backsliders.—Jer. iii. 22. (c) Holders of false doctrines.—Rev. ii. 16. (d) Dying churches.—Rev. ii. 5.

2. The call is to obey.

(1) By true repentance.—2 Cor. vii. 10.

(2) Promptly, because (a) God loves you.—John iii. 16; (b) Now is the time.—2 Cor. vi. 2; Heb. xii. 17.

(3) Because disobedience incurs a penalty.—Matt. xi. 20-24.

(4) Because obedience is rewarded.—Acts iii. 19; Rev. iii. 19, 21.

Invitation, Deut. xxx. 19, 20.

VOICE.*

Redemption from the Curse.

Christ hath redeemed us from the curse of the law being made a curse for us.—Gal. iii. 13.

I. The Curse of the Law.

Curse implies a law, law implies a law-giver. Law must take its character from the law-giver.

1. *Its nature.* Penalty. (1) Certain and terrible. (2) Just. (3) Universal. (4) Personal. (5) Present.

II. Redemption from the Curse.

1. *Nature of it.* (1) Not a mere emancipation. (2) Not simply forgiveness. (3) Not a reprieve only. (4) Execution of substitute.

2. *Characteristics in it.* (1) Universal. (2) Conditional. (3) Personal. (a) Instantaneous. (b) Complete. (c) Certain.

3. *Results.* Bridges impassable gulf. Is the curse certain?—No failure in redemption. Is the curse just?—Redemption enables God to be just, yet justifier of believing sinner.

What will you do with the Redeemer?—One of two things: you must accept or reject Him. JOHN.*

A Message to You.

I have a message from God unto thee.—Judges iii. 20.

Context and accommodated application here.

I. "I"—Christ's ministers to-day are messengers from God to His people. Luke xvi. 29-30 has a present-day application.

II. "Message"—Man needs a direct message from God. Messages in past. Heb. i. 1; to us, Heb. i. 2.

III. This message is "from God." Gospel a message from a personal God to His children. It satisfies human longing for communion with God; appeals to our reason and sense of justice; awakens our love, and gives us a worthy object of loving. But remember, as it comes from God it comes with His authority. To dishonor God's message is to dishonor God Himself.

IV. "Unto thee"—(a) A personal message—"I have redeemed thee." God cares for individuals. "Even the hairs of," etc. (b) A suitable and satisfying message. Easily understood even by most ignorant.

V. When personally appropriated this message brings—Hope to the desponding. Faith to the doubter. Rest to the weary and heavy-laden. Comfort to the mourner. Peace to the troubled. Light and life to all. ZZZ.*

HINTS FOR MISCELLANEOUS SERMONS.

God's Presence Needful for Fruitfulness.

I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.—Hosea xiv. 5-7.

I. THE endowment of God's people with His personal presence promised.—"I." Not merely His blessings, but Himself.

This is significant:

1. In relation to its recipients: "Israel. Threefold application: Personal, to Jacob—Gen. xxxii. 28; National—Rom. ii. 29; Spiritual—Rom. ix. 6; Gal. iii. 9, 26.

2. In the analogy employed:—"dew."

(1) Usually imperceptible in its downfall.

(2) Occasionally characterized by remarkable copiousness.

(3) Brings refreshment by contact.

(4) Fertilizing by absorption.

God's visitations sometimes gentle, also mighty (Acts ii.). Without contact neither refreshment nor fruitfulness.

II. Inseparable issues of Divine presence in the Church on the life of the Church:

1. Development: rapid upward growth; weakness, purity, beauty; suggestive of new convert.

2. Aggressiveness: downward growth, undergrip.

3. Expansion: diffusiveness, gradual, extensive, certain.

4. Loveliness: evergreen, long-lived, fruitful, mellowing as age advances.

5. Fragrance: aroma of godly life unequalled.

III. Inseparable issues of Divine

presence and Christian life on the unsaved masses.

1. Outsiders drawn into willing adhesion to the Church: hearers, children, scholars, workpeople.

2. Insures growth and fruitfulness to all who attach themselves: when

saved, same experiences realized—seed sown, springs up, grows, etc.

3. The increased vitality will have unparalleled influence.

No wine leaves such enduring perfume as that of Lebanon; so of religion. **KLASMA.***

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Sympathy of Nature with Man. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now."—Romans viii. 19, 22. By Thomas A. Hoyt, D.D., Philadelphia, Pa.
2. Bad Promise Better Broken. "He answered and said, I will not; but afterward he repented and went."—Matthew xxi. 29. By Rev. Kerr Boyce Tupper, D.D., Philadelphia, Pa.
3. All Heaven Looking On. "Seeing we also are compassed about with so great a cloud of witnesses."—Hebrews xii. 1. By T. DeWitt Talmage, D.D., Washington, D. C.
4. Antidote of Trouble. "Let not your heart be troubled."—John xiv. 1. By Rev. S. W. Melton, Baltimore, Md.
5. A City's Ruin, or Civic Responsibility. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! But now." etc.—Luke xix. 41-44. By Rev. E. A. Orr, Chicago, Ill.
6. The Conquest of the Imagination. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations."—2 Corinthians x. 4. A. By Louis Albert Banks, D.D., Brooklyn, N. Y.
7. Character: Its Materials and External Teachers. "For I will make a man more precious than gold."—Isa. xlii. 10. By N. D. Hillis, D.D., Chicago, Ill.
8. Christian Life as Necessarily Involving Moral Conflict. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Genesis xxxii. 24. By James O. Murray, D.D., Princeton University.
9. Woman—Her Virtues and Graces Paramount Forces in Faith and Morals. "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven."—Zachariah v. 9. By George C. Lorimer, D.D., Boston, Mass.
10. Need for Avowed Discipleship. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. x. 33. By A. A. Berle, D.D., Boston, Mass.

Themes for Pulpit Treatment.

1. Man's Vision of God in Man. ("Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. v. 16.)
2. The Divine Preparation and Commission. ("He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters; he was laid in irons; until the time that his word came; the Word of the Lord tried him."—Psalm cv. 17-19.)
3. The Desires, Despair, and Disgust of Sin. ("And he gave them their request; but sent leanness into their soul."—Psalm cvi. 15.)
4. The Dominion of Man Over Nature. ("He putteth forth his hand upon the rocks; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light."—Job xxviii. 9-11.)
5. Delayed Recognitions. ("And the King said, What honor and dignity hath been done to Mordecai for this? Then said the King's servants that ministered unto him, There is nothing done for him."—Esther vi. 2.)
6. The Contagiousness of Cowardice. ("And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart."—Deut. xx. 8.)
7. The Mighty Conqueror of Argument. ("When she saw that she was steadfastly minded to go with her, then she left speaking unto her."—Ruth i. 18.)
8. The Divineness of Life's Bestowal and Development. ("And it came to pass, that on the morrow, Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."—Num. xvii. 8.)
9. A Washing that Does Not Cleanse. ("And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness."—Luke xi. 39.)
10. An Old-Time Foe of Christian Development. ("For all seek their own, not the things which are Jesus Christ's."—Phil. ii. 21.)

SEED-THOUGHT SECTION.

LEAVES FROM THE NOTE-BOOKS OF THE PROFESSOR.

OUR DEVOTIONAL CLASSICS.

BY PROF. W. GARDEN BLAIKIE,
D.D., LL.D., EDINBURGH, SCOT.,
AUTHOR OF "FOR THE WORK OF
THE MINISTRY," ETC.

I. Thomas à Kempis's "Imitation of Christ."

AFTER the Holy Scriptures, the "Imitation of Christ" is said to be the book which has obtained the largest circulation in the world. This is very remarkable, considering the character of the book, and the absence of that variety and general human interest which we find in the Scriptures and in the book which has come next to the "De Imitatione"—Bunyan's "Pilgrim's Progress." For the book of à Kempis is simply and solely a book of religious exercise, designed for no other purpose but to benefit the health of the soul. More than that, it is very uncompromising in its tone and demands, and presents on every page a very high standard of self-denial. Its great circulation is a proof of the grip which religious truth and obligation, seriously and earnestly presented, and not compromised, are fitted to take of the human soul.

Many persons are surprised that a book so full of warmth and devotion should have been written and become popular in that dark, cold, unholy age—the fifteenth century—the age when Huss and Savonarola were burned and Wicliffe silenced. All that can be said on that head is, that we are prone, like Elijah, to miscalculate the number of those who have not bowed the knee to Baal. It is not certainly known who wrote the book. The man who usually gets credit for it is Thomas Hämmerken or Hämmerlein (in Latin, Malleolus, little hammer), called Thomas à Kempis, from the place of his birth, Kempen, a

town forty miles north of Cologne. He was born about the year 1380, and twenty years after entered an Augustinian monastery, of which he afterward became subprior.

The book of Hämmerlein is said to have been written in his sixty-first year, and the first printed edition to have appeared at Augsburg in 1486. Some notion of the number of editions that have since appeared may be gathered from a collection of editions, known as the Büllingen collection, which was presented in 1888 to the Cologne municipal library, and contained four hundred volumes.

In an introductory essay to the "Imitation," in one of Collins's Christian classics, Dr. Chalmers adverts to a current objection to this book, that it does not sufficiently recognize the doctrine of justification by faith. He does not deny the charge, and he owns that this detracts from the value of the book. But Chalmers was so much in the habit himself of fastening attention on but one truth at a time that he could not accept the principle that every good book must contain the whole round of truth. As a powerful and valuable pleading for holiness he owned its value, and (with some modifications) commended it to those who are earnestly following after it. We must remember that the doctrine of justification by faith lay hid in a cloud till it was apprehended by Luther.

A careful perusal of the book will show that the author has a very profound conviction of two things: 1, the thorough corruption of human nature, and utter unworthiness and helplessness of man; and, 2, the grace of God the sole hope of the sinner, and the sole fountain of the power that will make him holy, and enable him to escape from the bondage of the flesh and of the world. If only he had made

it plain that even the holiness attained by the devout believer was not the ground of his acceptance, but only the merit of Christ, all would be well. We must take his book as what it professes to be: not a summary of saving truth, but a help and a guide in the pursuit of holiness; a beacon to warn us against the sins and sinful habits that prevent or interrupt communion with God, and a guide and persuasive to all that enables the soul to grow in grace, and to acquire the image of the Lord Jesus Christ.

But even in this point of view the book is not faultless. Its monastic spirit is apparent all through. It proceeds on the principle that man is surrounded by evil, and among the chief sources of evil are an evil world and an evil body. If he would be holy he must overcome both. As to his evil body, there is but one way of dealing with it—it must be mortified by austerities. As to the evil world, he must try by all means to get out of it. Let him give up all carnal joys. Let him hate riches and love poverty. Let him eschew all worldly consolation, all worldly delights. Let him cultivate solitude and give himself up to meditation and prayer. It is obvious that in the author's view there is no help, and hardly any hope, for those who can not in this sense separate themselves from the world. There is no guidance for that problem that is so emphatically a problem of the present time—and a problem for poor as well as rich—how to serve God in the world, in business, in secular callings, in all the avocations of common life. Nor is there any help for those who, holding with the late Dr. Guthrie, that the only thing bad in human nature is its corruptions, deem it right to promote the exercise and development of the whole of man's nature; not only the religious side of it, but the side of it that might be called secular, deeming it the great point that a due harmony be established between all its parts, that the will of God become the great rule of

life, and that our whole activities be directed to the fulfilment of the great purpose of our life—"man's chief end is to glorify God, and to enjoy Him forever."

Wherein, then, does the value of this book lie? This is the question we have now to answer. And our answer is: the author is clear in detecting and powerful in exposing the root principle of man's alienation from God, viz., opposition to God's will. He is equally powerful in showing that the greatest hindrance to holiness in the Christian is the want of complete surrender of his own will and complete acceptance of the will of God. He urges on us very strongly, at whatever cost, to accept the conditions which alone bring to the soul peace and rest and joy. He is most fervent in setting forth, as inducements to this, the marvelous sacrifice and ineffable love of Christ. And not less so, in dwelling on the joys of heaven, and pressing on us by the sure hope of eternal felicity, to deny ourselves, take up the cross during this short life, and follow our Lord. Let us call up one of his utterances as to our obligation to accept the will of God:

"There is no other cause of perplexity and disquiet but an unsubdued will and unmortified affections.

"It is more beneficial to live in subjection than in authority; and to obey is much safer than to command. But many live in subjection more from necessity than the love of God, and therefore pass a life of continual labor, and find occasions of murmur in the most trifling events; nor can they possibly acquire liberty of spirit till with a whole heart they are resigned in all situations to the will of God. Go where thou wilt, rest is not to be found but in humble submission to the divine will; a fond imagination of being easier in any place than that which Providence has assigned to us, and a desire of change grounded upon it, are both deceitful and tormenting."

Some of his remarks on the need of a higher standard of holiness, of greater vigilance in watching against sin, and more earnest endeavors after conformity to the will of God, are useful and impressive.

"If every year we did but extirpate one vice, we should soon become perfect men: but we experience the sad reverse of this, and find that we were more contrite, more pure, more humble and obedient in the beginning of our conversion than after many years' profession of a religious life. . . . We ought every day to renew our holy resolutions, and to excite ourselves to more animated fervor, as if this was the first day of our conversion, and to say: "Assist me, O Lord God, in my resolution to devote myself to Thy holy service; and grant that this day I may begin to walk perfectly, because all that I have done hitherto is nothing."

It needs hardly to be said that in a book of this kind, our obligations to our fellow men have a place only second to our obligations to God. And in our ordinary bearing toward men, much needs to be changed.

"Learn to have no opinion of thine own merit, and always to think well and highly of others. All men are frail, but thou canst reckon none so frail as thyself. . . . So great is human frailty that we are even more ready to believe and speak evil of one another than good. . . . Whatever good thou art conscious of, think more highly of the good of others, that thou mayest preserve the humility of thy spirit. . . . Oh, that man had but one spark of charity! He would then know by an experimental feeling that himself, the world, and all creatures were altogether vanity. . . . If thou beholdest or hearest of good examples, let them kindle in thee an ardent desire of imitation; if thou seest anything blamable, beware of doing it thyself; or if thou hast done it, endeavor to amend it the sooner. As thy eye observeth and censurcth others, so art thou observed and censured by them. . . . We quickly feel and perpetually brood over the sufferings that are brought upon us by others, but have no thought of what others suffer from us. If, however, a man would but truly and impartially examine himself, he would find but little cause to judge severely of his neighbor."

The whole tenor of the book is to probe the heart, detect the sins that spring up there and pollute the life, stimulate the spirit of compunction and contrition, mortify self as the center of our life, and produce all round a more humble, a more genuine, a more childlike submission to God. In the first part of the book, altho there are not wanting references to the marvelous love of God in Christ, and the glorious blessing of redemption through

His blood, yet the element of duty predominates, and one might think that the author was laying too heavy burdens on human shoulders. But to some extent this is remedied in the end. The last part is to a large extent in the form of dialogue between the Savior and His disciple. And here the fountains of heaven are opened, the love of the Savior is dwelt on with rapture, and it is the constraining power of that love that is the great force brought in to induce the disciple to do all His will. The structure of this part of the book is like the structure of the rest, unsystematic, apparently without regular plan, as if the author from time to time had set down his thoughts and feelings just as they arose within him. Of course there are many to whom his gushing words will seem unnatural and fanatical, but, notwithstanding, they have obtained in their favor the verdict of the earnest church in every age. We instance the following:

"Dearest Jesus, most beloved spouse of my soul, supreme source of light and of love, and sovereign Lord of universal nature! Oh, that I had the wings of true liberty, that I might take my flight to Thee and be at rest! When will it be granted me in silent and peaceful abstraction from all created being to taste and see how good Thou art, O Lord, my God! When shall I be wholly absorbed in Thy fulness! When shall I lose, in the love of Thee, all perception of myself! and have no sense of any being but Thine! Holy Jesus, ineffable splendor of eternal glory, sole comfort of the wandering soul, my heart is lifted up to thee, and without voice speaketh to Thee in groanings that can not be uttered! How long will my Lord delay His coming? Oh, may He come to me, His forlorn creature, and turn my sorrow into joy!"

The instructions of Christ to His disciple embrace the whole sphere of life and duty; they show what hinders and what promotes soul prosperity; they urge very strongly self-denial and mortification, and bring out the glorious riches of the eternal reward.

"If thou hadst a true sense of those astonishing glories, which are offered thee as the object of thy faith and hope, and didst suffer the desire of them to enter into the depths

ful discourse? We have known political speakers who could not sermonize when they tried, but could orate from morning to night and from night to morning, and tear a passion to tatters, to very rags, and have so strutted and bellowed without saying anything, that it seemed good to some that the ministers of Christ should take lessons of such models. A style of preaching like that may possibly have its place, if such be a man's peculiar gift and calling; but there is probably enough

of it already to forefend the necessity for making a study of it by others.

The Gospel contains in itself alone the mightiest attraction that man has ever felt, and the element of that power is the transcendent interest of eternal bliss or bale for every soul. He who, under the awful brooding of the Holy Ghost, can realize that tremendous issue and utter all its solemnity, will draw more hearers than human voice can reach, and will not draw in vain. But I am straying again from my theme.

SIDE-LIGHTS FROM VARIOUS SOURCES.

FROM SCRIPTURE METAPHORS.

By THOMAS P. HUGHES, D.D., NEW YORK CITY.

THE SEA.—*And there was no more sea.*
—Rev. xxi. 1.

THIS metaphor is strangely used. It must be a figurative expression symbolic in its meaning.

In the Old-Testament Scriptures the sea is a symbol of mystery, of rebellious power, and of perpetual unrest. Life is a voyage over a turbulent sea. Changing circumstances come rolling along like the billows of the great ocean. Storms and tempests arise. And this is life. But there will be an end of it some day. The time will come when there will be "no more sea"!

I. The sea is a symbol of separation. In modern times, with our great ocean steamers, it is scarcely so. But in ancient times—for example, at the time of St. Paul's voyage to Rome—it was so. And still more recently, when it was a five months' voyage to India, and a month's voyage between America and England. How many sad partings have taken place as a ship has sailed from port to cross the distant seas? But in heaven there will be no more sea. No separation. No roaring waves of mistrust between friends. No moaning sea of death. "In heaven we part no more."

II. The sea is a symbol of unrest. "He raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end" (Ps. xvii. 26). "He maketh the sea like a pot" (Job xli. 31). In heaven there will be perpetual peace and rest. "There remaineth a rest to the people of God" (Heb. iv. 9).

III. The sea is a symbol of danger. "The raging of the sea" (Ps. lxxxix. 9). The sea is a most unmanageable and the most masterful thing with which man has to do. Shipwreck is a familiar word denoting ruin. In heaven there will be no more sea, no danger, no shipwreck. No more treacherous, perilous, storm-tossed seas. "He bringeth them unto their desired haven" (Ps. cvii. 80). The disciples cried, "Lord, save us, we perish!" Jesus said, "Peace, be still."

IV. The sea is an emblem of conflict. The lightnings flash, and for a moment relieve the darkness, and show the seething, boiling waters, as in a tumult of war. "The world, the flesh, and the devil" are like the wind, the wave, and the storm, and sometimes they unite to overcome the Christian traveler. In heaven there is no more sea.

"Sorrow vanquished, conflict ended, Jordan past."

V. The sea is an emblem of change. It is never the same two days together. But in heaven there is no more sea. "I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast . . . stand on the sea of glass, having the harps of God" (Rev. xv. 2). In heaven there will be no more change.

VI. The sea is the symbol of mystery. "Tho they be hid from my sight in the bottom of the sea" (Amos ix. 8). But in heaven there shall be no more sea of mystery. The Lamb is the Light thereof, and we shall know hereafter. "Now I know in part; but then I shall know even as I am known" (1 Cor. xiii. 12).

FROM HISTORY.

By JAMES M. LUDLOW, D.D., L.H.D.,
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Seizing Opportunities.

THE city of Chalcedon, now the little tumble-down town of Kadi Keni, on the Asiatic side of the Bosphorus, has been known in history as "The City of the Blind." The origin of the title is this. Just across the strait, in plain view of Chalcedon, is the stately site of Constantinople. When the great Emperor of Rome first saw that marvelous location, he realized at a glance that whoever held it would have the key to the Black Sea and the Mediterranean; that the passing commerce of two continents must drop its golden tribute into the coffers of the power that possessed it. He lost no time in securing the spot for his new capital. Centuries later the nomadic Turks detected the same advantage in the location, and did not rest for generations until they had acquired it. Holding a few acres of land at that point, they are able to play their deprecit power successfully against all the odds of European nations. So also the Russians, as soon as they be-

gan to feel the impulse of their expanding greatness, marked even their northern highways with finger-posts pointing to Constantinople, the possession of which would rivet their empire on the southern waters. Any nation of Europe to-day would give its richest province for those ten square miles between the Golden Horn and the Mar-mora.

But notwithstanding the evident value of this site for strategic and commercial purposes, in the olden time a strong and conquering body of Greeks, seeking a site for the capital of a new nation, chose instead of it the site of Chalcedon. They were led to this selection by the temporary inconvenience of crossing the narrow sheet of water that separated their camps from this, the most queenly situation in the world. The Greeks thus gained for their city the contemptuous appellation of "The City of the Blind."

Similar is the mistake many young persons make in not seizing the opportunities of excellence and usefulness which Providence plainly offers them. Because of some insignificant inconvenience at the present moment, some paltry self-indulgence, they build themselves Kadi Kenis instead of Constantinoples: lives exposed to every passing evil, as are the villages bordering the Bosphorus, when they might make for themselves moral security and the domination of other lives for untold and endless good.

Responsibility the Test of Character.

When Saladin was a young man, he was given to self-indulgence, and was regarded by those about him as a trifler. The Calif of Egypt, desiring for his counselor one who would merely echo his own opinions, and who would be nothing more than a servant to execute his master's will, selected Saladin for his vizier. But Saladin had that in him which was electrified by the touch of power. Responsibility compacted his energies as a weight compacts the muscles that dare to lift it;

and he exclaimed, "Away now with all frivolity and dissipation!" His alert self-mastery quickly mastered the Moslem world. We sometimes speak of men as the creation of their oppor-

tunities. It is not so. The strong seize the favoring circumstances. The weak either let them slip or are borne down by the weight of responsibility which they impose.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

SUBJECT FOR GOOD FRIDAY.—The narrative of the crucifixion as given by John (xix. 31-36) is itself a very remarkable testimony to the exact accuracy and absolute authenticity of the gospel account and the facts which it embodies. It could not be an invention. Let the student take pains to examine Dr. Stroud's well-known treatise on "The Physical Cause of the Death of Christ," and the confirmatory observations of the Rev. Samuel Haughton, M.D., the famous physiologist of the University of Dublin. Both these testimonies are referred to by Bishop William Alexander in his commentary on 1 John v. 6-16; compare Psalm lxxix. 20.

The substance of the testimony of these renowned men is as follows:

The only way to account for any such copious outflow of blood and water (serum) as the result of a post-mortem piercing of pleura, lung, and pericardium, would be actual rupture of the heart. The mode of crucifixion was nailing the feet and nailing or otherwise fastening the hands, with a small projecting bar between the legs for partial support. In such position breathing would be seriously hindered by the strain of the suspended body, respiration being, by the fixed condition of the ribs, almost entirely by the diaphragm. This would make the agony so great that the victim would involuntarily raise himself by bearing down on the nails that held the feet, or swinging himself from the fastenings of the arms, accepting the agony thus caused to relieve the other. And so a strong, resolute criminal would some-

times prolong his life for days. Death was sometimes hastened by using an iron mallet, to break arms and legs near the wrists and ankles, which thus kept the victim from relieving his agony, and brought death sooner. In all such cases, however, a post-mortem thrust of a spear would give forth only a flow of dark fluid blood as when the action of the intercostal muscles has been affected by strychnia, tetanus, or prolonged struggle as in drowning. When John saw first a copious flow of dark blood and then of serum, he evidently could not account for it except as a miracle, and felt constrained to add his personal witness to a fact so unusual and remarkable.

An Easter Theme.

A more glorious Easter theme can scarcely be found than is suggested by the first five verses of Revelation xxi. : The vision of the final renovation which is the consummation of Christ's resurrection, and of which that resurrection is the type and forecast. But the whole passage must be taken together to be appreciated, beginning at chapter xx. 11, and extending to xxi. 5. There are two parts or visions which are curiously correspondent and mutually complementary: 1. The great white throne; 2. The new heaven and earth. Each vision has in the Greek about the same number of words (one hundred and thirty), and they are manifestly meant to stand in contrast. In the former we have the grand finale of evil, and in the latter the grand finale of good. The great white throne ap-

pears in both—in one case its glory is that of judgment of wickedness; in the other, it is the seat of a Father who makes all things new. In one, the sea gives up its myriads of dead; in the other, it is no more. In one, the dead appear for final decision of destiny; in the other, death and Hades and all the results of sin are no more seen. They are swept like the refuse of the universe into the lake of fire. In the former, the earth and heaven flee away before the glory of God; in the other, a new heaven and earth take their place, glorious like God, with a heavenly city which likewise reflects His glory.

What a point of view from which to look back to that resurrection of Christ which was the true beginning of the renovation of all things—the preparation of all: but for that resurrection there could be no bride for Christ, no resurrection of saints, no abolishing of death, no new heavens and earth. Easter sermons have exhausted many of the ordinary phases of Christ's resurrection, but here is a new point of view, from which, as from Inspiration Point in the Yosemite Valley, every great peak in the landscape of God's plan can be seen, until in the distant future we catch a glimpse of that soaring summit which overtops all others, lit up with the glory of God—the final goal of the believer's destiny.

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"IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS."—1 John i. 9. The language of this promise is among the wonders of the inspired word, "Faithful and just to forgive." What have faithfulness and justice to do with forgiveness? Are they not rather opposed to the pardon, and especially free pardon, of transgressors?

It is of the very essence of good government that the sinner can not escape just judgment. Penalty and reward are the sanctions of law, the pillars that sustain the arch of government. One of the seven sages of Greece ironi-

cally referred to the statutes of men as spiders' webs, in which the little flies get hopelessly caught, but which the great and strong break through and escape. A faithful and just judge is one who never lets a criminal evade or avoid the legal penalty; and this makes society secure.

And yet in the model government of God, faithfulness and justice are arrayed on the side of forgiveness. Had this verse read, "He is merciful and gracious to forgive us our sins," it would have seemed consistent, for it is the province of mercy and grace to exercise clemency; but fidelity is inflexible, and justice is stern and severely exact.

How shall we reconcile the paradox? Let it be remembered that God was not under any obligation to forgive sin until He had so promised. After that, fidelity and justice demanded that He should pardon all who conform to the conditions. He had said:

"Whoso covereth his sins shall not prosper;

But he that confesseth and forsaketh them shall find mercy" (Prov. xxviii. 13).

And henceforth He is bound by His own word. He must pardon in order to be faithful to Himself, and in order to be just to the expectation He has awakened. And so in Micah vii. 20 we read, "Thou wilt perform the truth to Jacob, the mercy to Abraham which thou hast sworn unto our fathers from the days of old." What was a word of pure mercy to Abraham respecting his seed was a word of truth to Jacob. God was not bound to exercise grace to Abraham's seed until He had so said; then what was originally mercy became truth.

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"UNTO YOU, THEREFORE, WHICH BELIEVE HE IS THE PRECIOUSNESS."—1 Peter ii. 7 (see margin). Both Peter's epistles revolve about that word "precious," which occurs seven times. Precious is the "trial of your faith," "the blood of Christ," "the living stone,"

Echoes from the Evangelistic Platform.

Rev. Dr. A. C. Dixon, of Brooklyn, who has been conducting the evangelistic services in Cooper Union, New York, since Mr. Moody went to Boston, recently took as his subject, "Men of Power, and How They Got It." His text was Hebrews xi. 24: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." In the course of his remarks he took occasion to state and apply the rule of his life, touching so-called questionable amusements:

"The rule of my life that I have tried to live up to for twenty years is, God helping me, never to indulge in any pleasure or business that links me with an evil institution. One reason why I do not go to the theater is that I do not see how anybody can who has any decency left in him, after he had seen the placards. Perhaps there is not as much spectacular obscenity before the footlights as on the bill-boards, but if there is, it puzzles my brain how any modest, pure woman could sit in front of it and watch the degradation of her sex.

"A little girl said to me: 'Why don't you dance?' There is not much brains in it. After you have done the best you can, a monkey can beat you. I'm a little afraid there will be an awful development in the feet of this generation. One reason why you have so many idiotic dudes with eye-glasses, and nothing looking through them, is because there is a demand for feet and not for brains. According to a police report of some years ago, three fourths of the abandoned characters in New York traced their fall to dancing. The dance-house is the vestibule of hell."

In a recent sermon in Cooper Union, Dr. J. Wilbur Chapman—the pastor of Bethany Presbyterian church, Philadelphia, which owes its origin to John Wanamaker—set forth the importance of beginning the Christian work at home and with whatever task God may assign us, however small. He said:

"Some may think if they were filled with the Spirit they would be called to preach in Cooper Union or Carnegie Hall; but the Bible says, 'Be witnesses for me first in Jerusalem, then Judea, then in Samaria, and then to the uttermost parts of the earth.' We turn it around, and say, 'We would preach

first to the uttermost parts of the earth, and then at home.' Begin with anything God sets before you to be done, however insignificant it may seem. The first religious work John Wanamaker did was to secure the laying down of a new brick sidewalk before the church of which Dr. Chambers was the aged pastor—a work which the church did not feel able to do. The kiss of affection and the gratitude of his pastor, called out by that, were the inspiration of the life of Christian enterprise that has resulted in Bethany church and Sunday-school, and his vast work beyond. It began with the laying of those bricks."

His comment on 1 Cor. ix. 27—in which "castaway" represents that which is "disapproved" or "cast aside," and may well suggest a man wrecked and stranded in the Christian life—is as follows:

"How many ministers, through many years, present the same illustrations and use the same words, until they become monotonous, and then there is only one word which fits their case, 'Castaways!' How many men, leaders in the church, Sunday-school teachers and superintendents, who are pointed out in the streets as servants of God, have lost their testimony in their homes and in the church. They are cast-aways; they are disapproved!"

There is a suggestion of "practical Christianity" in a recent address of Mr. Moody, that ought to have stirred aristocratic New York, had it been possible for it to reach so far:

"If there are any of you here who attended the Horse Show lately, I say to you, if you want to show off and exercise your fat horses, you can do it by giving drives to the poor in Central Park. I would call that 'Christianity on Wheels.' Dr. John Hall, Dr. Van Dyke, and Dr. Parkhurst are all great preachers, but if the women of Fifth Avenue will but drive poor invalids around the Park they will preach a more eloquent sermon than any of these eminent gentlemen can deliver."

One of Mr. Moody's keenest thrusts was directed at those who attempt to teach without any preparation for it, those who "open their mouths" and expect them to be "filled," which they so often are, with—wind. This was given in one of his earnest exhortations to the study of the Bible:

"This is just the kind of an audience I

want to see at these morning meetings. We want to talk and confer together. A man can't be giving out all the time. He wants to receive something. What the Christian people of this day need is more time to study the Word of God.

"I know of wrecks of Christian Evangelists and ministers all over the land, because they did not get time to study the Bible. A man who does not get at least two hours a day for the study of the Word of God will soon run out of ammunition.

"These secretaries of the Young Men's Christian Association are making a mistake in running about hunting up churches for ministers, and ministers for churches.

"I don't believe any Christian work is worth a snap of the finger that is not based on the Bible. Experience is a good thing, but a little of it goes a long way. The man who is continually talking about his experience has a harp of only one string, and continual thrumming on it becomes tiresome.

"Many people think they are losing time if they stop a minute in the hay-field to sharpen their scythe. There is where they make a mistake. They can work all the faster with a keen blade. Some people keep on drawing at the well, and never give an opportunity for a renewing of the supply. This is the reason why so many squeaky, wheezy pumps are to be heard."

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

THE SOWS OF GOD.—A current magazine writer recalls the fact that when the Prince of Wales visited this country in 1860, he sailed home on a ship which encountered a very severe storm, and was driven far out of her course. The voyage was so long delayed that the food was entirely devoured, except the salt fare of the crew, and the Prince of Wales was compelled to be satisfied with this scanty provision. And yet, tho enduring hardship for a time, he enjoyed the consciousness that he was the son of the Queen of England and heir to the throne. Christians suffer trial and hardship in this world like other people, but they are comforted and sustained by the assurance that they are the children of God.

"And if children, then heirs; heirs of God, and joint heirs with Christ."—Romans ix. 17.

FOR THE GOOD OF OTHERS.—A gentleman in evening dress on his way to a social party, a few evenings since, saw a brutal truck-driver unmercifully beating a horse with a shovel. He plead with the driver to desist, and offered to assist him, but the only answer was a huge piece of coal hurled at his head. Then he secured a policeman, had the brute arrested for cruelty to animals, and, arrayed as he was in evening dress, mounted the coal cart and drove the horse back to his stable. Such men help on the Kingdom of Christ on earth. If the man had been simply looking after his own interest, he would have hurried by to his party on the other side of the street. But his deed was in the spirit of Him who denied Himself His own ease and comfort for the good of others.

THE WORLD COMING IN LIKE A FLOOD.—A strange case of a church driven out by trolley cars is just now afforded in Brooklyn. The church in question a few years ago had one of the finest sites in the city, but two trolley lines have converged about it, and the noise is so confusing that the pastor has resigned on account of it, and declares that the church is likely to be ruined, as the property for church purposes is valueless and the congregation is unable to build on a new site. Other churches have been ruined by the din and confusion of worldliness, tho not exactly in the same way. It is the one great threat, however, against the success of the Church. The Church needs to stand strong in the

promise of God that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah lix. 19.

A PASSION FOR SAVING PEOPLE.—There is a young man named John Boice, living in New Brunswick, N. J., who has a passion for saving people from drowning. The young man whom he rescued a few days ago was the eighteenth who has owed life to him. In the last three years he has rescued eighteen persons from drowning in the Raritan River. That is splendid, but there is a yet nobler passion which has for its object the saving of the soul. Some people become very daring and skillful in this nobler art, and it may be learned and practised by every one. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 20.

IN REACH OF THE LIFE-LINE—BUT LOST.—As the Weehawken ferry-boat neared the Jersey side a few mornings since, the captain saw a man on an upturned boat, drifting rapidly down the river. He reversed the engines, and when the ferry-boat got within fifty feet of the capsized boat, the cries of the shipwrecked man, "Help! Save me!" could be plainly heard. A deck-hand seized a life preserver to which a line was attached, and tossed it to the man in distress. The line fell across the man's shoulder, but he made no attempt to grasp it. Then the deck-hand tied the end of the rope around his own body, and jumping overboard in the icy flood, swam to the upturned boat. When within a few feet of the row-boat he came to the end of the line, and did not dare to loosen himself from it. He could barely touch the clothing of the man, but could not grip him with sufficient strength to take him back with him to the ferry-boat. He cried out, "For God's sake, jump! I'll catch you." But the man remained motionless on the boat, and only moaned. Overcome by the cold and exhaustion, the deck-hand was compelled to go back to his own boat. Then another line was thrown, and called about the man on the wreck, and this time he clutched it with a seeming purpose to be saved. Right heartily the crew pulled in on the line, but before he came within reach he let

go the rope and sank forever out of sight. How true that and picture is to life, in illustrating the fate of many who are shipwrecked by their sins, and are drifting to certain ruin. Tho the life-line is thrown within their reach, their sins have so benumbed their power to choose, they will not seize it, or if they do, they permit it to drop again from their nerveless fingers. A man's own will is the determining agency in salvation. Nothing can stand in the way of the man who really chooses Christ.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. xxii, 17.

THE WRECKERS.—In the recent terrible railway disaster in Alabama, it is believed that the fearful loss of property and life was caused by robbers, who deliberately wrecked the train in order that they might rifle the pockets of the dead and wounded passengers. Immediately after the train fell into the abyss, three men rushed from the side of a hill on the banks of the river, and after robbing the passengers, set fire to portions of the train, and escaped. These wreckers are now pursued, with a heavy price set on their heads. They were not very shrewd. They should have come to New York and taken out a liquor license, and then they could have carried on their work of wreckage and pillage as well, and instead of having a reward for their arrest, every policeman's uniform on the street would have been a pledge for their protection.

"He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net."—Psalm x, 8, 9.

A FAUPER IN THE MIDST OF PLENTY.—An old German shoemaker died in the hospital in Paterson, N. J., last week, who was supposed to be without money, as it was known he was without friends. His body was turned over to the poormaster, who was surprised on going to the old cobbler's shop to find not only a life insurance policy, but a bank-book showing deposits amounting to \$4,000, and other articles valued at \$800 more. The old man had lived like a pauper, while he might have surrounded his old age with comforts. Alas! that there are so many who follow his example in spiritual things,—men and women who might be clothed with righteousness, and feast on love, and joy, and peace in the Holy Ghost, but who are living like tramps, and will die spiritual paupers. How much wiser to live so that we may inherit the promise of Paul to the Philippians: "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. iv, 19.

A HUMAN LADDER.—Notwithstanding all that is said to the contrary, we believe that it is true that there is more heroism in common life to-day than ever before. At a fire in a tenement house in New York city on the evening of December 28 last, the janitor, Charles F. Lorenz, performed an act which places him in the line of heroes. Before the firemen arrived the tenants were having a desperate time on the fire-escapes. The ladder intended to reach the ground was too short by ten feet. People came down to the last platform, and were afraid to venture on the short and shaky ladder, and make the drop to the street. Others were crowding down the escapes behind them, and it looked as if some terrible accident would happen.

Lorenz, the janitor, was equal to the emergency. Standing on tiptoe on the stoop, he managed to reach the bottom of the ladder, and holding it firmly by the lowest round, told the excited people to descend. And thus over his body men, women, and children found their way in safety to the street. That was a heroic deed, and yet it is only a faint illustration of the heroism and self-sacrifice of Him who left all the glory of heaven and came down to earth that we might through Him be saved.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah liii, 4, 5.

AN AWAKENED CONSCIENCE.—The man who commits sin and imagines he can go his own way and be happy. If only his sin is not discovered, makes the fatal mistake of leaving his conscience out of the account. No man can tell when conscience will rise up and shake the accusing finger in his face, and make him condemn himself. This was illustrated recently, when a young thief who had stolen a package of diamonds worth over \$1,000 walked into the West Twentieth Police Station, in this city, and confessed himself a thief in order to save a colored girl who was held for the crime. That mysterious thing we call conscience would not let him sleep or enjoy his stolen goods in peace, but took him by the throat and marched him to jail for his misdeeds. It was like the case of the men who were going to stone the woman to death for adultery, and Jesus said to them, "He that is without sin among you, let him first cast a stone at her." And John, recording the incident, says: "They which heard it, being convicted by their own conscience, went out one by one."—John viii, 9.

TORN BY THE SHARKS.—A published letter from Samoa, the island made forever famous by the residence of Robert Louis Stevenson, tells the thrilling story of the almost miraculous escape of a gentleman and two ladies from death by sharks. They were out in an open boat, far from land, when the boat capsized and threw them into the sea. Being expert swimmers, they abandoned the boat and swam toward the shore. The women were pursued by sharks, and only escaped by climbing the anchor chain of a lighter. As it was, their clothing was torn from their bodies, and their limbs painfully lacerated. The gentleman was separated from them in the darkness, and finally reached the shore. He, too, was pursued by sharks, which wounded him in a dozen places. He was found wandering, a raving maniac. Between fits of hysterical laughter and sobbing, he would fight imaginary battles with sharks.

I read this terrible story, and turning over the page, read the story of a man who went to his home in Paterson drunk the night before, and beat his wife and five children in a most brutal manner. The family were compelled to flee to the neighbors for refuge. Then the drunkard took an ax and proceeded to wreck the interior of his house. He was finally arrested and taken to jail, and slept away his drunken spree on the cell floor. The next morning he was in the depths of despair and remorse, as he is a peaceable man, and kind to his wife and children when sober. As I laid down the paper I thought that the sharks of Samoa were not more fierce than the shark-like passions and lusts which transform a peaceful home into a hell.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."—Prov. xvi, 32.

EXEGETICAL AND EXPOSITORY SECTION.

HEBREW WORD STUDIES.

By WILLIS J. BEECHER, D.D., PROFESSOR OF THE HEBREW LANGUAGE AND LITERATURE IN THE THEOLOGICAL SEMINARY, AUBURN, N. Y.

The Word Sekel in the Sense of Trained Skill.

THIS stem is one of frequent occurrence in the Old Testament. It is commonly translated by words denoting wisdom, intelligence, etc., but also frequently by the word prosper, or success. The King James Version often has one of these translations in the text, and the other in the margin (e.g., Josh. i. 7, 8; 1 Sam. xviii. 5, 14; 1 Kings ii. 3; Isa. lli. 18). This indicates the characteristic which differentiates the words of this stem from other words signifying wisdom or intelligence. They denote the kind of good sense which renders a man successful. They resemble somewhat such homely English words as "gumption," or "faculty," which we apply to a person who habitually sees what needs doing, and does it successfully.

In the later books of the Old Testament, this word takes on a technical meaning for which its ordinary use admirably fits it. It describes the trained skill which enables one to succeed in some art, especially in the liturgical arts. Note a few instances in which the recognition of this usage at once clears up an obscure passage, and proves the reality of the usage itself.

In the account of Hezekiah's pass-over, we are told that

"The Levites and the priests were praising the Lord day by day, with loud instruments to the Lord. And Hezekiah spake comfortably unto all the Levites that were exercising good trained skill for the Lord."—2 Chron. xxx. 21, 22.

Here the old version has "that taught the good knowledge of the Lord," and the Revised Version has "that were well

skilled [in the service] of the Lord," which gives the meaning correctly. The skill referred to is of course their trained skill in the temple music and other liturgical work.

Ezra, at the River Ahava, found that he had no Levites. To supply this lack, he sent to "the place Casiphia" for "ministers for the house of our God":

"And they brought to us, according to the good hand of our God upon us, men of trained skill of the sons of Mahli, the son of Levi," the son of Israel; and [or, even] Sherebiah with his sons, and his brethren, eighteen, etc.—Ezra viii. 18.

The word here translated "men" is in the singular, but is probably used as a collective, and therefore to be translated by the English plural. The old version has "a man of understanding," and the Revised Version "a man of discretion," with the proper name "Ish-sekel" in the margin. Obviously none of these give accurately the required meaning. What Ezra desired and obtained was a body of liturgically trained Levites, for the temple service.

In the account of Nehemiah's great convocation occurs the statement:

"And they read in the book, in the law of God, distinctly, even putting trained skill [thereto], so that they understood the reading."—Neh. viii. 8.

Here the versions have "and gave the sense," which strains the usage of the word, and gives a meaning which every commentator finds to be in need of explanation. The real affirmation is that the reading was done by expert readers, who made what they read intelligible.

In Neh. viii. 18; 1 Chron. xxviii. 19; and in ten places in Daniel (i. 4, 17; viii. 25; ix. 18, 22, 25; xi. 83, 85; xli. 3, 10), words of this stem are used, and the idea of trained skill would fit the context; but in these instances the more usual meaning of success-bringing good sense, is also congruous. The case of the cognate word *maskil*, as

pression has obtained that there is not wanting some merit in such a life as he had led, that the path to eminent piety and usefulness does not lie through a pure youth, an industrious and virtuous manhood, but through the gutter and the gambling-house, and their surroundings; and so we leave the men

whose lives have been spent in the practise of piety, in the study of God's word, in association with the good, to sit, delighted listeners, at the feet of Ned, the converted burglar, or Bill, the reformed pugulist, or Joe, the reclaimed gambler, or Waggle, the permanently located tramp.

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, D.D., LL.D.

THE FIRST PHASE OF NEW TESTAMENT DEVELOPMENT.

ACCORDING to the plan of the New Testament, outlined in the November number of *THE REVIEW*, it embraces *Two Stages*,* the Second Stage presenting *three phases*.

The First Stage, the Historical Introduction of the Gospel into the World has been found recorded in the *Four Gospels*.

The *Three Phases* of the Second Stage are to be studied in their order.

First Phase—Acts of the Apostles.

The First Phase of Development in the Second Stage of New Testament Religion is that presented in the Outward Life and History of the Church, or Kingdom of God—which took the place of Judaism, as its fulfilment—in connection with the Three World-Races. This is found in *the Acts of the Apostles*.

The Acts of the Apostles—the one strictly Historical Book of the New Testament, corresponding to the three times three Historical Books of the Old Testament—appears on its face to be the history of the origin and early development of the Church or Kingdom of God, or of the New or Christian Dispensation.

The writer of the Book of Acts is universally admitted to have been Luke, the companion of Paul, the writer of the Third Gospel, of which

the Acts is professedly a continuation and addressed to the same Theophilus. As in the case of the Gospel, so in the Acts, the aim could not have been simply private and personal. It was probably written some time in the sixties, when Paul's Gospel work in Rome had been going on for two years.

The Book of Acts is apparently so simple in its narrative and structure, and yet really so complex, that its important aim and real scope and significance have often, partially, at least, escaped the investigator and commentator. Concerning it, Dean Farrar has well said:

"The preciousness of a book may sometimes best be estimated if we consider the loss which we should experience if we did not possess it. If so, we can hardly value too highly the Acts of the Apostles. Had it not come down to us there would have been a blank in our knowledge which scarcely anything could have filled up. The origin of Christianity would have been an insoluble enigma."

The Book, in fact, furnishes in large measure the key to the Gospels and the Epistles, which were the products chiefly of the period covered by its history.

The Gospels furnish the foundation for the Acts which records the results of the promulgation of their teachings, as the Pentateuch furnishes the foundation for the Historical Books of the Old Testament. The Historical Books record the planting and development of the religion in Canaan; the Acts records the planting and early develop-

* See *ROMANIAN REVIEW*, vol. xxii., p. 448.

ment of the Gospel in the modern world.

Luke's own statement of his Aim, as found in Acts i. 1-8, is a help to the understanding of the Book. In this passage—

1st. He represents Christ's work as detailed in the Third Gospel as merely the *beginning of that work*, of which the record in the Acts is a *continuation*.

2d. He furnishes the *correctives of their imperfect or false notions of the coming Kingdom*, by directing their attention to the promise of the Father to give the Spirit (Isaiah xlv. 8; Joel ii. 28, etc.), and the promise of Jesus Himself (Luke xii. 11; John xiv., xvi.),—all of which emphasized the fact that *the Kingdom was to be spiritual*, and not worldly.

3d. He repeats (in verse 8) Christ's own statement of the world-wide sweep of the Kingdom they were to establish when endued with power from on high.

Certain Salient Features of the Age and History help in interpreting Luke's statement of his aim, and in completing the key to the Book of Acts.

1st. THE NEW DISPENSATION, THAT OF THE HOLY SPIRIT.—The Holy Spirit descended at Pentecost to take the place of the ascended Christ, and to set up and carry on as His vicegerent the spiritual kingdom that was to win back the world from Satan to God.

The Holy Spirit appears throughout the Acts as the controlling and directing Agent, and especially as the Inspirer of every forward movement. Dr. Arthur T. Pierson has emphasized this feature*—perhaps unduly, so far as it may lead to an under-estimation of other essential features, but doubtless necessarily in order to secure the full recognition of facts only partially recognized—in discussing the substance of the Book under the title of "The Acts of the Holy Spirit."

The Acts is preeminently *the Book of the Work of the Holy Spirit*, as John's

Gospel is preeminently *The Book of the Doctrine of the Holy Spirit*; and in studying it, the relation of the Spirit to great crises and forward movements should be constantly borne in mind.

2d. THE CARRYING OUT OF THE GREAT COMMISSION.—The carrying out of the Great Commission to evangelize the world, by the Apostles ("apostle" means "missionary"), under the direction of the Holy Spirit, is likewise an essential feature of the Acts.

That Commission is given by Matthew (ch. xxviii. 18-20), and by Mark (ch. xvi. 15). Both emphasize the world-wide reach of the work of those first Missionaries, the Apostles, in carrying out the Master's parting command. Luke, in Acts i. 8, connects it with the endowment with power by the Holy Spirit, and at the same time points out the successive stages by which it was to be carried out: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth,"—which stages correspond with the periods of the actual history.

This will make it readily apparent why the title "*Acts of the Apostles*" came to be attached to the Book. But any view of the Book will be incomplete that leaves out at the same time the inspiring and superintending *Acts of the Holy Spirit*.

3d. THE RELIGIOUS AND SOCIAL REVOLUTION.—Christianity—the Church as the kernel of the New Kingdom—was planted in the midst of Judaism and Heathenism, by the work of the Apostles under the Holy Spirit, to transform that world religiously and socially.

To the Jews the Apostles presented Christianity as the *fulfilment and abrogation of Judaism*, and the Christian Church as the successor of synagogue and Temple. The new religion introduced new ideas and forces—presenting Jesus as the Messiah already come, the one sacrifice and atonement, and calling for obedience and devotion to Him in the work of proclaiming the

* "The Acts of the Holy Spirit."

Gospel to all mankind; in place of the familiar features of the old Judaism, the sacrifices and rites and ceremonies, the coming Messiah, and the Jewish exclusiveness. *To the Gentiles* they proclaimed the deadly hostility of the Gospel to the dreadful sins and vices and idolatries of Heathenism, preaching everywhere *repentance and remission of sins* in the name of Jesus. It was boldly proposed to work an absolute transformation in both Jew and Gentile.

4th. THE TEMPLE AND SYNAGOG SYSTEM.—A most important element in the work of carrying out the Great Commission was the telegraphic system made up of Temple and synagogues, which, in the time of the Apostles, extended over the known world. By means of it constant intercourse was carried on between Jerusalem and the Jews throughout the Roman Empire. The Apostles naturally made use of this system in their work of spreading abroad the Gospel. They preached *Christ Crucified* first always *to the Jews* and then to the Gentiles. This was true, not only of Peter's preaching, who was the special Apostle to the Jews, but it was also true of Paul's, who was the special Apostle to the Gentiles.

It was their aim, so far as possible, to win the Jews from and through their Judaism to Christianity, and in the earlier period of their work over the world they made use of this extended Jewish system as a scaffolding, so to speak, to aid in the erection of the spiritual structure of Christianity, which was to take its place. In the end, many of the Jews became Christians, and gradually cut loose from the forms of Judaism, while a greater number adhered to the old and time-honored forms, and became the bitterest persecutors of their Christian brethren.

The period during which the Apostles were thus preparing for the Transition from Judaism to Christianity was naturally a period of fierce conflicts and fiery persecutions. In the course of it

they were brought before rulers and kings and emperors in the Gentile world, to testify to their faith, and often to seal it with their blood. In synagog and Temple likewise they were brought to account by the Jews—history recording breach after breach with Judaism, from Jerusalem to Rome, and back again—until with the close of the Acts of the Apostles, the synagog system, which had at first helped Christianity in its progress over the world, had passed beyond its final breach with the new religion, both rejecting it and being rejected by it; had become only a hindrance and a curse, and *was ready to be blotted out by Titus in the destruction of Jerusalem*, in order to prepare the way for freer progress of the Gospel in the time to come.

All these features will help to furnish the key to the Book, whose history was molded by them.

Making use of the hints thus obtained, we reach the following as—

The Theme of the Acts.—The Founding of the Church (or New Dispensation, or Kingdom of God, or Christianity), its Guidance, and its Extension over the world, by the Holy Spirit through the Apostles and their fellow Christians, successively from Jerusalem, the Jewish center, from Antioch, the Greek center, and from Rome, the Roman center.

The Plan of the Acts.

[The *Plan of the Book* may be variously presented. Some simple outlines may be suggested.

1st. *Luke's Suggested Plan* may be followed. This would give the work of the Apostles under the Holy Spirit:

1. In planting the Church in Jerusalem.
2. In its extension throughout Judea and Samaria.
3. In its extension to the ends of the earth.
- 2d. *The Commonly given Twofold Division* is an obvious one:
 1. Peter and the Church among the Jews.
 2. Paul and the Church among the Gentiles.]

The Acts of the Apostles may, for present purposes, be regarded as made up of an *Introduction* and *Three Parts*, em-

bracing the Founding of the Church and its Extension from three Race Centers.

INTRODUCTION.—*The Founding of the Church of Christ or New Dispensation by the Holy Spirit, at Jerusalem, as a Church designed for Israel and for the Whole Human Race.* Ch. i., ii. [A.D. 31.]

Prefatory Statement, connecting Luke's Gospel as the beginning of Christ's work, with the Acts as the continuation of that work. Ch. i. 1-3.

I. *Antecedents of the Founding of the Church.* Ch. i. 4-26. This embraces:

[1. *The Ascension of Jesus*, leaving the Great Commission and the Promise of the Holy Spirit as His more efficient Successor. Ch. i. 4-11.

2. *The Waiting of the Apostles in Prayer and Supplication for the Promise of Power, and the filling of the place of Judas.* Ch. i. 12-26.]

II. *The Founding of the Church at Pentecost* by the Outpouring of the Holy Spirit and the Conversion of 3,000 through the Preaching of Peter. Ch. ii. [After 50 days.] This embraces:

[1. *The Pentecostal Miracle* and its attendant Gift of Tongues, and the perverse Explanation of it. Ch. ii. 1-13.

2. *Peter's Testimony and Sermon* and the Conversion of 3,000 souls. Ch. ii. 14-41.

3. *The Blessed Estate of the Primitive Church*, with its unity of spirit and its voluntary Community of Goods. Ch. ii. 42-47.]

PART FIRST.—*The Development and Extension of the Church among the Jews, from Jerusalem as a Center, over Syria, under the guidance of the Holy Spirit, with Peter as the Central Figure.* Ch. iii.-xii. [A.D. 31-45].

SECTION FIRST.—*The Development of the Church in Jerusalem* by a series of Trials and Providential Discipline. Ch. iii.-vii. [A.D. 31-36.]

[A series of disturbances from without and from within constituted a "chain of disciplinary providences" to purify and confirm the Infant Church. During this period—from A.D. 36-39—the Church was apparently confined to the Jews proper or those of home-birth, and to those of foreign-birth (Greeks or Hellenistic Jews).]

I. *The Second Great Public Exhibition of the Gospel to the Jews*, and its Results in Growth and Power. Ch. iii.-iv.

[(1) Occasioned by the Healing of a lame man by Peter and John, in the name of Jesus, the Messiah, of Nazareth (ch. iii. 1-11); (2) Followed by Peter's Sermon, proving to the People the Messiahship of Jesus, and charging them with murdering Him whom God had raised from the dead (ch. iii. 12-26); (3) Resulting in the Arrest of Peter and John by the priests and Sadducees, and their trial and acquittal before the Great Council (ch. iv. 1-23); (4) Ending in great increase in unity, in power, and in consecration of possessions (ch. iv. 23-37).]

II. *The First Great Trial from Within the Church*, growing out of the covetousness, ambition, and hypocrisy of Ananias and Sapphira, in connection with the Voluntary Community of Goods. Ch. v.

[(1) Occasioned by keeping back part of what they professed voluntarily to consecrate, and bringing swift judgment; (2) Followed by greater power of the Gospel, and miracles by the Apostles, resulting in great increase in the number of believers; (3) Leading to the arrest and imprisonment of the Apostles by the High Priest and Sadducees, and their trial before the Great Council, to which Peter boldly preaches the Crucified Jesus, but is set free by the advice of Gamaliel; ending in their continuing boldly to teach and to preach in the Temple.]

III. *The Second Great Trial from Within the Church*, occasioned by the Voluntary Community of Goods, and giving Origin to the Diaconate. *The Deacons now aid the Apostles* in proclaiming the Gospel. Ch. vi.-vii.

[(1) Its occasion in the Neglect of the Widows of the Grecian or foreign-born Jews, in the Daily Ministrations, leading to the institution of the order of Deacons, and increasing progress (ch. vi. 1-7).

(2) The Account of Stephen's wonderful Power in preaching; his Miracles, his accusation and trial by the Foreign-born Jews, and his defense before them; and his death at their hands as the first Martyr (ch. vi. 8-vii.). [A.D. 36.]

This completer organization increased the efficiency of the Church; opened the way to the Synagogues of the foreign-born Jews; led to the preaching of the Gospel beyond Jerusalem; multiplied the disciples; and brought in a great company of the priests who had before kept aloof.]

SECTION SECOND.—*The Extension of the Church over Syria*, in consequence of the Persecution that arose about Ste-

phen. *The Whole Church now Spreads the Gospel.* Ch. viii.-xii. [A.D. 36-45.]

[The process of broadening out was thus begun, in connection with the development by the Holy Spirit of men of broader sympathies—Stephen, Philip, Saul—to meet the new exigencies.]

I. The Dispersion of the Christians by the Persecution, in which Saul was active, leading to the *Preaching of the Gospel throughout Judea and Samaria*, and especially to the *Conversion of a Proselyte from a Distant Country,—a First-fruits of the Gentiles.* Ch. viii.

II. *The Conversion of Saul* as he is on his way to Damascus, intent on blotting out Christianity, and his call and endowment for the *Apostleship to the Gentiles.* Ch. ix. 1-30. [A.D. 36.]

III. *The Formal Introduction of the Gentiles into the Church*, in Cornelius and his family, by the Holy Spirit through Peter, and its vindication by Peter before the Jews of the Circumcision at Jerusalem, and its indorsement by them. Ch. ix. 31-xi. 18. [A.D. 39.]

IV. *The First Extension of the Church into the Gentile World* by the Founding at Antioch of the *Center of the Future Mission Work*—now to be extended from the *Grecians* (or Hellenistic Jews) to the *Greeks*—and its indorsement by the Mother Church at Jerusalem, through Paul and Barnabas. Ch. xi. 19-30. [A.D. 44.]

[The Church at Antioch was no longer made up chiefly or wholly of Jews, home- or foreign-born, but of Greeks or foreigners. It ceased to be, as heretofore, the *Jewish Church*, and became the *Christian Church* (Ch. xi. 26). Its extension was accompanied with new *Pentecostal outpourings* of the Holy Spirit, in recognition of its return to the work of carrying out the Great Commission.]

V. *The Final Breach of the Church with the Jewish State* under Herod, and the substantial closing of the record of the Work of the Church at Jerusalem. Ch. xii. [A.D. 44.]

[Herod killed James and would have killed Peter, but God interposed and blasted the persecutor with judgment. "The word of God grew and multiplied," and Barnabas and Saul, taking with them John Mark, and

leaving Jerusalem at this crisis, returned to Antioch, the *New Center of missionary work*. The Jewish State seems now to have lost largely its power to hinder the Gospel, and was hastening to its own final judgment.]

PART SECOND.—*The Development and Extension of the Christian Church among the Jews and Greeks over the Greek Gentile World*, from Antioch as a center, under the guidance of the Holy Spirit, by successive Missionary Journeys, at the end of each of which Paul—who now became the Central Figure—went up to the Mother Church at Jerusalem. Ch. xiii.-xxi. 16. [A.D. 48-58.]

[This is introduced by the setting apart of Paul and Barnabas for the work by the Holy Spirit, and the reminding of the Church of the world-wide scope of its Commission.]

I. *First Missionary Journey of Paul with Barnabas*, taking in Cyprus and the provinces of Pamphylia and Pisidia in Asia Minor, followed by the visit to Jerusalem and the settling of the question of the *Circumcision of the Converts from Heathenism*, at the *First Synod of the Christian Church* there. Ch. xiii.-xv. 35. [A.D. 45-50.]

[This was the *Constitution of the Church as the Authority*, instead of the Great Council. The Jewish Church here became the *Christian Church*, made up of Jews and Gentile. Another bond of the old Judaism was thus severed; while the prohibition of idol meat, blood, and fornication, tended to keep the Church separate from the Heathen. Henceforth the Church of Antioch is the *Model Christian Church*.]

II. *Second Missionary Journey* of Paul, accompanied by Silas and Timothy, across Asia Minor and pushing the *Gospel into Europe*,—meeting everywhere with opposition from the Jews of the Synagogs and from Greek culture,—ended by a return to Jerusalem. Ch. xv. 36-xviii. 22. [A.D. 51-54.]

III. *Third Missionary Journey* of Paul from Antioch to Asia Minor, Macedonia, and Greece, with *Three Year's Conflict with Heathenism in Ephesus*, and his return to Jerusalem. Ch. xviii. 23-xxi. 16. [A.D. 54-58.]

[In this Paul had the powerful aid of Apollos, and attacked heathen idolatry in its

great center, Ephesus, the capital of Asia proper, where he spent three years. His *Personal Missionary Work for the Greek Gentile world* was now done, and his return to Jerusalem prepared for the transition to his final work at Rome.]

PART THIRD.—*The Providential Extension of the Work of the Christian Church by Paul from Antioch to Rome*, which was to become the center for the spread of the Gospel over the distinctively Roman world. Ch. xxi. 17-xxviii. [A.D. 58-68.]

[This transfer was preceded by a *last Appeal by Paul to his own Countrymen and to Jerusalem*, by whom he is rejected and delivered to the Romans, and whom he judicially rejects. Henceforth *Jerusalem and the Jewish System only waited for destruction.*]

I. *The Apostle*, approved by James and the brethren at Jerusalem, but rejected by the Jews, *finds Refuge with the Romans*, under whose protection Paul makes his *Five Successive Apologies or Defenses*, but is driven at last to appeal to Caesar. Ch. xxi. 17-xxiv. [A.D. 58-60.]

[*The Jews as a Nation* had finally rejected the claims of Jesus to be the Messiah.]

II. *Paul's Journey to Rome and the Establishment of the Third Great Center there among the Roman Gentiles*, after the rejection of the Gospel by the Jews, in which, when the record in the Acts of the Apostles closed, he had *broken finally with the Jews, and turned to the Gentiles*, and had already preached the Gospel for two years to the Roman Gentiles. Ch. xxvii.-xxviii. [A.D. 61-68.]

The *Acts of the Apostles* closes with A.D. 68, the year in which Paul is now generally believed to have been liberated by the Emperor, and permitted to continue his ministry to the Roman World until A.D. 68, when he was beheaded by Nero. The purpose of the Book seems to have been answered when the *Foundations for the Centers of the Christian Church* had been laid—for its Eastern or Greek Branch at Antioch (later to be removed to Constantinople), and for its Western or Latin Branch at

Rome—and when the Apostle had *Formally Turned Away from the Jews to the Gentiles*.

The *Outline* thus given shows:

1st. The Book is farthest possible from being a *mere Eirenicon* or *Tendency-Writing*. Luke may have proved incidentally that there was "no irreconcilable opposition between St. Paul and the Twelve, between the Churches of Antioch and Jerusalem, between Jewish and Gentile Christians," but all that was merely incidental.

2d. The Acts is *the most wonderful Illustration of Accurate History* in existence. Probably no historical work in existence touches—by reference or otherwise—upon so many points of secular history, and geography, and archeology, and biography, just where inaccuracy is almost inevitable. And yet he makes not the slightest slip.*

[One remarkable instance of undesigned coincidence is found in Luke's use of the pronoun "we" in the history. He uses it when he is present with Paul in the incidents he narrates, and then only. The "we sections" are Ch. xvi. 10-xvii. 1 (Luke seems to have been left at Philippi, where Paul found him seven years later); Ch. xx. 5-xxviii. 31. Luke was thus with Paul—as appears from this use of "we,"—in both the Caesarean and Roman imprisonments.]

3d. As it was the first history of Missions, so it is still *the best Manual for Instruction in Missionary Work*.

It presents just the needed truths and methods for to-day.

4th. As it began the social regeneration of the world, so it is still *the Only Trustworthy Manual of Social Reform and Progress*. The Book presents and solves for the Church the very problems that to-day confront Christianity.

[NOTE.—In the study of the Acts the following books are some out of a great number that will be found helpful: Farrar, "The Messages of the Books"; Alexander, "The Acts of the Apostles Explained"; Rice, "Commentary on the Acts"; Stiffer, "An Introduction to the Book of Acts"; Pierson, "The Acts of the Holy Spirit"; Conybeare and Howson, "The Life and Epistles of St. Paul"; Baumgarten, "The Acts of the Apostles."]

* See Paley, "Herm Paulinæ"; Farrar, "The Messages of the Books," p. 104.

PASTORAL SECTION

THE PRAYER-MEETING SERVICE.

By WAYLAND HOTT, D.D.

MARCH 1-6.—A CONSCIENCE VOID OF OFFENSE.

And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.—Acts xxiv. 16.

MAN is a being set in relations with God and his fellow men.

These relations are the sources of duties. Standing in such relations, a man must feel the obligation of the duties, Godward and manward, springing out of such relations.

Conscience is that part or power in us sensitive to the obligations of the duties multifarious springing out of these innumerable relations.

So conscience is a very high and noble element in us. It is at the door of the conscience God and duty knock. It is into the ear of the conscience God and duty speak.

Our Scripture is a statement of the way in which the Apostle carried himself in his conscience, of the value he set on it, of the scrupulosity of his obedience to it.

(A) Notice the determination and persistence of the Apostle thus to keep his conscience void of offense. It is all in that word "exercise." It literally means to go into training. It is as tho the Apostle said, I am not careless in this great matter. I fight stains from my conscience as gladiators, in training for the arena, fight physical weakness. What my conscience can not approve, that I away with, be it right foot or hand or eye.

A conscience kept thus void of offense is a condition precedent to prevailing prayer.

(B) Notice, further, the Apostle would not trifle with his conscience; he would be honest with it. In his speech before King Agrippa he declares "immediately I was not disobedient to the

heavenly vision." Now that the light of the right had shone on conscience, every worldly thing was thrown aside and conscience was at once obeyed. There were no insincere and dust-throwing disputations with his conscience.

(C) Notice further, what test for life such conscience furnishes. "Whatsoever is not of faith is sin," writes the Apostle to the Romans. Whatsoever you can adjust with your conscience, lifted and purified as it has been by union with your Lord through faith, illumined as it has been by the inward shining of the Holy Spirit, whatsoever will make no discord with that, it is yours to do freely and joyfully; but whatsoever will not strike in chime with your Christian conscience, you may never do, must flee from—it is sin.

(D) Notice, further, a conscience void of offense involves delicate consideration of the consciences of others. Study the whole matter about eating meat offered to idols, Rom. xiv. (xix. 28), 1 Cor. viii., and see how exquisitely careful the Apostle was about damaging the consciences of others.

(E) Notice, further, as conscientious as the Apostle was, he did not believe his conscientiousness could save him. "I know nothing against myself," he says, no known sin is on my conscience, "yet am I not hereby justified. He that judgeth me is the Lord." And in the light of that judgment he was sure he needed the atoning Christ.

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MARCH 7-18.—GOD'S PERFECT WAY.
As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.—Psalm xviii. 30.

This Psalm is David's even-song. He is an old man. His years are hastening to their ending. He is looking

back upon all the way the Lord has led him—the strange, winding, difficult way. He remembers the sheepfold and the anointing; the Goliath battle and the victory; his life at Saul's court, and the hate and jealousy of Saul; his banishment from court; and all the long years of hiding and wanderings and wars, until the quiet years of peace and possession which now in his old age are his. And, looking back on all of it, and thinking of all the way in which through all God has been leading him, and understanding it now better than he ever could before, as there falls upon it the light of the backward glance—this is what he says and sings, and through all this Psalm illustrates with various imagery: As for God, His way is perfect; His way is best, wisest, most right.

First—The way of God is perfect, because it is an illuminating way. Sings David in this Psalm: "Thou wilt light my candle; the Lord my God will enlighten my darkness." Or, as we may translate it: "For Thou givest light to my lamp; Jehovah, my God, maketh my darkness to be bright." Darkness—that is the frequent plight of man. There is the darkness of decisions, where the paths fork and we must choose one or the other. When we stand there, how much we need light. David was often in such a place, *e.g.*, in the cave at Engedi (1 Samuel xxiv.). But now his determination to do the right was as God's light to him, delivering him from perplexity.

Second—God's way is perfect, because it is a strength-giving way. "For by thee have I run through a troop; and by my God have I leaped over a wall," sings David in this Psalm. David thinks of all the hostile phalanxes he has demolished; of the lofty walls of fortresses he has scaled and conquered. But you will remember it was in the name of the Lord he went forth and got his conquests.

Third—God's way is perfect, because it is a way defending. Sings

David in this Psalm: "He is a buckler to all those that trust in him."

Fourth—God's way is perfect, because it is an adapted way. "Thou makest my feet like hind's feet," sings David in this Psalm. As the feet of the hind are adjusted to the rocks over which it must tread and amidst which it must leap, so will God adapt us to the duties He sets against us. Warrior and king must David be; God fits him for his function.

Fifth—God's way is perfect, because it is a loving way. "Thy gentleness hath made me great," sings David in this Psalm.

Let us learn, with David, to recognize God in our daily lives.

Let us also learn, with David, to give ourselves over to God's way. David was always prosperous when he obediently set his feet in God's way. He was defeated only when he chose willfully his own way.

MARCH 14-20.—SLIME-PITS.

And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

—Gen. xiv. 10.

This vale of Siddim was that deep gorge among the mountains in the southeastern part of Palestine. Just now there was such raiding. Worsted in some conflict, here to this vale of Siddim had fled the kings of Sodom and Gomorrah. But it was a bad place to flee to, and to make a stand in, and to fight in. The treacherous overspreading of the semi-fluid bitumen could give no certain foothold. The kings fell into the deeper bitumen pits and perished.

For the successful fight of life, you need good ground to stand on, not slime-pits. Notice some of the slime-pit places amid which men sometimes take their stand, fighting, as they must, the fight of life.

(A) Want of thoroughness is such a slime-pit. This is the trouble with multitudes of men—they will do noth-

ing thoroughly. The world is hungry for good work; it despises shabby work. Said Carlyle: "Genius is an immense capacity for taking trouble." Said George Eliot: "Genius is, at first, little more than a great capacity for receiving discipline." Said William Carey: "I can plod—I can persevere." But so many want to take "short cuts" into the ministry, into other things. And then they wonder they do not better get on. They are slipping upon this want of thoroughness. In another way than Lord Stafford meant it, it is a good thing to have this for your motto: "Thorough."

(B) Voluntary ignorance is another slime-pit and of the same sort. Never despise the most apparently out-of-the-way knowledge. Some day it will come into play. Refuse ignorance whenever possible. Generally speaking, he can who knows. Oh, the boys and girls at school and college, shirking their lessons—what slime-pits of needless ignorance they are making for themselves! How they are damaging their chances of success in life!

(C) Bad reading is another slime-pit. Let the bad, questionable books alone. Says Thackeray: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired; they admire great things. Narrow spirits admire basely, and worship meanly."

(D) Tampering with evil is another slime-pit. "Do you know all the rocks in this channel?" one asked of a pilot. "I know where they are not," was the reply. Such is the best sort of knowledge about evil. Keep out on the firm, standing ground of the right, and refuse the siren-songs. I would advise reading that graphic description in Victor Hugo's "Les Misérables" of the man sinking in the quicksands.

The best safety from slime-pits is the Lord Jesus Christ. He is the rock to stand on. And He offers Himself for

our standing—His atonement for our sins; His strength for our conflicts; His sympathy for our comfort; His heaven for our destiny.

MARCH 21-27.—ALL RESOURCE IN CHRIST'S ATONEMENT.

For by one offering he hath perfected forever them that are sanctified.—Heb. x. 14.

In the beginning of this century, in the little Scotch town of Kilmany, there was, in a measure unwittingly, tried a most interesting and conclusive experiment. There was ordained over that Kilmany parish a young man of great natural parts, of unusual learning, of a most plunging natural enthusiasm. But his enthusiasm did not then run in the line of his ministerial duty, nor did he think it need to. And especially did he preach practical ethics instead of Christ. At last he himself became, in the most real sense, Christian. He accepted Christ as his atoning Savior, and began to preach Him, and Him only. I do not know anything more valuable than the subsequent confession of Dr. Chalmers as to the results of preaching simply practical ethics or an atoning Christ:

"I can not but record the effect of an actual tho undesign'd experiment which I prosecuted for upward of twelve years among you. For the greater part of that time I could expatiate on the manners of dishonesty, on the villainy of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character which awake the natural indignation of the human heart against the pests and the disturbers of human society. It never occurred to me that all this might have been done, and yet every soul of every hearer might have remained in full alienation from God. . . . But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, I certainly did press the reformations of honor and truth and integrity among my people, but I never once heard of any such reformations having been effected among them. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and

affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediation to all who ask Him was set before them as the unceasing object of their dependence and their prayers, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but, I am afraid, at the same time, the ultimate object of my earlier ministrations. You have taught me that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson which I pray God that I may be enabled to carry, with all its simplicity, into a wider theater."

And so Dr. Chalmers leaves Kilmany for Glasgow, set on preaching the atoning Christ, and with what results there and in Edinburgh the world knows.

There are numberless panaceas for lifting men into nobler manhood—environment, culture, political economy; but, after all, the true resource and regenerating and uplifting help for men lies alone in the atonement of our Lord and Savior Jesus Christ.

(A) Because, in the atonement, there is undimmed evidence of the divine love. Life is not a hapless, fateful thing if one be certain that God loves him. That certainly can be seen without mists only in the atonement. "For God so loved the world," etc.

(B) Because, in the atonement, there is righteous and complete forgiveness for sin. Righteous, because of the atonement—God can be at once just and the justifier. Complete—the blood of Jesus Christ His Son cleanseth us from all sin. So a man, with all his bad past gone, can begin again, fronting a new future.

(C) Because in the atonement there are the regenerating and nurturing of the soul by the Holy Spirit. The man is not simply forgiven; he is changed and helped by a divine power.

(D) Because in the atonement there is clear revelation of the possible human destiny. The cross culminates in the

Resurrection. And the Resurrection is the certain evidence of a glorious immortality for those who will accept the atonement of the cross.

You can not find a single great motive and help with which to sway and lift a man that is not evident in the atonement—love, forgiveness, regeneration, heaven. Cling to the atoning Christ. Preach the atoning Christ.

MARCH 28-31; APRIL 1-8.—ABUNDANTLY.

I am come that they might have life, and that they might have it more abundantly.—John x. 10.

Threading the trails through the Maine woods this summer, I was perpetually impressed by the abundance of life. Nature is no niggard. There was not only life, but there was life abundantly. Nature is no niggard.

What is life? The best definition I know is—life is correspondence with environment. And the wider the environment, and the completer the correspondence between the living subject and the environment, the loftier the life.

And now, true life, the noblest sort of life possible, is the correspondence of the soul of man with the highest and noblest possible environment—God.

Now it is the most evident of facts that this noblest, highest, truest sort of life—which consists in the correspondence of the soul of man with God, its appropriate spiritual environment—has been broken into and damaged by sin. And this failure of correspondence of the soul of man with God is the utmost meaning of what the Scripture designates as—death.

It was the mission of the Lord Jesus to reestablish this fractured correspondence between the soul and God, and so to give, in the highest and noblest of meanings—life. He does this:

(a) By the putting away of sin by His atonement.

(b) By the regeneration of the soul by the Holy Spirit.

And now, this life the Lord Jesus

gives. He does not give in niggard fashion. He gives it in abundance. The affluence of life in nature is true symbol of the affluence of spiritual life God gives in Jesus Christ.

(A) This high spiritual life is abundant in its masterfulness. Contrast Paul and Nero. Tho Nero is emperor, he is a poor slave of lusts. Tho Paul is prisoner, he is a free man in Jesus Christ.

(B) This life which Christ gives is abundant in its resources. There are many things against the Christian—his own nature, the world, the devil. But there is more for the Christian—the Holy Spirit, the present ministry of Christ (Heb. vii. 25), the divine promises.

(C) This life which Christ gives is

abundant in its certainty of development. Here there are all sorts of things we think hindrances—poverty, daily toil, sickness, poor chance. But (2 Cor. iv. 17) this life which Christ gives takes hold of the glorious eternities.

This is what Christ means for you—not a narrow, meager, shriveled life; but a life large, abundant.

Why do we not have more of it—more of its strength, joy, peace, power, comfort? We do not let Christ do with us all He wants to. We do not let Him bring us into such correspondence with God, our soul's true environment, as He yearns to bring us into. Our correspondence with God, if we are Christian, is real, but sadly partial.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

Preaching Without Manuscript.

IN the February number of *THE HOMILETIC REVIEW*, H. D. S. writes as tho preaching without manuscript necessarily consisted of "incoherent platitudes" or "ice morsels" of "mechanical frigidity." If such is the case, we had certainly better all preach from manuscript. But why should sermons delivered without manuscript be incoherent platitudes or ice morsels?

In the first place, the sermon should be thoroughly thought out. It should be carefully and logically arranged, and thoroughly fixed in the mind, with every thought, every argument, every illustration in its exact place, until it appears like a map before the mental eye. Then it will not consist of incoherent platitudes. To be sure, this requires far more labor than simply writing the sermon and reading it; but we are not now considering the labor, but the effectiveness. Does the popular lecturer whom we pay fifty cents or a dollar to hear generally deliver his lec-

ture from manuscript? Did the political orators who addressed thousands during the recent campaign generally deliver their addresses from manuscript? Does the lawyer who pleads before the jury for the life of the prisoner deliver his address from manuscript? Did Daniel Webster deliver his reply to Colonel Hayne from manuscript? Did Demosthenes deliver his Philippics from manuscript? Did Peter on the day of Pentecost and Paul before Agrippa deliver their addresses from manuscript? Did the orators in all ages and on all questions, who were intensely anxious to persuade their fellow men, generally deliver their addresses from manuscript? And yet did all such speak incoherent platitudes?

The preacher who, with his heart and mind filled with his sermon, stands before his congregation face to face and heart to heart, throwing into his effort his whole soul and his whole personality, is a true pulpit prince.

W. L. MEINZER.

HOWARD, S. DAK.

A Sensitive Spot.

PASTORS are proverbially sensitive. They are often liable to be touched in some very sensitive spot. One is this: A member of the pastor's church dies, and the relatives, for some reason, call another pastor to officiate, and ask the pastor of the deceased to assist. But he does not want to be second in the service. He feels that he has been slighted and abused. He is strongly tempted to stay away from the funeral. At first, he thinks he will. Not a few have done so. But should any do so? Not under ordinary circumstances. There should be something extremely offensive and discourteous in the case, to give one good ground for refusing to assist. Even then, it might give him points of advantage if he should

appear at the funeral and assist in a thoroughly Christian spirit. He has a splendid opportunity to show himself a strong, well-balanced minister. The writer once had a member, at whose funeral the pastor of another denomination was invited to officiate. Between the member and family, and the pastor, good feeling had ever prevailed; but the other pastor was a near neighbor of the deceased, and the family admired him. The pastor was asked to assist, but felt that the treatment was not fair; yet he went, resolved to act the part of a Christian man, and assisted, as best he could, in the services. He was commended for his course and received five dollars for his services. There is a way to cover up sensitive spots in pastors' hearts.

C. H. WETTERBE.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

By J. H. W. STUCKENBERG, D.D.

How our age of social perplexity needs an answer to the prayer of Jean Paul: "Bless Thy humanity with great men!"

Yes, it is hard to swim against the current, but it is the only way of getting up instead of going down.

Powder ignites grain after grain, tho its explosion is sudden. The same process takes place in popular agitations and social revolutions.

Need a church be less a worshiping church when it becomes a working church? Was Christ less the Christ because He fed the hungry and healed the sick?

The historian turns his face toward the past, and reads its record; the prophet sees God's hand in the record,

discerns the signs of the times, and turns his face to the future.

Faith in heaven seeks to transform this world, in order that the kingdom of heaven may be established on earth; but the dream of heaven implies that the dreamer sleeps in this life.

The solution of the crisis through which we are passing? The Beloved Disciple helps us. "If a man say, I love God, and hateth his brother, he is a liar; for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Social theorists and critics abound. Handboards are useful, but they never themselves take the way they point out. Frederick the Great put his life's experience in the sentence: "It is easy to see evils, but hard to remove them."

Bastian says, Africans declare that apes refuse to think, in order not to be obliged to work, thinking itself being regarded as a severe task. This must not be used as proof of the Darwinian descent of modern society.

Poor Mr. Moody! He is overwhelmed with criticism for criticizing the churches. Some think the Church needs a deeper and broader reformation than that of the sixteenth century. Yet we must not forget that for godly men and women, for grand reforms, and for the world's regeneration, we go to the churches.

Why do we call wealth a "fortune"? Our very language shows that riches are not always earned and deserved, not always the product of intellect and skill, energy and character. The rich man is fortunate and has a fortune; that is, earthly possessions are not always within our control. "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

The lowest stage of human development is content with knowledge which serves only purposes of material utility, enabling the savage to shape an arrow or spear, to kindle a fire, to cook food, to discover and kill game or an enemy; but the cultured stage has an interest in knowledge for higher reasons, because it meets the hunger and thirst of the mind as well as of the body, because it answers the yearning questions of reason and promotes the utmost personal development.

Among the most difficult questions in statistics is this: whether the rich are growing richer, the poor poorer, and whether the middle class is losing ground. Some light is thrown on the subject by the statistics of occupations taken in the German empire in 1895. It

was then found that since 1883 the percentage of those who were manufacturers had decreased 9.51; the percentage of those having their own business had decreased 8.60. During the same period the number of those who had to earn their living or help toward that end (chiefly women and children) had increased nearly two per cent. This is justly regarded as evidence of receding prosperity in the middle class and of increasing dependence of the laboring class in that country.

An optimist lately declared that the American laborer has too much sense to rebel against the existing social system. More serious reflection on the situation and on the trend of laborers, however, turned him into a pessimist, and then he pronounced the Gatling gun the solution of the labor problem.

The twenty-six officers of "The Open and Institutional Church League" are a guaranty that its aim will be prosecuted with great vigor. The names of men like Dr. Josiah Strong and William E. Dodge inspire confidence. *The Open Church*, a quarterly, is its organ. The following words from the first number deserve hearty and universal commendation:

"The kindest doors that open on the miseries of this world are the doors of the church. They should be open, as the gates of the Cities of Refuge were open. The needs of people do not come over them only on Sunday. Indeed, they strike hardest during the days of work and worry. Every church—especially in the cities—fronts on a street where heavy and tempted hearts are passing all day and every day. If the church is to be a refuge, it must be accessible. If it is a life-saving station, its lights must be up. If it has help of any kind, that help must be instantly available, for human needs are instant and exigent."

Philip Melancthon and Modern Social Questions.

THE four hundredth anniversary of Melancthon's birth, Feb. 16, has directed renewed attention to the friend and colaborer of Luther, and eminent

reformer, Philip Melanchthon. There is much in him as humanist, theologian, schoolman, and reformer which deserves the grateful remembrance of Protestantism. It is our purpose, however, to consider him solely in the light of our social questions.

In distinction from Renschlin, Erasmus, and other humanists, Melanchthon was a theologian as well as a classical scholar, and he used the classics as well as the Bible in his theology. These were the factors which gave theological science new materials and also a new direction. Instead of the old scholasticism, with its useless subtleties and empty formalities, theology became more human and more real. Melanchthon emphasized practical affairs, and was anxious to make theology as well as the classics minister to the welfare of religion and the Church. He emphasized ethics; he wanted the fruit of doctrines to be the test of their value; and he insisted on works as the evidence of the genuineness of faith. Early in his career he questioned the freedom of the will, but afterward he recognized it. This led him to lay great stress on personal responsibility. In this application of Christian doctrine to life, the conditions were given for overthrowing the false social distinctions of the Middle Ages.

Melanchthon was emphatically the schoolman of the Reformation. In the publication of text-books, in the training of teachers, in directing the courses of instruction, in establishing schools, and in determining their management, he had no equal at that time. His work was the more important because it was at the beginning of the Evangelical Church, and the organization of education meant the determination of its future direction and progress. Altho it was chiefly the higher education which he influenced, yet the effect was felt in all the schools. Well has he been called "the preceptor of Germany"; but his influence was not confined to that country. The enlightenment and the aspirations of the masses

are largely due to the basis and impulse he gave to education. In making the instruction more human as well as more general, he promoted the appreciation of the human interests which have become so prominent in our day.

The reformers broke with the Middle Ages. They stepped out of the current of traditionalism, made a new start in theology, religion, and life; and this put the Reformation in such marked contrast with the past. It was a creative era. But the planting and the harvest do not come together. Many of our questions did not exist then; much that is self-evident to us was then denied. The divine authority of governments was so emphasized that the divine authority of the rights of the subjects was forgotten. To God were attributed those differences in rank which are now recognized as mere social distinctions. Christian faith was thought to require obedience to rulers, to the nobility, and to those in power, rather than insistence on the liberty of the people. Equality of opportunity was not a burning question. We can therefore understand why, in the Peasants' War of 1525, Melanchthon used the harshest terms against the uprising, and urged the severest measures for its suppression. Then and at other times the rich and powerful were admonished by him of their duties to the poor and suffering; but there was evidently a dread of disturbing the dominance of the privileged classes, lest the Reformation itself might be imperiled. If Luther, Melanchthon, and the other reformers are severely censured for having no appreciation of the burning social questions of our times, the reason is that they are judged according to our age, and not according to the age in which they lived.

The Reformation, however, while first of all religious, also had a social effect. It advocated principles which need but be developed to produce the social agitations of modern times. With the equality of all before God, the social distinctions of the Middle

Ages were doomed. Scripture, as the ultimate appeal, led to the doctrine of the brotherhood of man and to a consideration of what the classes owe one another. The teachings of the Reformation exalted the personality above things. These are the germs which needed development only in order to produce the modern aspiration of laborers. Since the advent of Christ no era has been so powerful in its influence on the exaltation of the personality as the Reformation. That is the epoch which constitutes the dawn of modern ideas.

Melanchthon had a prominent part in sowing the seeds whose harvests we now reap in social movements. In enlarging theology and making it more human, in emphasizing its ethical element and making it the minister of religion, in placing the stress on personal responsibility, and in the establishment of schools and the promotion of education, we have the main factors in his influence for the development of our social questions. For their solution we shall have to apply the very principles which evolved them, such as the exaltation and responsibility of the personality, the education of the people, and the study and application of Scripture.

A Christian Economist—William Roscher.

It is not meant that William Roscher is solitary among economists as a Christian; but his eminence as a teacher and author, and the pronounced character of his religion, make him conspicuous as a Christian economist. Political economy is thought so to concentrate the attention on industrialism as to make its students secular and materialistic to such a degree as to interfere with religion; besides, the specialization in a German university, outside of the theological faculty, is regarded as too exclusive to be promotive of earnest piety. It is often lamented that men as devout as Leopold von Ranke, Ernst Curtius, and William Roscher are so

rare in the philosophical faculty of German universities.

Born in Hanover, 1817, he studied history, political science, and philosophy in Goettingen and Berlin, becoming privat-docent of history and political science in the former university in 1840. Soon he became professor; in 1848 he went to Leipzig as professor-in-ordinary, and remained there till his death in 1894. His lectures on political economy attracted many foreign as well as native students. His introduction of the historic method in this study has made him "the father of historic political economy." His system of economics is published in five volumes; the first volume has passed through twenty-one editions, and was translated into French, English, Russian, and Serbian; other volumes were translated into Swedish, Italian, Polish, and Hungarian. His many other works likewise extended his influence. Honors were heaped upon him by universities, academies, and other learned bodies. The students he trained, the authors he inspired, and his great influence on the study and direction of economics, have led to a comparison of his position at the close of this century with that of Adam Smith at the close of last century. Both in respect to the history of economics and present industrial conditions, his learning was astounding.

The character of the man is seen in the elevated tone which characterizes his works. Not things, but man, he regards as the great concern of economics. Instead of being supreme, the industries are made subordinate, their purpose being to minister to man's intellectual and moral welfare. Therefore we have in economics a human science with a great ethical aim. It is evident that with such a standpoint he can not regard national prosperity as consisting in external conditions, but as dependent chiefly on character.

He regards religion as the basis on which the national life ought to rest. Especially is it essential for republics, in order that there may be due respect

for law and authority. In his work on "Political Science," he says: "Religion is the indispensable condition for every popular sovereignty which is to last. Great historians who were themselves far from being religious have often recognized this fact." Respecting his religious character, a friend and colleague, Professor von Mioskowski, gives an interesting account in the *Deutsche Rundschau*. Roscher, he says, was a man of firm character based on religious convictions. Not only was religion a source of comfort and edification, but to his mind it was also indissolubly connected with the science which was his specialty. For this reason he devoted so much space to it in his scientific works. He regarded living piety as one of the best evidences of national vigor. Still more prominent than in his scientific discussions was his religion in practical life. For forty years he belonged to the Executive Committee of the Basle Foreign Missionary Society, and for fifteen years he was its president. During his professorship of nearly half a century in Leipzig, he also took a deep interest in Home Missions. His Christian spirit was likewise revealed in his sympathy for the suffering and his readiness to help the needy.

As an especial revelation of his religious character is a posthumous volume, "Spiritual Thoughts of an Economist." The portrait published in the volume has this motto: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It means much in our day of industrialism, commercialism, and materialism, if a man can be an intense and absorbing economic specialist for sixty years, and yet all the time develop his spirituality and make the religion of Christ supreme in individual and national affairs. The son of the eminent economist testifies that his father had the gift of "contemplating temporal things in the light of eternity, and of considering the requirements of the hu-

man soul while discussing material affairs." In distinction from such as base their hope of social reform on changing external conditions while the heart is neglected, he said: "I am firmly convinced that all our plans of social reform, however wisely planned and grandly executed, have no chance of success, if they are not based on a revival of the old religiousness of the people."

For his religious training he is said to have been especially indebted to the unobtrusive piety and devoted faithfulness of his mother, and to the Christian instruction of the pastor of his boyhood, Rev. Petri.

QUESTIONS.*

Which Denominations Have the Largest Number of Laborers?

As there are no statistics, we can give only probability. The Catholic Church, no doubt, has, absolutely and in proportion to its membership, more laborers than any other Church. Next come the Lutherans, with their many Germans, Scandinavians, and other foreigners. The United Brethren, Methodists, and Baptists seem to follow. Judging from its stronghold in Boston, Unitarianism does not appear to have attracted the laboring classes. In many places the Episcopal Church has the reputation of being aristocratic; but it has laborers from England and Canada, as well as natives, and some of its agencies for reaching the masses are among the most efficient.

Is the Class Spirit on the Increase in the United States?

Yes. The consciousness of laborers having been aroused, they realize that they have common interests and that they form a solidarity. They are heeding the appeal of Marx: "Proletarians of all countries, unite!" Those

* All questions for this department should be sent to the Editor, 17 Arlington Street, Cambridge, Mass.

who pit the classes against the masses forget that the masses are rapidly forming the most powerful of the classes.

What Effect is Produced on the Poorer Members of Society by Luxury and Extravagant Display?

It is expressed by the one word, Embitterment. The theory that they are benefited thereby in that money is circulated and labor demanded, avails little or nothing. It would be different if the money were spent for a good purpose and resulted in substantial benefits. Extravagance, particularly when many suffer want, brings out the glaring contrast between the rich and the poor, and reveals the degraded character of those who delight in vulgar show. The poor will ask why those who have more than they can use properly do not devote it to some worthy object. The exasperation is the greater if the imbecile display is made by such as have not themselves earned their possessions. Foreigners as well as Americans behold one of our greatest dangers in the painful contrast between actual want and extravagant display. Already quite general has become the logic that those who have not the sense to use their wealth aright do not deserve it, and ought to be deprived of it.

Do Not the Laborers Demand an Equality which Is Contrary to Nature, and Therefore Impossible?

Some do; perhaps those who deserve least ask to be put on an equality with such as deserve most. But this is not general. Laborers recognize differences among themselves, and know that they have not equal capacity, skill, and deserts. Workingmen have been educated, and are outgrowing some of their past prejudices. They have learned the advantage of natural gifts, of character, of energy, and of economy, in the struggle for existence; and they admit that many deserve the success and commanding position which they occupy. But they complain that the conditions in the struggle are not equal; that at the start of life some have everything in their favor, tho they themselves are worthless, while others have everything against them, so that with the best character and greatest effort they can not compete with such as have earned nothing and possess everything. Intelligent and upright laborers do not ask for favoritism or privilege, and they spurn charity; but they insist on such conditions as shall give capacity, skill, integrity, and energy a fair chance in the race of life.

LIVING ISSUES FOR PULPIT TREATMENT.

A Sweeping Crusade Against Professional Beggars.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.—2 Thess. iii. 10.

A CRUSADE against the tramp and the professional beggar has been begun in New York city by methods which promise unusual success. For years the Charity Organization Society has attempted to rid the city of these pests, but has failed, largely from lack of co-operation on the part of the civil au-

thorities. In the records of the society are accounts of wealthy beggars which read like romances. Persons who have played upon the sympathies of the public for years in favored localities are known to be worth thousands of dollars. Up to the present, however, they have succeeded in plying their trade without molestation.

But now the Police Department has decided to have a hand in the matter. Numerous consultations with the officers of the Charity Organization Society have resulted in the perfection of a comprehensive plan of action. From

among one hundred and fifty of the best policemen of the force twelve men have been selected, two for each police-court district, to carry out the scheme. These men, dressed in citizens' clothes, devote their whole time to patrolling the city in search of beggars. They report to the sergeant of their station, and are in direct communication with officers of the Charity Organization Society.

If a person is caught begging, he is questioned by the officer and warned that he is breaking the law. If he is a married man and claims that his family are in need, he is referred to the nearest officer of the Charity Organization Society. There his claims will be investigated, and, if found worthy, he will be given aid for immediate necessities and put in the way to find employment. If the records and investigations of the society show him to be an old offender, he will be so reported to the police officer. If the man found begging is unmarried, he is directed to the municipal lodging-house at the corner of First Avenue and Twenty-third Street. There he is given food, lodging, and temporary employment. If a stranger in the city, he is transported back to his home and friends, free of cost.

Should the man be caught begging a second time, much more drastic meas-

ures are adopted. If nothing can be found showing him to be a beggar of long standing, he is sent to the workhouse for three months. If the records show him to be an old offender, he is sent to that institution for a much longer period. The new State law is such that the keeper of the workhouse can hold a person committed to his care until he is satisfied that he is thoroughly reformed.

The workhouse does not offer to the beggar an easy life. Plenty of wholesome, hard work is given him. Should he have no trade, he is compelled to make a beginning at learning one. That the work may be more largely extended, there will soon be opened a municipal farm on Riker Island. The whole system is applied to women beggars as well as to the men.

The advantages of the scheme are many. After a few months beggars of every description—and their name is legion—will be driven from the streets. The street beggar is either deserving or he is not. If he is deserving, the Charity Organization Society is better equipped for taking care of him and his family than the private citizen. If he is not deserving, the sooner he is made to earn his bread by the sweat of his brow the better will it be for the community.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

IV. As a Factor in City Evangelization.

By REV. CHARLES S. MILLS, A. M.,
PASTOR OF PILGRIM CONGREGATIONAL CHURCH, CLEVELAND, O.

THE city is universally acknowledged to be the problem of the age. For its evangelization the Christian world labors and prays, and therefore gladly welcomes any suggestions giv-

ing promise of help. In this spirit it has organized the Social Settlement, with its noble cultivation of neighborhood spirit; the Rescue Mission, toiling through the long night-watches, telling the story of the Gospel in word and song while the great world sleeps; the Salvation Army, with its sinking of the individual in the life of a great organization; the Young Men's Christian Association, with its splendid labors on behalf of young men; the Young Women's Christian Association, with its beautiful atmosphere of

kindliness toward young women; and many other enterprises.

Among these factors in evangelization, the Church known as "Institutional" has arisen. Its name is unsatisfactory, but its underlying principles and the success already attending its work are worthy the attention of all students of city problems. The popular conception of its scope often ranges it with the Rescue Mission and the Social Settlement, as suited solely to the lower quarters of the city. But, as a matter of fact, it is found to be as successful in the residence districts as in any other, in churches which have a stable constituency of well-to-do families, as well as in those made up largely of the floating population. It can not, then, be cataloged with efforts limited to special classes. It has a message for the Church at large. It is an expression of a spirit with which every church needs to be filled.

The forms of work vary. The fundamental principle in adoption of methods is that the local community shall be studied and the efforts of the church adapted to the needs thus disclosed. Because of this variance of methods the most important matter just now is the study of the root idea, of which the special methods are the blossom and fruit. These principles may be named as follows:

1. The Church itself is called to the great work of evangelization, and it can not shift the responsibility. It is defined in apostolic language as the body of Christ. Its commission is to preach the Gospel unto all men. It can not work by proxy. To build missions among the poor and depraved is not a complete discharge of duty. It must first and most of all give itself. It can not atone for an atmosphere of social exclusiveness in its sanctuary by what it gives to the unfortunate from its treasury. The more of culture it has, the greater the call of the city for its help. It must make itself a great factor in city evangelization.

2. Since its supreme mission is to

proclaim the Gospel of Christ, the Church must be filled with the largest spirit of evangelism. Not the evangelism which consists merely in the pious exhortation "Come to Jesus," or the parrot-like repetition of pietistic phrases in the prayer-meeting, uttered with superficial and sanctimonious glibness; but an evangelism which permeates the whole Church; which calls out the largest resources of brain and heart; which summons to its aid the eloquent tongue and disciplined mind of the preacher, the sweet voice of the singer, the majestic oratorio, the thousand instruments of praise, and which, having drawn all these into its service, commands them all to speak one message—the Gospel of the Son of God. The ministry to the man in recreation or in educational classes, however extensive, must be absolutely subordinate to this supreme call of evangelism. The highest object is to inspire mankind with a knowledge of the truth. The effort is to charge the Church so thoroughly with evangelism that any one who touches it will find the melody of the Gospel greeting Him in response, and all who come under its influence will be constrained by its very atmosphere to accept Christ as Savior and to follow Him as Lord.

3. If the Church is filled with the purpose of evangelism it will exhibit constantly the spirit of Christian ministry. As it is impossible to dissociate our conception of Christ from His works of mercy and tenderness among men, so it is impossible to separate the thought of the true Church from the expected evidence of its kindly deeds. As surely as the grape clusters hang upon the vine, as surely as the apple blossoms appear in the orchard, will deeds of love appear in the Church as the manifestation of the inner life of Christ which it possesses.

But we have yet much to learn as to the spirit of our philanthropy. As Washington Gladden so well points out in his recent book, "Ruling Ideas of the Present Age," there has been

philanthropy which patronizes or in order to make one's self at Many a man has often flung a to a beggar for the sake of his self-satisfaction and with utter of the object of his gift. The ration which the Church of to-eds to exhibit is filled with that , generous spirit of kindness ve which seeketh not its own, enters into the life of those to it ministers. It is the spirit

Elizabeth Stuart Phelps has sed in her story, "A Singular where she makes the knowledge : part of the vicious that the -worker cares for them the pivot success. And the so-called In-onal Church seeks to express this by sending men out, not merely ue the drunkard and the vicious, speak gentleness and love every-, showing that they do care treu-ally what the lives of other men id want them to share the joys of spel.

f the Church is to exhibit this of Christian ministration, it will its life and methods so that it o the utmost for mankind. The h known as Institutional, there-eks to cut loose from such con-nalisms as are worth more in the i than in the observance. It hether it is right to bring to the e spectacle of one man standing : end of the church preaching, every one that thirsteth, come ye : waters; and he that hath no , come ye, buy and eat"; and other end of the church another ng to intercept the man without , and to tell him that the best re reserved, and to put him in a t pew, while the more well-to-do als and finance and the more in-al in social circles occupy con-us places. It believes that God His temple; that in it the rich oor are met together, and the s the Maker of them all; that He specter of persons; that there is g too fine in His house for His

humblest worshiper; that there is not gold enough in the world to purchase a pew in its sanctuary.

Again, it asks whether the Church ought to show the world this curious sight in the modern city—a saloon on every corner bidding for patronage, the low theater reeking in vice inviting men to enter, all dens of infamy busy with their crafty cunning to entrap men; while the churches, God's representatives, whose spires rise along the same streets, are closed except for a few hours on Sunday, and for a prayer-meeting or two in the week. It believes that to erect such costly plants for so small a use is neither business-like nor Christ-like. It therefore provides for a door open all the time. It declares that the devil has no preemptive rights in recreation and amusement; that the Church is, under its commission, bound to do all it can to save men; that it is intended to be vastly more than a station to rescue men for heaven; that it is to help them to be Christ-like through and through, in play as well as in prayer, in body as well as in soul. It is, of course, possible to do the work in a worldly spirit, to allow educational classes, and newspapers, and shower-baths, and dumb-bells to take the place of the Gospel; but the church that would do that would have a very poor Gospel to offer men anyway. So when some, loving the old ways, conscientiously shudder at the thought of introducing games and a gymnasium into a church building, the new movement asks: if the great essential of the Church, that it is the body of Christ, is blazoned on its banner; if the Church believes that its great mission is to bring Christ to men; if, in its constraining love, it opens its doors that the wayfarer, the boy, the youth, may ever find an open door and surroundings of helpfulness—what has it to fear? It enters this ministry, not because it loves Christ and His worship less, but more.

Again, the movement asks the ques-

tion in this day of a myriad philanthropies and ethical schemes, this day of sociological study, what instrument of social power there is to compare with the Church, and whether in the hunt for means to promote social unity the Church has not been unduly overlooked. The true Church possesses the spirit and power of a social settlement, with a thousandfold greater opportunity, for men may easily come to think of the Church as a delightful community home, where they love to go to meet one another and to promote mutual acquaintance and fellowship and friendliness.

With these principles in mind, the worth of such a church as a factor in evangelization may be easily drawn. Finding a multitude of children about its doors, it is not satisfied with having them for an hour in Sunday-school. It gathers some of them into a daily kindergarten, inspiring them with such thoughts as tend to emancipate them from unfavorable environment. It brings hundreds of girls into its sewing-school and its kitchen-garden, fitting them to care for the home and family. It has for the boys an attractive room, with games, a gymnasium, a boys' brigade, to draw them from the street corners; for young men and young women a fine reading-room, a library, educational classes, frequent socials full of real hospitality, to which they may come with no payment at the door. It has musicales and readings and lectures and concerts, at merely nominal prices. It keeps open always an office, where the perplexities of life may be brought to one wise in counsel and ever ready to serve those who come. What is there in the picture which is not the natural expression of Christian ministration? It does not make the Church a machine or a mere ethical club. But it ethicizes religious teaching, it makes the Gospel speak in the daily life as well as on Sunday, it wins men to listen to the preaching of God's Word, and at the same time it gives in all its week-day

labors that which is well worth having, and which needs no apology.

Churches which have adopted these principles have already found their hopes justified. Some, situated in a down-town environment, have found the new spirit and methods imparting vigor and enthusiasm where there had been weakness and discouragement. The resident membership of one such church has increased in nine years from 337 to 777; another in ten years has increased from 260 to 684; another in eight years from 305 to 897. Another church, in a residence district gaining only slowly in population, has in a little less than five years received 535 new members, and made a net gain of 418, as compared with 140 received in the previous five years, a number scarcely more than sufficient to make good the losses of the period.

At the best, however, figures are utterly inadequate to express the increased influence in the community. To the church the whole population seem to look with great tenderness and joy. The people throng its temple to overflowing. The work calls out the interest of those formerly indifferent, and makes the Gospel more attractive in its practical application to daily needs. It arouses an intense *esprit de corps*, a loving loyalty, an enthusiastic service, an unspeakably tender fellowship.

If the thoughtful student of city life will read between the lines, will look at such work in the large, he will surely rejoice in it as a prophecy of mighty usefulness as a factor in city evangelization, and he can only hope and pray that many churches will adopt these principles and find through them an open door to a larger life and ministry.

[Our readers who are interested in this most important subject will take pleasure in reading Dr. Stuckenberg's note on "The Open and Institutional Church League," on p. 376 of this number of *THE HOMILETIC REVIEW*. The questions of which *The Open Church* is the organ are becoming questions in the church at large.—EDITORS.]

PULPIT ELOCUTION.*

By ALFRED AYRES, NEW YORK CITY,
AUTHOR OF "THE ORTHOEPIST,"
"THE VERBALIST," *ESSENTIALS OF*
ELOCUTION," ETC.

No one, no matter who, can make language really effective in the delivery without giving some attention to the art of delivery, the art commonly called elocution, which Worcester defines as "the manner of speaking; oral expression; pronunciation; delivery; utterance." One writer on the art says that elocution may be defined as simply "the intelligent, intelligible, correct, and effective interpretation and expression of thought and emotion in speech and action." Another says: "It is the appropriate utterance of the thoughts and feelings presented in written language." A definition I prefer to either of these is this: Elocution is the art of speaking language, written or unwritten, so as to make the thought it expresses clear and impressive.

Of the three places where we hear most public speaking and reading—our churches, our theaters, and our courts of law—the place where we hear the best elocution is the last; and the place where we hear, as a rule, the worst is the first. The reason we hear the best elocution in our courts of law is because there the speakers are most earnest, and they are most earnest because there they are most occupied with the thoughts expressed by the language they speak. There, more than anywhere else, the intelligence of the auditor is addressed. There, more than anywhere else, the speakers are eager to convince. There, less than anywhere else, the speakers appeal to the emotions.

The speaker that habitually addresses himself to the emotions of his auditors is in great danger of becoming artifi-

cial, while he that addresses himself to neither the emotions nor the intelligence of his auditors is in equal danger of becoming monotonous; indeed, he is in great danger of becoming a mere mumblér. The Methodist pulpits furnish us with the best examples of the first class of speakers; the Episcopal, with the best examples of the second.

The delivery of no one will be wholly bad if he has thought to convey that is worth conveying, provided he fully comprehends the thought—it may not always be his. The speaker that extemporizes is commonly more effective than the speaker that speaks from a manuscript, for the obvious reason that the extemporizer is more fully occupied with his subject. I say commonly more effective, because it is possible for some persons, persons that have successfully cultivated the art of delivery, to be quite as natural and effective in delivering a lesson conned as when both thought and language come to them as they proceed. To arrive at this point, however, native aptitude has always to be supplemented with much study.

Altho much importance has been attached to the art of elocution as far back as the history of civilization goes, there is, nevertheless, one class of persons, a part of whose duties it is to speak in public two or three times a week, that appear for the most part to attach no importance to it whatever.* I mean the preachers. They, at least many of them, seem to care not a whit whether their delivery is good or bad.

In Methodist pulpits it is too often the fashion to vociferate—to rant, as the stage calls it—with all the physical energy the speaker chances to possess; while in the Episcopal pulpits very many go to the other extreme. They go through the entire service, sermon

* The long and successful experience of Mr. Ayres in training men for the pulpit and the platform, makes his suggestions of special value to the preacher.—EDITHA.

* The Rev. Dr. Buckley is a notable exception. Dr. Buckley is a staunch advocate of elocution, if it is of the right sort, and was for a time the pupil of an elocutionist named Taverner.

included, as tho they thought it quite "the thing" to be as monotonous and automatic as possible. Yet both Methodist and Episcopal profess to have the same mission, to teach the same truths, to be guides in the same paths. It is, or is supposed to be, the mission of both to convince; yet how differently do they go about the compassing of the object in view! And still, as long as there are any men to convince, they will be convinced in essentially the same way. That way, however, is not the way that custom or fashion has introduced into the majority of the pulpits of to-day.

The speaker that would have a following, be he who or what he may, should never lose sight of the fact that the manner has fully as much to do with interesting and holding an audience as has the matter. Nor is the utterance the only thing to be considered; the handling of the body—gesture, bearing—must also be considered, if one would be a pleasing speaker. Oratory is an art, and, like the other arts,

is largely acquirable. How many preachers know anything about what is called stage or rostrum deportment? How often they appear awkward and ungainly, when by following a few hints they would appear dignified and commanding!

As I have already intimated, elocution is looked upon with disfavor by very many persons. The reason is because the so-called methods are nearly all bad, and because the self-called teachers of elocution, nineteen out of twenty of them, are worse than the methods. Elocution, however, can be taught, and taught as successfully as any other art can be taught.

I have no doubt that if the reading and speaking done in our churches were done really well from an elocutionary point of view, the church attendance would be well-nigh double what it now is.

The success, I repeat, of a speaker before the average audience depends as much on the manner of the delivery as on the matter delivered.

EDITORIAL SECTION.

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S CALL."

Present Obstacles in the Way of Progress.

IN our Editorial Note in the February number of *THE HOMILETIC REVIEW*, stress was laid on the necessity for a permanent uplift of church life. It was felt that the ends that should be sought by the Church could not be attained by any ephemeral influence or movement, but must depend upon laying a solid foundation for a permanent change in church life and work.

Events of recent occurrence have emphasized this necessity by showing the depths of degradation—moral, social, political, and religious—to which men, even in the churches, have de-

scended. To some illustrations of this matter we directed attention in an Editorial Note in February. Church statistics have been called in, by various writers who have been discussing the condition of things in the religious and daily papers, in order to show how little the Church is accomplishing. The fact that many hundreds of churches, and even thousands, in some of the leading denominations have had no accession to their membership during the past year, has been dwelt upon; but, bad as that is, the worldly condition of very many of the churches that have received accessions is doubtless a much more serious matter. Great efforts have been put forth in many of our cities, large and small, to rouse the indifferent. A genuine,

practical interest has been awakened in many minds in the forward movement that has been proposed. Many churches and communities have apparently been stirred, and even revolutionized. Intense longing for a great religious awakening and confident expectation of it have been felt in many quarters.

But notwithstanding all this, the great mass of ministers and members are still apparently unmoved. A prominent metropolitan preacher is represented by the daily press as having lately said in substance :

"There is no general religious movement in this city. The ministry and the people are not trembling with anxiety or excitement; they are not even roused to think seriously on the subject. The average Christian does not even know that anything has been accomplished or even attempted, and does not care to know."

The same thing is probably true, even since Mr. F. B. Meyer has come and gone. A few Christians—largely of the deadhead class, it has been suggested—have had a good time, and gone their way. A few churches have shaken off the long-continued lethargy, and roused themselves to fruitful spiritual efforts. Some of the small communities have been greatly refreshed, but the vast majority are still in the same slough of indifference.

We call attention to Secretary Payne's article in this number of *THE HOMILETIC REVIEW*—entitled, "The Coming Revival—How to Secure It"—as making some suggestions regarding what is needed to meet the present exigency. But we wish also to specify from our own point of view some of the obstacles in the way of the movement that must come before progress and uplift shall be possible.

SOME HINDRANCES IN THE WAY.

1st. The Bible has been largely discredited in the popular mind by the teaching in some of the pulpits and in some of the seminaries.

Some of the men who have been set for the instruction of the people in the

Word of God, and for the proclamation of the Gospel of salvation, seem to have entirely lost sight of and forgotten their real mission. They have presented nothing that is really new—nothing that was not presented as vigorously a century or even centuries ago in the name of infidelity—but through their connections with the press they have been able to spread their views very widely, and to create an atmosphere of doubt that has led great numbers to conclude that the old foundations had been entirely removed, and so we have had the humiliating—tho, from another point of view, exceedingly cheering—spectacle of the secular papers defending religion against the leading pulpits and the voluble professors! With such a state of things it would be folly for us to expect any great religious awakening and uplift; for in all such awakenings God honors His Word, and insists upon man's honoring it as the principal instrument, "the Sword of the Spirit." In playing with the Bible as curious literature men have forgotten that it is *the word of life*.

It is well to remember, however, that the same state of things existed before the great awakening under the Wesleys and Whitefield in the eighteenth century, and at the opening of the present century, when President Dwight found Yale College given over to skepticism, and when the country was flooded with French infidelity, and also in the years preceding the great later awakening of 1858. God is able to rebuke, and to restrain, and to vindicate His own Word, and will doubtless do it again as He has done it in the past.

2d. Decay of faith in God and the Supernatural, especially in the Holy Spirit as the Agent in Regeneration and Conversion, and in Prayer as the instrument of faith in securing the blessings of salvation.

This is the natural result of the ex-

plotting of the views of the infidel scientists and superficial scientists who have made men believe that materialistic evolution is assured science, and that force and natural law are the only God. Tho this so-called science is merely a passing fad, yet it has temporarily shaken the faith of vast numbers in God and Christian religion.

An educated and intelligent Christian banker just said to us :

"It is absurd, the notion of these advocates of missions, that the four hundred millions in China can be converted in any short time! All that can be done is to sow the seed and wait for its natural results through the centuries."

That man ignored the supernatural power of the Gospel under the dispensation of the Holy Spirit. Probably he had not heard of the rapid transformation of the Sandwich Islands, of the South Sea Islands, of the Karens and Santals in India, and of other equally unpromising races, as the fruit of faith in the supernatural work of the Holy Spirit,—which events show that the power of God is not limited, and that the Word of God is not bound, except by man's lack of faith. In answer to the Church's prayer such faith may become universal, and nations may be brought to Christ in a day.

3d. A resulting failure to Preach the great converting doctrines of the Word of God on which the conversion of men is instrumentally dependent.

The great converting doctrines of the Word of God—if we are to take the testimony of a very large number of witnesses—are not clearly and fully preached, if preached at all. Church and minister seem largely to have lost their sense of their mission to save men from sin by the preaching of the Gospel. The old doctrines of repentance for the remission of sins, of justification by faith in the crucified Christ, and of regeneration by the power of the Holy Spirit, seem to have been almost forgotten in many quarters. We had occasion to advert to this

point in the Editorial Note in the February number of *THE HOMILETIC REVIEW*. Regarding that note a New England clergyman wrote as follows :

"The Editorial Note for February touches the vital point. If we can get a company, a large one, to preach the Bible doctrines of sin, forgiveness, and the ground of forgiveness, we shall have results similar to those in other days. For ten years (ending eighteen months ago) I was a hearer on the Sabbath. Not once did I hear a word about repentance, remission of sins, or justification by faith, so far as I remember, excepting in the case of a young Scotch preacher I heard city and country pastors. With one exception the preachers were believers in the 'old theology,' and earnest workers. They had enough to say about Christ, but principally as our Master and Leader—but nothing to indicate that He bore our sins, and now there is pardon. For twenty-five years I preached that way myself. . . . Could you not print copies of Notes on "The Twentieth Century's Call" in the February *HOMILETIC REVIEW*, and flood the country with them? By some means or other you must get those facts before the minds of our young preachers."

This testimony agrees with that which has come to us from many quarters. Until there is a return to the preaching that makes for conversion, the conversion of men can not reasonably be expected.

4th. A large resulting element of unconverted members in the churches and of unconsecrated ministers.

It is not necessary to prove that such outcome is inevitable from such causes at work. Hence largely the cry of "too many ministers" and "the worldly Church." Secretary Payne dwells upon the necessity for a "converted Church" if the world is to be converted, or if any great movement in that direction is to be carried forward,—and this is the key to the situation. Large numbers of those who have been brought into the Church without the preaching of repentance for the remission of sins, and the great doctrines connected therewith, have never been brought to a consciousness of their sinfulness, and have perhaps mistaken moral reformation, or joining the Church, for genuine

conversion. Any great work of grace has always had to begin in the Church itself, and with the regeneration of this class of members, and with the quickening and consecration of the indifferent in the ministry. The Church and the minister that have no life themselves have no message of life for lost men. Nothing short of a mighty outpouring of the Spirit of God can remove this perhaps greatest of all hindrances out of the way.

5th. The reign of Bossism and Bureaucracy in the churches.

We have been recently made familiar with the way in which great organizations in the political, social, and business world are able by means of the boss and the bureaucracy to control everything, and accomplish their own purposes, not only without the will of the people, but in spite of the people on whom they profess to depend, and by using them as their instruments. All this seems to be in accordance with the spirit of the age. The same thing manifests itself in the Church and its work. There are many in whom the conviction has taken deep root, that the system of rented pews and a hired ministry has brought both the pulpit and the Christian religion into bondage to Mammon and worldliness which it is far easier to lament and deprecate than to deliver from. We come constantly upon illustrations for this in the churches. A few days ago a pastor preached to his people on the subject of missions. An old man, who belonged to one of the leading families and who had himself always sought to lead in the church, excitedly warned the minister at the close of the service against ever preaching any such thing in that church again! He had his clique of sympathizers, who will make it necessary for that pastor very soon to seek another field of labor. It is likewise too often the case that the great organizations that have come into existence in this age of much organization have largely crystallized into ma-

chines, each with its bosses and its bureaucratic system, out of touch with the people, and able to control the work of the Church in spite of them, so that the Church in a vast deal of what professes to be the work of the Church has absolutely nothing to say in the matter, but is simply expected to offer its contributions for the carrying on of the big machine. Before genuine spiritual progress can come, all the machinery that has lost its inspiration and become mere machinery needs to be re-inspired or—wrecked.

6th. An utter lack—on the part of a large portion of the ministry and membership—of any consciousness of the present condition of things.

"There is always a crisis"; "The condition is not so bad as the writer seems to think";—these are samples of the criticisms of some of the religious papers when one attempts to call attention to the real condition of things, and this while it is true that we have turned into the twentieth century, that some of the great mission boards are threatened with bankruptcy, that the opportunities before the Church are such as it has never had before, that the corruption reaching through all ranks and relations of society is simply amazing. We are not pessimists, but we need to look the facts in the face if we are to seek and find the proper remedy for them. And until the ministry as the leaders of the Church, and with them the membership, are roused to the consciousness of the real condition of things, no real progress or uplift can be expected.

We plead earnestly with our readers for the practical and prayerful consideration of these most serious and important things. If the leaders in Zion will but give heed to the signs of the times and the voices of the Word and the Spirit, we shall find the Church speedily in the midst of a spiritual revolution that will bring the transformation and uplift and consecration

that are needed to make the opening years of the Twentieth Century the years of the conquest of the world for Christ.

Sensationalism Run Mad.

"A sensational preacher in Cadillac, Mich., illustrated a sermon on the tobacco habit by poisoning two cats with nicotine and allowing them to die on the platform from which he was speaking. His name is omitted here for the obvious reason that the desire to see it in print was probably one of the strong impulses that led him to this cruelty. Max O'Rell, in one of his books, tells of a preacher who illustrated to his congregation the 'facile descent,' which is said to be often made by way of exit from this life, by sliding down the hand-rail of the steps which led from his pulpit. This was striking and picturesque, no doubt, but the Michigan minister holds the record for extravagant effects in the line of an 'illustrated sermon.'"

We quote this paragraph from one of our leading dailies in order that it may point its own moral. Aside from the fact that such exhibitions of cruelty in the pulpit can never be justified,

they are revolting in the extreme. It is sensationalism run mad!

Christianity a Creed for a Life.

The statement is so often dinned in our ears in these days, that "Christianity is not a creed, but a life," that this deadly half-truth often wins acceptance as new and essential truth. The truth is that Christianity is both a creed and a life. It is a life based on a creed, or doctrine, or teaching. Paul exhorted Timothy, first of all, "Take heed to thy doctrine," or teaching. Rational religious life must root itself in religious truth, or doctrine, or teaching. Christianity is a great system of doctrine to be taught for the life of the individual soul and for the life of the world. It is a doctrine *for* life—that is a truth that should be emphasized just now. If there is to be an increase in the depth and fervor and power of our Christian life, it must come, as in the past, in connection with a great dogmatic revival.

NOTICES OF BOOKS OF HOMILETIC VALUE.

PEOPLE'S COMMENTARY ON THE ACTS. Giving the Common Version, 1611, the Revised Version, 1881 (American Readings and Renderings), with Critical, Exegetical, and Applicative Notes, and Illustrations from Life and History in the East. By Edwin W. Rice, D.D. The American Sunday-School Union, Philadelphia, 1896. Price, \$1.35.

This full descriptive title shows the large scope and value of the work. It is the fifth in Dr. Rice's admirable series of People's Commentaries, and will be of great service to all practical Bible students and teachers.

DAVID'S HARP IN SONG AND STORY. By Joseph Waddell Clakey, D.D., with an introduction by W. J. Robinson, D.D. Pittsburgh: United Presbyterian Board of Publication, 1896. Price, \$1.

This volume is an exceedingly interesting and valuable presentation, from the point of view of the United Presbyterians, of the wonderful place the Psalms have held in past ages in the Christian worship, and a statement of some of the causes that have tended to their comparative disuse in recent times.

JUDAISM: An Exposition in Question and Answer. By the Rev. Barnett A. Elzas, Rabbi of K. K. Beth-Elohim. Charleston, S. C.: The Daggett Printing Company, 5,668—1896. Price, 10 cents.

This pamphlet of 30 pages gives in succinct form a statement of the fundamental principles of modern Judaism. As the pamphlet is a reprint from the Jewish "Sabbath-

School Companion," the statement may be looked upon as being as nearly official as is obtainable.

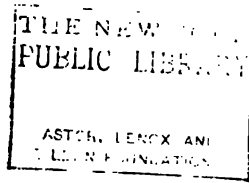
DISCOURSES ON THE EPISTLE OF PAUL TO THE PHILIPPIANS. By Rev. Frederick A. Noble, D.D., Pastor Union Congregational Church, Chicago, Ill. Fleming H. Revell Company, New York, Chicago, Toronto, 1896. Price, \$1.35.

Several months since we took occasion to notice Dr. Noble's admirable volume of topical sermons, "The Divine Life in Man," etc. The present volume shows that he is equally at home in continuous homiletic exposition of an entire Book of Scripture. He could not have chosen a portion of Scripture better suited to the uplift of his people, to whom the volume is affectionately dedicated, than that Epistle in which Paul sets forth the loving purpose of God in its relation to the ideal Christian life.

FAITH AND SOCIAL SERVICE. Eight Lectures Delivered before the Lowell Institute. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: Thomas Whittaker, 1896. Price, \$1.35.

This is the work of a fresh and vigorous writer who has devoted much time to the study of the social problems that he treats, and who has done his own thinking upon them. The volume treats of "The New Forces," "Indifference," "Doubt," "Poverty," "Labor," "Moral Reform," "The City," "The Divided Church." It will be found stimulating and helpful.

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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—RATIONALISM'S CLAIM TO EXCLUSIVE SCHOLARSHIP.

BY HOWARD OSGOOD, D.D., LL.D., PROFESSOR IN ROCHESTER THEOLOGICAL SEMINARY, LATE MEMBER OF THE AMERICAN OLD-TESTAMENT REVISION COMPANY, ETC.

AFTER all the discussion, the whole Bible is still before us. It was given to each man to whom it comes for his decision. He is responsible for that decision. He can not put it off on the decision of any other man. When great schools, proud and pretentious of their learning, were found in Palestine, Egypt, Asia Minor, and Europe, the Savior constantly asked those whom He addressed, whether peasant, fisherman, priest, or scribe, "Have ye not read?" "Did ye never read?" "Why even of yourselves judge ye not what is right?" and, as this same Savior is the final and universal Judge of men, these questions take on the awful solemnity of the last dread decision. Each one of us must decide for ourselves what is and shall be our relation to the Bible, when we stand before the Lamb in the midst of the throne to render our final account.

For some years past a criticism of the Bible has been brought in to our land from Germany and Holland, that tells us the Bible is a purely human book, filled with contradictions, and of value only as a record of the evolution of human thought. Those who champion it among us tell us that this criticism has received the suffrages of all the scholars; that if any voice is raised against it, that voice betrays ignorance and want of true scholarship.

When we ask, Who are all the scholars? we are told, All the professors in Protestant universities in Germany, very many in England, Scotland, and the United States. And how many of these scholars are there? Some fifty or sixty. Are they all scholars of the first rank? No. A few are men of great natural abilities, supplemented by large learning; but the majority are men of very moderate ability, who follow the leaders, and make up in sound what is wanting in

critic forms "a conception of Israel's religious development totally different from that which, as any one may see, is set forth in the Old Testament, and sketches primitive Christianity in lines which even the acutest reader can not recognize in the New." * This scientific criticism denies the possibility of any one's getting the right view of the Bible, unless he has learned from itself; and when he has learned, his conception is totally different from the plain, unmistakable teachings of the Bible. In other words, it would shut the Bible absolutely by reason of its falsity, and bid men learn only an imagined religion and a fictitious history, from which God, and Christ, and sin, and salvation have been banished. To the Savior's questions, "Have ye not read?" "Did ye never read?" this criticism replies with a laugh: It is of no use to read, for the acutest reader can not recognize the truth. This is the stone which this exclusive scholarship offers for bread!

No man gets to heaven by mere scholarship. All the scholarship in the world could not buy one drop of the Savior's blood, or rub out one sin. No man comes to Christ by scholarship. Scholarship is no substitute for the Holy Spirit. The Holy Spirit teaches a man his sin, his treason against the holy and loving God, and points him to Christ, through whom alone he can be pardoned and accepted by God. When he has learned the grace of God in the forgiveness of his sins, every power within him stands quivering with gratitude in hope of being used in the service of Christ. He would train all his mental powers to the most exact knowledge of the Bible. He would seek all learning, not as an end, but as one of the means to the great end of telling others of the love and grace and pardon of God in Christ. Scholarship to him is only the shoeing of his feet with the preparation of the Gospel of peace. While rationalism, for a century, has been occupying the chairs of universities to banish from the world the only cure for sin-burdened hearts, evangelical scholars of far better learning have gone to the habitations of cruelty, to the deserts of heathenism, to the homes and hearts of wo. They have borne the tidings of Christ to darkened souls; they have translated the Bible into hundreds of languages. Wherever they have gone with that Word of God, the wilderness and the solitary place have been made glad; the desert has rejoiced and blossomed as the rose; the eyes of the blind have been opened, and the ears of the deaf unstopped; and the ransomed of the Lord have returned; they have obtained gladness and joy, and sorrow and sighing have fled away.

And let no Christian doubt, in this age of doubt and unrest and speculation, that the results of a true and genuine scholarship will undoubtedly continue to agree in the future, as they have agreed in the past, with the teachings of Jesus and of Paul, and that the Gospel will continue to be the light of life to men. There is no solid reason for doubting.

* "Modern Rev.," vol. 1, p. 463.

II.—WHAT ARE THE THINGS MOST ESSENTIAL IN PREPARATION FOR PREACHING?

BY W. GARDEN BLAICKIE, D.D., LL.D., EDINBURGH, SCOTLAND,
PROFESSOR OF APOLOGETICS, AND OF ECCLESIASTICAL AND PASTORAL THEOLOGY, NEW COLLEGE.

IN answering this question, it can not but be highly useful to ask what kinds of preparation were resorted to by our great Master; for there are important points in which His example in this respect is applicable to us, notwithstanding all the difference between us. Of such books as now constitute a theological library, our Lord was completely destitute, but there were three books of which He made a most abundant and profitable use: the Bible—or, as it was then, the Old Testament,—the heart and life of man, and the world of nature. The Bible furnished Him with His message; but the human heart had to be much studied, in order that He might understand its condition and find modes of access to it, doors by which to introduce the message, and in order that He might learn how to fit the one to the other: the remedy to the disease, the rebuke to the conscience, the gift to the needs of the subject. It was to help Him in this department that He made so diligent a study of the world of nature; for as outward nature and the nature of man had the same Author, there could not but be affinities between them; and as man was so familiar with the objects of nature, spread out as these were continually before his eyes, they were extremely handy as illustrations of things divine; and the analogies between nature and grace were fitted to make the mysteries of the Kingdom more clear to the intellect, more impressive to the memory, and more congenial to the business of daily life.

But besides this, as our Lord's soul was profoundly penetrated by the infinite value and indispensable need of prayer, so doubtless He brought that conviction continually to bear on His work as a preacher. For if there be one spiritual lesson more than another that we derive from His teaching, it is the marvelous power and glorious privilege of prayer. What made prayer of such infinite value was, that it was the medium of communication between man and God. There are many mysteries in the relation of the human nature of Jesus to God the Father; but one thing is very plain from His constant practise, that even for Him as a man it was necessary that He should have unceasing communion with the Father by prayer if He was to live a holy life Himself, and if He was to make a due impression on the hearts of men. What a world of instruction there lay in the fact of His having spent a whole night in prayer to God previously to the selection of His twelve Apostles! How earnest He must have been to obtain light and grace from the Father, first, that He might choose the right men, and then that the men whom He did choose might be furnished from on

high with all needful qualifications for their work. Can we suppose Him to have been less earnest in prayer in regard to His own preaching,—first, that He might discern the right messages, and then that He might so handle them that they should become truly efficient? And may we not believe that it was in answer to such prayers that in every department of homilitical work our Lord was so remarkably felicitous? that He was enabled to go straight to the heart of every subject He touched, and present in a few simple words the very pith and marrow of the whole? Able, for example, in the Lord's Prayer, to put into six simple lines the sum and substance of the deepest needs of the human spirit, insomuch that it has been found to suit every age, and clime, and condition; to suit alike the sage and the savage, the infant and the veteran; and is sure to retain this marvelous quality for all time to come? Must it not have been in answer to prayer that He got His remarkable tact and readiness in answering the objections and cavils of enemies, reducing them almost at the first word to silence? Was it not thus, too, that He obtained those wonderful parables like the Prodigal Son that have had such a power at once to arrest, to enlighten, and to convert? And His longer discourses, like the Sermon on the Mount, or the Farewell Discourse, every verse of which is packed with the very essence of spiritual wisdom, and has served to mold Christian thought and guide Christian life for nineteen centuries? And must it not have been in large measure from His own experience of the infinite blessedness and power of prayer that He so earnestly pressed it upon others? "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full."

Doubtless it is by following our Lord's example in the main that we shall best be prepared for the business of preaching. Preparation is of two kinds—habitual and special: habitual, in the sense of training our whole nature, intellectual, spiritual, and physical, for the work; and special, in respect of every particular act of preaching. But the habitual will dominate the special; if the spirit be gendered and the habits acquired that fit for the work generally, little difficulty will be found with the particular acts.

1. In habitual preparation an important place must be assigned to the proper discipline of the intellectual powers. But had our Lord any training of this sort? Not, certainly, at schools or colleges. But as there are some men who, without the special training of the schools, attain remarkable control over all their mental powers, and are able to bend them with singular effect to explain and enforce their views; so we can not but believe that our Lord, born as He was without sin, and without that disorderly turn arising from sin, which, besides other effects, disturbs the action of the intellect, possessed naturally and intuitively a clearness of view, an orderly arrangement of thought, and a faculty of clear exposition which superseded the need of scholastic dis-

cipline. But what He possessed naturally, the ordinary preacher has to obtain by education. For surely, education is not mere cramming; its higher function is to enable us to use our mental powers correctly and efficiently; to set forth truth in clear and logical form; to get rid of all obscurity, redundancy, and confusion in speaking to our fellow men, and impart our message to them with simplicity and power.

2. Besides intellectual discipline, we need to attend to intellectual stores; and here, beyond all doubt, the systematic study of Holy Scripture holds the first rank. There is a threefold study of Scripture incumbent on the preacher—personal, critical, and homiletical. It is well when all the three can be combined; but this may not be attainable at first. No preacher ought to want his sacred season of daily fellowship with God, or to stand in need of being urged to the solemn perusal of the Scriptures during that season, in order that he may hear God's message to his own soul. The very life of the soul depends on this and kindred exercises; they supply the oil that feeds the lamp, the oxygen that keeps the heart alive and in motion. The Romish priest is bound to read a portion of his breviary every day; the Protestant preacher is under no such vow, and there is a risk, when Conscience is our master, that the duty may be neglected, or at least carelessly performed. We may well take a lesson here from Dr. Chalmers, who in the last years of his life never failed to read a definite portion of Scripture every day, recording his observations on it in his *Horæ Biblicæ Quotidianæ*, while, on each Lord's day, he studied another portion, more directly devotional, calling this his *Horæ Biblicæ Sabbaticæ*.

Then there is the *critical* or exegetical acquaintance with Scripture. It is but rare, we fear, to find even a minister of the Gospel who is a thorough master of his Bible. To many it is like a desert, with green oases here and there which they know and prize, but with large tracts of unexplored territory,—unexplored, we mean, in the sense in which it ought not to be unexplored to a preacher. What do many of us know, as we ought to know them, of the historical books, the proverbs, the prophets, and especially the minor prophets? Yet ought not every preacher to be able to give an account of the drift and plan of every several Book of Scripture, as well as to specify such texts of special interest and significance as it contains? And ought he not, likewise, to be able to indicate the relation of each several book to the whole,—to apprehend the great lessons of the various histories, biographies, epistles, parables, and allegories that make up Scripture; to know where to find the most striking statements on any subject which Scripture embraces; to make one part throw light on another, and bring out the chief lessons of the whole?

Then there is also the *homiletical* study of Scripture. Whensoever a text or a passage comes home with vivid power to ourselves we shall probably be disposed to count it suitable for a discourse. And the discourses that have this origin are the most likely to be of use to

others. We shall be far more likely to put our soul into them than into sermons that have no particular reference to ourselves. But apart from personal reference, we shall doubtless find many passages in the Scriptures, as we read them continuously, that may be highly profitable to a general congregation. And what we may not see as we read them at one time, may come out very clearly when we read them at another. For Scripture is wonderfully susceptible of the influence of our *surroundings*—the subjects that are exciting public attention, the circumstances of the congregation, our own state of mind, even the weather or season of the year. It is only on that principle that we can explain such an experience as that of Mr. George Müller, of Bristol, who tells us that he has read the Bible from beginning to end more than a hundred times, and on every perusal found in it something new and fresh. And as a rule, the more Biblical our sermons are, the better. In authority, originality, variety, freshness, and durability of impression, no sermons are so effective as Biblical.

But while we make the Bible our chief quarry, we should be able to extract material for preaching from many another source. Mr. Spurgeon used to say that he would think little of the man who could not find something suited for a sermon in any daily newspaper. It is said of Dr. Chalmers that the idea of one of his most powerful sermons was suggested by what he saw on one occasion when sitting beside the driver on the top of a stage-coach. The driver was applying his whip to one of the horses without any apparent cause. When the doctor inquired the reason, he was told that the animal was accustomed to bolt at that particular part of the road, but when its attention was absorbed by the sensation of the whip, the idea of bolting did not occur, and it passed quietly along. Dr. Chalmers thought over the incident a little, and the result was the sermon on "the expulsive power of a new affection." It may be said that to be able to make much of this kind of material requires a lively imagination. So it does. But why should not the imagination be cultivated with a view to such results? Why should not preachers ask themselves, as they read the newspaper, or books of travels, or voyages, or history, or biography, and still more as they travel themselves and become familiar with new scenes—Is there nothing here to help me in the pulpit? Are no analogies suggested between nature and grace that would throw light on spiritual things or that would enforce spiritual lessons? It is not necessary to speak particularly of the use to be made of avowedly of religious books.

Our Lord spoke of the preacher's "storehouse." Now, most preachers make their memory their only storehouse, and a very poor storehouse it often proves. In any case, it is always much the better for the aid of the note-book. It is beyond question that a preacher who makes copious use of note-books has a great advantage "in the battle of life" over those who make none. Commend us to the preacher whose eyes and ears are ever open, and whose fingers are ever ready

to transfer to his note-book whatever useful fact or thought has come at any time under his observation. If only the use he makes of them is not forced, but natural, and if when combined with other thoughts they are not patchwork, but a well-woven web, the benefit, not only in attracting attention, but in useful illustration and felicitous application, may be immense.

Further, there is for the preacher to study the book of the human heart and of human life. We know of one preacher who bestowed much attention on this book, perhaps too exclusive attention, and who did not come to a very satisfactory conclusion—the preacher of the Old Testament, the author of the Book of Ecclesiastes. And we know of another (if he was another) who followed the same line of study, and certainly made more of it—the author of The Proverbs. Both carry a suggestion to the modern preacher. What are the men we preach to driving at? What is the object of their life? Substantially the same as in the days of Ecclesiastes, but circumstantially different; so that if their horizon be only the earthly one, the result is the same—"vanity and vexation of spirit." But it is not by a mere general denunciation of earthly pursuits as unsatisfactory that the heart of the hearer will be gained. It is by deftly bringing home to himself that this is the aim of his own life; by showing him that essentially his aim is no better than others; by making his own judgment convict him of a great folly and a great wrong. But even this is but a step to the conclusion; you must convince him that there is a better way. And that can be shown, not by rhetorical and exaggerated statements, but by a real picture, a picture realized among Christian men and women of his acquaintance; a picture which may well convince him that there is a real adaptation between the yearnings of the human soul for rest and happiness, and the provision made for it in the Gospel of Jesus Christ.

Both the unconverted and the converted heart ought to be well studied by the preacher, along with the way in which his message may be best adapted to the needs of each. And as the Apostle John wrote to little children, and to young men, and to fathers, so the preacher ought to know something of the human heart at all stages of life—both the natural and the spiritual—and adapt himself to each. Good experimental preaching is but rare in our day; but wherever it is to be got, say in a large city, there will be found a large class that greatly prize it; for men and women have not only to be induced to choose the way to heaven, but guided, warned, and encouraged after they have once chosen it; they must be constantly urged to higher and higher attainments, that the full beauty of the Christian character may be realized, and the bride of Christ advanced toward her final condition—without spot or wrinkle or any such thing.

So much for habitual preparation. When the preacher is preparing on a specific subject, his first inquiry ought to be: What is the message

ing his residence in India, he took up his studies in classical literature. Here is an extract from one of his letters:

"I read much, and particularly Greek; and I find that I am in all essentials still not a bad scholar. I could, I think, with a year's hard study, qualify myself to fight a good battle for a Craven's scholarship. I read, however, not as I read at college, but like a man of the world. If I do not know a word, I pass it by unless it is important to the sense. If I find, as I have of late often found, a passage which refuses to give up its meaning at the second reading, I let it alone."*

And then follows an account of some authors thus read—Herodotus and Æschylus. In another letter † he further says:

"I think myself very fortunate in having been able to return to these great masters while still in the full vigor of life, and when my taste and judgment are mature. Most people read all the Greek that they ever read before they are five and twenty. They never find time for such studies afterward till they are in the decline of life, and then their knowledge of the language is in a great measure lost, and can not easily be recovered."

Now why should not the preacher treat his classics as Macaulay did? He sought simply to extract the secret of their literary power. He found his account in this. He could skip a word or a passage here and there, and still get the essential flavor and meaning of the author. Let the preacher leave his Greek or Latin grammar alone. Let him take up his classic simply as literature, and he will find, perhaps to his astonishment, how much he can get out of it.

By a judicious choice of authors to be read.

It would be well to begin with the easier. Why should we treat classical literature in any different manner from modern literature? No wise teacher would send a pupil to Robert Browning before he had read Wordsworth or Tennyson, or would counsel a study of Carlyle before a study of Addison or Thackeray. In the same way, the differences of style in the classics should be observed. Homer is easier than the Greek Tragedians. Virgil is easier than Lucretius. It would be a great mistake for the preacher, we think, in beginning a course of classical study to take up Plato. He should rather take up the Iliad or the Odyssey. A friend of mine, a man of science, busy with his scientific studies, told me, the other day, he had taken up his Homer again, and to his surprise and delight found himself soon able to read the great epic with comparative ease. Had he grappled with Plato's Republic, or Aristotle's Nicomachean Ethics, I apprehend the case might have been different.

Not only in selecting the easier authors, but also in choosing those to which the tastes incline, will the preacher be apt to secure profitable study of the classics. A military scholar might find some special delight in reading Cæsar's Commentaries. I can not see any reason why a preacher should be drawn to him. But take such a poet as Virgil. The Christian fathers found something in him which drew them

* The italics are ours.

† Life, vol. I., p. 372.

strongly to his poems. A line of Virgil's converted Savonarola. Much of their admiration indeed arose from the notion that there was in his Fourth Eclogue a prophetic reference to the coming Messiah, which modern scholarship has strongly disputed. Why should not the preacher take his Virgil in hand, and begin his new classical studies with this poet? It would be easy, and should be most congenial. For, as a recent writer has said: *

"Virgil has got beyond criticism, and no critic can any longer affect his position in the world of thought. A charm which defies analysis, an unearthly beauty which only Tennyson has expressed, a haunting pathos which has appealed to religious minds more powerfully than any Christian poem except the Divine Comedy, have established Virgil forever. Deep in the genial heart of man his poems survive."

Or why should he not take up his Cicero, and read in the *De Natura Deorum* that wonderful discussion of the argument from design? or in Seneca some of the wonderful parallels of New-Testament teaching which Bishop Lightfoot, in his well-known Excursus in his "Commentary on Philippians," has pointed out? If the preacher will act on these suggestions as to choice of authors to be read, he will find no lack of interest in classical authors.

By some degree of regularity in the study of classical authors.

It is to be presumed that the preacher does not leave his studies to haphazard. He may give his mornings to severer work, his afternoons to parochial visiting, his evenings to general reading. After making all allowance for the endless interruptions, it is still possible for every clergyman to secure a reasonable degree of method in his intellectual work. It is simply a question of too much or too little routine. Too much makes him a slave to method. Too little always ends in waste. There are more economies to practise than that of the purse. It is a wise economy of intellectual force to have just enough of system in study to save the odds and ends of time.

Suppose, then, the preacher devotes a short time every day to reading his classical author. Let him keep on his study-table some good edition, so that he can put his hand upon it without having to hunt it up. Let it be Virgil or Homer. It will not take him very long to read, say, fifty lines. The *Æneid* has less than 10,000 lines, so that a year's pursuit of this method would take him through the great poem easily. And, of course, as he pursues his study, facility of reading increases, and the interest grows. Macaulay grew so proficient in his classics that he wrote to his friend Ellis: "I have read during the last fortnight, before breakfast, three books of Herodotus and four plays of *Æschylus*." If any reader of this paper will but try this experiment for a single season, not only will he have no reason to regret it, but he will not easily give up the practise. And if preachers generally could thus be induced to intermingle something of classical study in

* *Nineteenth Century*, April, 1896.

this type of it, I am sure their sermons would not suffer, and they would be found more strenuously than ever resisting the modern depreciation of the classics.

It will be found useful also to read such books as "Mackail's Latin Literature," Perry's "Greek Literature," and Myers's "Classical Essays." Histories of literature are generally, and I fear justly, regarded as dry. But these books are not liable to this reproach. The college student does not always gain from his curriculum a complete view of the ancient literature, read by him piece-meal in college. The preacher should supplement the deficiency by some acquaintance with the literature as a whole, gained in this method. He will find also valuable suggestions as to which authors he should read and what parts of their writing. He will find also in such authors as Mackail and Myers suggestive criticism and often stimulating views.

I have prepared this paper under the conviction that *THE HOMILETIC REVIEW* proposed a valuable service in projecting it. For one, I can say, had some such suggestions fallen under my eye in the earlier part of my ministry they would have been gladly taken. Perhaps some fruit in this direction may add to the wide service *THE REVIEW* is rendering the American ministry.

IV.—THE RELATIVE VALUE OF TOPICAL AND EXPOSITORY PREACHING.

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It is necessary to begin with definition. The terms *topical* and *expository*, as applied to preaching, are used with considerable latitude of meaning. With a certain class of writers they serve to distinguish sermons founded respectively on short and long passages of Scripture, without particular regard to the method of treatment. With another class they have reference rather to the principle upon which the selection of the text proceeds,—the topical sermon being that in which a theme is first chosen, and then a text sought in which the theme is imbedded, and which will give Scriptural foundation and guidance in its treatment; whilst the expository sermon is that in which the theme of the sermon enters the mind of the hearer as the immediate result of the study of the passage of Scripture upon which it is based. In the first case the theme suggests the text; in the second, the text suggests the theme. A third class of writers, with more propriety, found their distinction between topical and textual on the method of treatment of the text after it is selected, rather than its length or the principle of its selection. With them the topical method is that in which the central truth of a text having been brought out by proper exegesis, this

truth is taken and viewed in its logical relations and spiritual significance without further reference to the phraseology of the text. The expository method is that in which the whole staple of the sermon is evolved from the text by the exegetical treatment of its various parts, and by deducing the practical lessons which its separate clauses suggest.

With such confusion in the use of the two words we need not be surprised at the different estimate put by leading writers upon the comparative value of these two kinds of preaching. We may, to some extent at least, understand how Dr. Shedd, in his "*Homiletics*," gives the preference so decidedly to topical preaching, intimating ("*Homiletics*," pp. 156-7) that the usual method of preaching should be topical with an occasional expository discourse; whilst, on the other hand, Dr. Dabney, another of our greatest masters of Homiletics, in his "*Sacred Rhetoric*," inveighs with all his might against the neglect of expository preaching, and insists that the prominence should always be given to sermons of this character.

A few moments' consideration will serve, we think, to show that each of these great teachers occupies a somewhat extreme position. Dr. Shedd's admiration for the topical as compared with the expository sermon arises out of a supposed element of unity to be found in the former and not in the latter. Thus he says of the topical sermon that it is "occupied with one definite subject which can be accurately and fully stated in a brief title"; and again, "It is occupied with a single definite theme that can be completely enunciated in a brief statement." Now who that has ever read one of the masterly expository discourses of Dr. W. M. Taylor does not recall the unity of theme, formulating itself in a brief, significant title, expressing itself in divisions at once textual and logical, and appearing all the more conspicuous, as the speaker brings out the relation of every subordinate clause in the long paragraph to his central and cardinal theme? This is the very perfection of unity, its highest and most consummate form. It distinguishes (a distinction overlooked by Dr. Shedd) the expository sermon from the expository lecture. It vindicates the right of the expository sermon to its place in true oratory.

On the other hand, Dr. Dabney, in his enthusiasm for expository preaching, seems to overlook the fact that a sermon, whilst not expository of the particular passage which forms its basis, because the passage may require no exposition, or may not invite it, may, tho technically in the topical form, be by its Scripturalness in the very best and truest sense expository,—expository, not of any one connected passage of Scripture, but of the utterances of the Holy Spirit speaking in divers and widely separated passages of the word.

To speak, then, of the relative importance of topical and expository preaching is precisely like discussing the relative value of systematic and Biblical theology in a theological course. It will be admitted

without hesitation that any course of theological training which does not give great prominence to systematic theology is radically defective. And the same thing is true of Biblical theology. No one of the two, however admirably taught, can take the place of the other. Each one is indispensable by virtue of its relations to the other. Each, properly pursued, increases the interest in the other, and enhances the value of the knowledge gained by the other. They are complementary one to the other, and neither can be neglected without seriously impairing the usefulness and marring the completeness of the other.

Now just as systematic theology, apart from Biblical theology, tends too much to speculation, and Biblical theology, apart from systematic, tends to incompleteness and disproportion in faith, so the method of topical preaching, exclusively followed, tends almost inevitably to draw the preacher away from his true position as an expounder of God's word; and the method of expository preaching, pursued in the same exclusive way, tends to prevent that broad and systematic view of truth in its relations to all other truth which enables the preacher to hold and present each doctrine according to the due proportion of faith.

Whilst, therefore, neither method can claim in any absolute sense preeminence, there are advantages peculiar to each of the two which it may be well to consider.

First, then, as to the topical method, it must be conceded that it is more favorable to unity. The unity found in expository discourse is of a higher character, but it is much more difficult to attain, and therefore much more liable to be violated in the construction of the discourse. Any mind that acts logically will, in a topical discourse, where the heads are not determined by the phraseology of the text, arrange the main divisions so as to secure unity of discussion. For the same reason, also, the topical method will tend to greater logical completeness, as the central truth of the text may be traced through all its broad and general relations, and not alone in those particular relations in which it is presented in the text. For you will notice that the Scriptures do not undertake to present the great truths of revelation in their logical order and relation, any more than nature grows its plants and herbs in segregated groups according to genera and species. Very few passages of Scripture, short enough to make the basis of a truly expository sermon, will present any one truth in its complete logical relations. And yet it is important to the full understanding of a truth that it shall at times be thus presented; and here comes in the sphere, the indispensable mission of the topical discourse. It seizes upon a passage of Scripture, deduces from it by an exposition that is candid, reverential, and conclusive, an important spiritual truth. It then takes that truth, and in the light, not of this particular passage alone, but of the whole word of God, analyzes, explains, illustrates, enforces, so that all the powers of logical analysis and association are brought

in subservience to the higher authority of God's word in impressing the truth upon the mind and conscience of the hearer.

Nor can the fact be ignored, in this connection, that for a very large class of minds there is a delight in this logical method of presenting the truth that it is very difficult to awaken in the expository method. As the eye rests with delight in nature upon an object, whether tree, or flower, or architectural structure, in which there is the symmetry of due proportion in all the parts, so in a sermon perfect symmetry of structure—symmetry that is apparent without an effort to trace or discover it—is peculiarly pleasing to cultivated minds, and to the topical sermon must be accorded the preeminence for a symmetry of structure that is readily apprehended, and, indeed, that can not be overlooked. As a discipline, therefore, to the mind of the preacher in rigid and thorough logical analysis of Scriptural truth, as a means of securing unity and completeness in the presentation of truth, and as a means of engaging and holding that interest which comes from the rounded and symmetrical treatment of a theme, the preacher should make large use of topical preaching.

When we turn, however, to expository preaching, we shall find equally great advantages in its favor. First of all, as Dr. Dabney has so clearly shown, since the great work of the pulpit is that of exposition; since the preacher is by his very office the authorized expounder of the written word, there must be a great advantage in that method by which large consecutive portions of the Scripture are taken up and systematically expounded. It is only in this way that one can be sure of declaring the whole counsel of God. In exclusively topical preaching one is in danger of confining himself to a class of texts in which certain favorite doctrines or ethical principles are set forth or illustrated. He who follows conscientiously the expository method must sooner or later present to his hearers the whole circle of revealed truth. Then, too, by the expository method truth is presented in its Scriptural connections. Whilst, as we have seen, the flora of the earth is not grouped in nature according to principles of scientific classification, and there is need of the work of the scientific botanist, yet he would be a poor student of nature who confined himself to the study of plants in herbariums or botanical gardens. It is in their relations to soil and climate, in their natural relations to one another, as nature has distributed them, that they are most interesting and their study most profitable. And so, tho the truths of the Bible are not arranged in strict logical sequence, there is an order of relation which the Holy Spirit has chosen. These truths maintain connections between themselves upon the page of revelation which it is most important to study, and which can be brought out only in expository preaching.

This method of preaching familiarizes the people with, and, if well done, interests the people in, that kind of Biblical study which it should be the aim of every pastor to encourage. We can not hope to

enlist our people to any great extent in the study of systematic theology. We should aim to make them close expository students of the word; and the expository method in preaching both shows them how to make expository study, and gives them a relish for it.

The only other advantage to which allusion need be made is that which appertains especially to expository preaching in which there is continuous exposition of a whole Book or other connected portion of Scripture. There are many practical themes which it is important to discuss, and yet which, by reason of their delicacy, or of circumstances in the congregation which would make the discussion of them appear personal, the minister would hardly feel it proper to select as texts for special discourses; but if they should lie in the path of continuous exposition, he could, with the utmost propriety, make them the basis of the wholesome instruction he feels it his duty to impart.

From this necessarily brief and imperfect discussion it must be apparent that the preaching of the pulpit should alternate between the topical and expository methods. Most preachers have a propensity for the one or the other. Every pastor should be careful to cultivate that method which is least natural to him. Certain topics can be best presented by the one method, and others by the other. No fixed rule can be laid down. Common sense and prayerful study of the needs of the field will best guide. There should be no sermon that is not in the truest and highest sense both topical and expository. Every sermon should be topical in the sense that it has one distinct and regnant theme which gives shape and tone to the whole discourse. Every discourse should be expository in the sense that under every division and in every paragraph there is sincere and conscious effort to make the hearers acquainted with both the language and the meaning of the word of God.

The preacher who puts forth his very best efforts occasionally on a strictly topical sermon, and then occasionally on a strictly expository sermon or series of sermons, and who in the main staple of his preaching pursues what Dr. Shedd and others denominate the textual method, deducing from his text a proposition which will give the unity of the topical discourse, and treating it in the exegetical light of the text and other kindred passages so as to give to some extent the direct Scripturalness of the regular expository sermon, has doubtless found the golden mean in preaching, and the key to that variety in methods of presenting truth which is one of the chief elements of success in the pulpit.

In the light of the advantages just enumerated, expository preaching would seem to be of special value in such times as the present, when the Bible is being attacked so persistently and from so many quarters. The best defense against all the assaults of its adversaries is to let the Word of God speak for itself. If we mistake not, the people are just now peculiarly anxious to hear the Word.

V.—OUR ANGLICAN REVIEW.

BY WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, AND CHAPLAIN
IN ORDINARY OF HER MAJESTY THE QUEEN.

Sunday Morning and Evening Service in Parish Churches.

THE first glimpse that we get of primitive Christian worship, apart from the meeting of the Feast of Love and the Lord's Supper, is from the fourteenth chapter of the First Epistle of St. Paul to the Corinthians :

"If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad? But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth. How is it then, brethren? When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let everything be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. Let the prophets speak two or three, and let the other (prophets) judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophecy one by one, that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets—for God is not the author of confusion, but of peace, as in all the churches."

This vivid picture, the only one of its kind, gives us a clear and instructive view of the nature and workings of church life in those early times. The first thing that strikes us is the absence of all fixed order. No hint is given of the superintendence of any individual or class of persons regulating the services in the church assemblies, even where the mention of such would most naturally be made, as in the case of the disorders spoken of in the twenty-fifth and following verses. The exercises seem to have gone on spontaneously, very much as is now the case in many social gatherings where the meeting, as the saying is, is thrown open. Individuals employed their gifts under the promptings of the Spirit, as seemed to them best, governed only by considerations of mutual regard and general utility. All enjoyed the right, yea, felt it a duty, to contribute something toward the public edification according to the ability conferred on them generally. The idea that a special priest was necessary to mediate between the worshiping assembly and God is not for a moment entertained. Indeed, it is altogether ignored and excluded, on the supposition that all were now made priests unto God by the unction of the Spirit, and had an equal right to speak the truth that was in them, and to offer prayer. The disorders arising from the fullest concession of this right were not regarded as an evil so great as would have arisen from the repression of the Spirit that wrought in all members "severally as he would." The Spirit was not to be quenched; prophesyings were not to be despised; and whatever there was of the carnal and selfish element mingling with what was spiritual and divine was to be separated and rejected by the critical faculty of the more discerning. The hearers were expected to prove all things, and hold fast that which is good. These facts should be commended to the attention of those who, in the excessive regard for having all things done decently and in order, proceed to the extreme of repressing the spontaneous life and activity of the Church as a whole, by putting the assembly solely and entirely under the control of a special order of individuals. If the rights of the spiritual laity had been preserved, the clergy would never have found it possible to force ritualistic innovations on unwilling congregations.

"The exercises consisted of prayer, praise, thanksgiving, prophesying, and speaking with tongues, accompanied by interpretation." I think the Feast of Love and the Lord's Supper were at a different part of the day; but they may

have followed on this service of edification. The several parts of the service seem to have followed one another without settled plan. The only rules to be observed here were non-interference, so as to prevent confusion, with a regard to the edification of the Church as a whole, rather than for that of the individual. The latter necessarily excluded all that was unintelligible to the majority of the assembly. No language was to be employed which could not be understood by all alike. It is a rule that by implication condemned in advance the practise of the medieval Church in using a language not understood by the people. Hence in that anti-Christian worship the necessity of a little bell to notify to the congregation where to give their responses; instead of that free intelligence, which, having understood what was spoken, expresses its hearty assent in the loud "Amen," with which the early Christians were wont to ratify the prayer and the thanksgiving, thus making it the act of the whole assembly.

Christian teachers, from the Apostles onward, insist constantly on the necessity of common prayer. When ye assemble frequently, the power of Satan is broken (Ignat., ad Ephes., c. xlii.). If the prayer of one or two has so much power, much more has that of the bishop and the whole Church (c. v.). The Teacher of peace and unity did not prescribe mere individual, but common prayer. I am not to pray to my Father, but Our Father; not for my daily bread, but for Our daily bread (Cyp., de Orat. Dom., viii.). When the feeling of community in prayer was so strong, it follows that frequent attendance on divine service was insisted on. "Before all things," says the author of the Clementine Homilies (Hom. iii., 69), "assemble yourselves together more constantly. I would it were hourly; at any rate, on the accustomed days of assembling; for while ye do this ye are within the walls of protection." It was from the conception of prayer as a duty that public prayer itself came to be called *officium* (Tert., de Orat., c. xiv.). Especially was attendance required at the Sunday services (Apost. Const., vii. 80). But daily attendance at church, morning and evening, was enjoined on clergy and laity alike (ibid. ii. 59). Origen (in Gen., Hom. x., c. iii.) reproves those who came to the house of the Lord only on festival days, as if all days were not holy to the Lord. The Arabic Canons which bear the name of Hippolytus (c. xxi., p. 79) desire the priests, subdeacons, and readers, and the whole people, to assemble together in the church at cock-crow, and give themselves to prayer, the saying of psalms, and the reading of Scripture. The Greek *Διατάξεις τῶν Ἀποστόλων* (c. xxii.) desire prayer to be made at dawn, at the third, sixth, and ninth hour, at evening, and at cock-crow. If it be impossible, by reason of the persecution of unbelievers, to reach the church, the bishop is to hold meetings in his own house, or, if that be impossible, they are to unite in worship by twos and threes at home.

Every bishop was at liberty, in the first ages, to order the form of divine service in his own church. Would that, in drawing these up, they had retained the freedom and equality of the times of St. Paul! But at the very time that they began to draw them up, the sharp distinction had begun to be made between clergy and laity, and the rights which had once belonged to all became concentrated on the bishop and his presbyters. In subsequent ages, the churches of a whole province, by consent, conformed to the liturgy of the metropolitan.

The daily morning prayer of the third century is thus described by the Constitutions, and would give us the idea also of what took place on Sunday. It began with the sixty-third psalm: "O God, thou art my God, early will I seek thee." Then followed Prayers for Catechumens, Energumens, Candidates for Baptism or Competentes, and Penitents. Then came the Prayers for the Faithful, the Peace of the World, and the Whole State of Christ's Church. Next in order was a short bidding prayer for preservation in the ensuing day; then the bishop's Commendation or Thanksgiving, and his imposition of hands or Benediction. The Constitutions and Chrysostom say that the *Gloria in Excelsis* was used in Morning Prayer as well as in the communion service. It seems clear

also, tho the Constitutions do not mention it, that the psalms and lessons, as they were used at all the canonical hours, were also used at Morning Prayer.

It seems to have been a legacy of the times of persecution that this Morning Service was held so extremely early. Yet, says Bingham, it was frequented, not by clergy and monks only, but by the people also. For, as we have seen before, St. Basil takes notice that the people came to church to celebrate these morning devotions; and Sidonius has told us also that Theodoric, king of the Goths, was a constant observer of them. So it is remarked by Cassian that this part of the Church's devotion was with great exactness observed by many secular men, who, rising early, before day, would not engage themselves in any of their most necessary and ordinary worldly business before they had consecrated the first fruits of all their labors and actions to God by going to church and presenting themselves to the divine presence. A worthy example, continues Bingham, fit to be recorded in letters of gold, to excite the emulation of the present age (Bingham died in 1723), wherein the daily worship of God at religious assemblies is so little frequented, and by many so much despised; tho the same service with that of the ancients, for substance, is still retained, with some improvements, and none of the corruptions which the superstition of darker ages brought into the devotions of the Church.

Yes. The Reformers have gone back to the model of devotions in the third century. But for the spirit of those devotions we must go back to the earliest age of all.

The description of the Assembly for Edifying has been too much neglected. Its characteristics are: (1) Freedom, (2) Mutual Edification, (3) Equality, (4) the prominent part taken by the spiritual Laymen who felt called upon to teach and explain, or sing, each in his turn.

Our general object should be to get the congregation to take fully such part as is left to them out of the restrictions consequent on the early disorders. Whatever may be the case in the antiphonal parts, verses, and responses, the general parts should, in most parish churches, be neither intoned nor monotoned, nor performed by the choir, but left to the congregation to say in their own natural voice. I mean such parts as the General Confession, the Lord's Prayer, and the Creed. In churches where I have heard it, the effect was electrical in its impressiveness, because it was natural, true, and genuine.

The singing should be simpler and more congregational than it has usually grown to be. We are greatly indebted to our choirs; but the chief grace of a parish choir is to remember that the choir exists for the congregation, not the congregation for the choir. Of course an anthem, beautifully sung, if the words are known previously by the congregation, has in all cases a profoundly pathetic effect; but in all ordinary parish churches all other musical portions of the service should be of the most popular character, and such that their greatest glory and success should be that the congregation joined heartily in every part. In every choir vestry I should like to see written up the graphic description of St. Ambrose, so utterly different from many of our modern ideals: "Well is the Church generally compared to the sea, which . . . in the praying of the whole people together roars as it were with waves poured back; and then, in the antiphonal singing of the Psalms, a united thunder as of waves bounds to and fro from the voices of men, women, maidens, and young children."

Lastly, as to the sermon. Sermons will be very largely what the congregation make them. If the preacher fires them off over their heads, and they take no notice of them, and never let him know whether they agree or disagree, whether they understood or were puzzled, whether they were moved or remained cold, what can he do? If they want sermons to be a reality and a living, sympathetic help, they must let the preacher know their doubts and difficulties; they must tell him what kind of effect his discourses have had; they must suggest subjects which they wish to hear treated; they must encourage him without reserve to be practical, effective, useful, and suggestive.

The work performed by this people in revolutionizing the environment of Israel was indeed so great, that the term "Median" came to be used to include even the Persian monarchs, whose empire was founded upon that of the Medes. This fact solves for us some puzzles in the later Isaiah and the Book of Daniel. The great empire founded by Cyrus the Persian is referred to in the Old Testament as that of the Medes and Persians, because, as a matter of fact, the bulk of its population had been long under Median control, and the Medes themselves, for a time, far outnumbered the Persians. But in the times we are now considering the Persians were entirely unknown, and were, at best, a very obscure band of immigrants, slowly making their way to the eastern shores of the Persian Gulf. The Medes, on the other hand, came over from the highlands of Central Asia in the eighth century B.C., and gradually displaced the non-Aryan mountaineers who from time immemorial had inhabited the mountains to the east of the Tigris. By the middle of the seventh century all their tribes were united under one dominion, with Ecbatana, the Achmetha of the Bible, the modern Hamadan, as the capital. It was not long thereafter that they began to move upon the Assyrian empire, whose unwilling subjects their not very remote ancestors had been. The fabulous treasures of Nineveh offered a bait more tempting to the cupidity of the rugged highlanders than the prospect of the possession of fertile lands, or of the great pathways of international commerce. By 625 B.C. the Median territory had stretched as far as the borders of Assyria proper, and the king made an attack upon Nineveh itself, but was defeated and slain outside of the walls. This, however, was only the beginning, not the end. His successor, Cyaxares, renewed the attack, and was finally successful.

But it was not the Medians alone, aided by the disintegrating forces of the barbarians from the north, that brought Nineveh to its doom. A people of far more Biblical interest took a decisive part in the enterprise—a people who had been harried and spoiled by the Assyrians for many generations, who had been hunted like water fowl from their retreats by the sea-shore, and who had yet never ceased to despair of independence and revenge. The reader will recall the story of Merodach-baladan, king of Babylon, who sent letters and a present to Hezekiah, after the king of Judah had recovered from his illness. This was a significant embassy, for it was an invitation to Hezekiah to join a general league for the overthrow of the hated Assyrian. Merodach-baladan was then in possession of Babylon as a representative of the Chaldean race on the shores of the Persian Gulf. But his reign was brief, and his banishment long. For many weary years the Chaldean prince kept harassing the Assyrian garrisons in Babylonia, and fleeing, time and again, before Sargon and Sennacherib to his marshy hiding-places. At last he died in old age, and in exile, after hopeless defeat, leaving nothing to his heirs but a legacy of hatred and vengeance against Assyria. His sons and grandsons, spared by the magnanimous Esarhaddon, kept up the good fight against the cruel and vindictive Assurbanipal, sometimes alone, sometimes in alliance with Elam, another hereditary foe of the great oppressor. But all seemed in vain. In the last great combination of the despairing nationalities, in which Manasseh of Judah took a subordinate share, this race of patriots bore a part not unworthy of the Chaldean name. At the end of the great struggle in Babylonia and Elam, the corpse of the last-known descendant of the great patriot was mutilated in the presence of Assurbanipal. One generation more, and the scene is changed. The race of Merodach-baladan at length rules undisturbed in Babylonia, and Assyria's day of reckoning is at hand.

In our next study we shall see how some very recent discoveries illustrate the hitherto obscure movements that led to the fall of Nineveh, and how we are to view the whole Book of Nahum in connection with that catastrophe.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE PARTNERSHIP BETWEEN RELIGION AND SCIENCE.

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*In whom are hid all the treasures of
wisdom and knowledge.*—Col. ii. 3.

*And for this reason, giving all diligence,
add to your faith knowledge.*—2 Peter
i. 5, 6.

THE great enemy of our souls appropriately bears two names: the one is Satan, denoting adversary; the other is devil, meaning slanderer. Much of his work of opposition is of the nature of slander. When he can not hurt religion by any other means he goes to lying about it. And here his evil nature is seen in its true light. For he is a liar from the beginning, and the father of lies. One of his most frequent slanders about Christianity is that it is opposed to knowledge; and that, if left to itself, it would destroy all institutions of learning and stop all inquiry after more truth. He slanders Christianity by stating that it is opposed to progress and is the enemy of education. It is a common lie of his which, because he tells it so boldly and without moving a muscle, many people suppose to be the truth. So some of them have taken it up, and they have much to say of civilization and progress, the printing-press as an agent of more light, and the lyceum as the herald of a new era.

But who founded our institutions of learning? Who gave the printing-press to the world? And who introduced the lyceum? What agency has ever stimulated the human mind to its utmost, taught it how to think, and best developed its powers? Look where Christianity has not yet been proclaimed, and find, if you can, the press

in its glory, the lyceum at its best, and institutions of learning the most renowned of all the world. What great scientific discoveries are every year given to the world from Africa and China! What astronomical observations are reported from India! What astounding experiments in physics and chemistry telegraphed from Arabia! What charming style marks the rare poems issued from the shores of the Bosphorus! What wonderful research is displayed by the philosophers of Siam! What choice rhetoric is seen in the great speeches of the statesmen of Tibet! Are we not put to blush by this showing from heathen and Mohammedan lands, with which, of course, we are perfectly familiar,—for have not those in our land who would foster letters, despite the bitter opposition of Christianity, been compelled to go to these other lands for their science and letters, as well as their inspiration?

How unfortunate the lands cursed by Christianity, and what would be their fate, were it not for those independent souls who are not to be restrained by priestcraft, but who resolutely introduce the best literature of pagan lands, and cry, "These be your gods, O Israel!" Away with Bacon and Locke and Milton and Shakespeare and Tennyson, and Herschel and Faraday and Morse! Better fifty years of India than a cycle of Christian Europe! Genghis Khan and Timbuctoo forever! Release unto us Barabbas; as for this Jesus, take Him and crucify Him! We will not have this man to reign over us! Empty your dungeons and give us any cut-throat Sepoy first! We will not have the bread of life; give us some of the fruit of the upas-tree, whose sap the natives of Africa use to poison their arrows! Take your egg; give us a scorpion! Away with your meat; give us a serpent!

Such is the fate of those who listen to the father of lies! Disappointment brings suicide! He promises to make men as gods, and then takes away from them their Paradise.

Note: I. Christianity affords the best remedy for human ignorance. By the fall of man the whole head became sick, as well as the whole heart faint. Imagination, attention, memory, reason, the affections, the will, all became involved and suffered. Man lost his correct standpoint: since when he has suffered untold mental confusion. In Christ are hid all the treasures of wisdom and knowledge. In Him all things consist. They find their true meaning and explanation in Him by whom are all things and for whom are all things. A right relation to Him, the fear of the Lord, is the very beginning of wisdom. Faith in Him, which is requisite to the soul's salvation, is to be followed by increasing knowledge of Him. The duty to grow in grace is inseparable from the duty to grow in the knowledge of our Lord Jesus Christ. Moreover, we are bidden by giving all diligence to add to our faith knowledge. Growth in knowledge is thus a religious duty, and the inspiration of the highest efforts after true knowledge is the desire to know more of Him in whom are hid all the treasures of wisdom and knowledge.

God, man, and nature are the three great objects of our investigation and study. The sentient soul becomes conscious of itself by perceiving something outside of itself. He who is indifferent to nature fails to hear part of God's words. He who knows not man knows not God, and is ignorant of himself. From such studies are born Science, Literature, Theology. The Christian who is indifferent to science or literature is no less reprehensible than the scientist who ignores a divine revelation. The wise man is ever listening for God's voice. Many of the greatest scholars reverently acknowledge that their inspiration to study has been the sense of obligation kindled

by a knowledge of Christ as a personal Savior.

No one theme of the three—theology, literature, science—can be properly studied without a knowledge of Christ. Is it theology? What is its central thought? God revealed in Christ. Is it literature? What constitutes its charm? The workings of the human mind and heart and the highest ideals of character, and these are fathomless and inexplicable, save as we know man as complete in Christ. Aside from his great Head, man is the riddle and jest of the world. In Christ the soul finds its insatiable longings met, and the undying affections of the heart are satisfied with His promises of immortality. Is it science? Who made all this intricate machinery, and why? Is it to endure forever? Is it without a purpose, and must it come to an end as inglorious as its beginning? All this intricate machinery of nature, each part so wondrously fitted to some other, and all moving with such rare precision, has it nothing in view, save to bewilder thought and give unanswerable riddles? "By him were all things created that are in heaven, and all that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." What endless perplexities would have been avoided if men had sought first this key of knowledge! How men have been trying to pick the lock of nature, and in vain, with the key right at hand for the last twenty centuries!

In Paul's day the Gnostics held that there were three fundamental principles: a Supreme Being, unconnected with matter, and incapable of being affected by it; matter, eternal, the source of evil and opposed to God; and what they called the *pleroma*, or fullness, a series of beings intermediate between the two, through which we have any knowledge of God. Paul triumphantly announced that Christ is the

true fulness. In Him does all fulness dwell. In Him are all the treasures of wisdom and knowledge. By Him we know God. By Him we know man. By Him we know all things that can be known, for He is their Creator, and in Him all things consist. The Gnostic found in this intermediate realm between God and matter—mind, wisdom, reason, power, truth, life. All were subjects of intense thought, and did much to develop the powers of the mind. The Apostle would aid the seeker after truth by explaining the Source of all truth and of the proper understanding of truth. The true knowledge is never wise above what is written in the revealed will of God. We may speculate if we will, but let all speculations be tested by the Word. Christ is the true *logos* or wisdom of God. His is the final word. He spake as never man spake, because He was the Truth. He did not simply know the truth, nor explain the truth. He was the Truth. What question that could have been asked by a perplexed human mind or heart was He not able to answer? Leaving Him and His words out of account, men find those questions unanswered to-day. God, Man, Nature! Christ alone is the true interpreter of each.

II. Christianity teaches that it is the duty of every man to make the most of himself that is possible. The Christian religion not only furnishes the key of knowledge, but it holds its disciples responsible for the right use of it. The parable of the talents teaches this lesson respecting this and all other gifts of God. Time, strength, means, opportunity are all bestowed upon men according to their several ability, and they are bidden to make the most of them. This is equally true of the means of knowledge and the proper use of knowledge in developing the human mind. It is every man's duty to think as clearly as it is possible for him to do with the means put in his power of correct information, of retaining that information as the result of attention in

acquiring it, and of recalling it for the purpose of reflecting upon it. This gives him added power in stating the truth, and of giving a reason for the hope that is within him and of the views which he may hold of truth.

To this end every man should use all diligence in acquiring knowledge. Even the law of men holds that ignorance of the law is no excuse for its violation. It is a man's duty to know, and he suffers for his ignorance. Information is but the raw material of thought, but we should keep a good supply on hand lest the machinery get out of repair for lack of constant use. Fresh facts are a great stimulus to the mental powers. Then we should have a sharp eye on the machinery, and see that it does its part of the work well. It needs sharpening now and then; or tightening and overhauling to do better work. Simple mental discipline in putting the machinery of our intellects in order is not always most agreeable work, but vastly important, if we acquire information to any advantage. Any amount of provision in the larder is of no avail if we are not capable of digesting it. If the machinery will not work we may overstock the depot of supplies with raw material. The pattern is as important as the material or the machinery which is to work it up. What use will we put it to? What is all this machinery for? Shall we spend our time in laborious idleness? Shall we be engaged in the manufacture of trifles? All these vast stores of iron and wood, shall they be simply made into toys? Moral direction is what men need. This determines the pattern of their lives and labors. How important that it shall be according to the pattern shown in the Mount!

"Knowledge is power," because the man who knows how to do anything is the man who in the long run will be in demand to do it. No successful or great man is an accident. Why was Moses chosen to lead Israel from Goshen to Jordan? Because he was prepared by the necessary knowledge and train-

ing for determining the history of a nation, and shaping its government. Why was Paul honored above any of the Apostles who had sat at the feet of Jesus, and called to convey His name before kings? Because while he was a careful student of the law under Gamaliel he was being trained for this special work. Why was Luther called to do the work which he accomplished for the Reformation? Because he was made ready by his training at Wittenberg for a service that one only thus equipped could do. Why was John Wesley chosen to lead the great religious movement of modern times? Because with a preparation as painstaking and as long as Milton's he was being made ready for such great usefulness. Moses, Paul, Luther, Wesley! Were they accidents in their several places? God was looking for fit instruments and He chose wisely. With their opportunities they would have been criminally negligent not to have been ready when wanted for their work.

III. It is a great part of the work of the Church to assist men in thus making the most of themselves. The Church exists for the edification of believers and the conversion of the world. The two go together. The more a believer is built up on his most holy faith, the more he is equipped for service, the more capable he is of doing the Lord's work. A man's conversion is but the beginning of his life. We should be fully as much interested in developing a man afterward as in bringing him to Christ. This was Christ's own method. He seemed far more concerned as to what men would be after becoming His disciples than that they should become His disciples. He had His fan in His hand, winnowing the chaff from the wheat. It was not simply the seed that started up that concerned Him, or even that which reached a considerable size, but that which brought forth fruit to perfection. It is he that endureth unto the end that shall be saved. The wise and devoted father, while he welcomes the birth of his child,

is yet more concerned as to the child's health, morals, education. What will he become? What may he not become under faithful nurture in the Lord! Both the parent and Church are remiss if their interest in their young begins and ends with their names upon the register. What are their names there for? For edification, to be presented perfect in that day.

From an early day the Church, when she has recognized her duty in any other way, has been prompt to recognize this duty. Her zeal for saving men has been connected with her zeal to get ready to do this work, and to make the most of them after they were brought to Christ. Her interest in missions and in education have usually gone hand in hand. She has not been content simply to gather the children together in the Sunday-school, she has been concerned for their opportunities of improvement during the week. The same spirit which has given birth to our Publication Societies in the different churches has been concerned for the whole intellectual and moral development of our people. And this has marked the Church from the beginning. She has often been sadly remiss, but when she has awakened to her duty she has been concerned along all these lines.

Hence the catechetical schools in the early years of the Church. What Samuel had done for the young prophets, at Gilgal, that Clement, Origen, and others did at Alexandria and Antioch. Such influence had these schools alike in defending and extending the true faith, that the Emperor Julian, commonly called the Apostate on account of his bitter opposition to Christianity, sought by every agency to uproot and destroy them. He forbade Christians to hold schools of rhetoric, grammar, and the classics, hoping thus to prevent the spread of Christianity among the educated. So did Christianity flourish among the educated, as the result of these schools, a little later, under the more tolerant reign of Valentinian, that the more educated people adopted it,

and the old national religion soon began to be called the religion of pagans or peasants, because no longer believed in except by the ignorant peasants. Antioch was no less eminent for its school than for its zeal for missions. At Alexandria and Antioch, where a false philosophy was entrenched, these famous Christian schools were established. Under such influences men like Athanasius and Ambrose and Augustine were educated and prepared for their great work as defenders of the faith. A failure to establish such schools in the Western Church, and even an opposition to them, did much to hinder the healthy development of the Church, until the regular clergy became a proverb of ignorance, and in France the very bondmen were employed to fill the office of priest.

After the beginning of the twelfth century the famous University of Paris rose as the first of many similar institutions of wide-reaching influence. Oxford and Cambridge Universities soon followed. In time, Prague, Wittenberg, and Geneva arose as fortresses which should help to hold the territory won by the Gospel. They not only served to defend the truth, they were also the fountains whence the pure streams of truth flowed when most needed. Wyclif's position at Oxford and Huss's at Prague, as professors, gave added weight to their brave protests against corruptions in the Church. Back of lion-hearted Luther and scholarly Melancthon was Wittenberg University, which championed the cause of its two professors. So the University of Geneva supported Calvin and Beza in the Swiss Reformation. Two hundred years later, from the halls of the same old Oxford, the Wesleys and Whitefield went forth to do a work for Protestant England and America which the monuments in Westminster Abbey and the clear testimony of the best historians declare to have been the most valuable work for the morals and the evangelization of the masses that has been known in the history of the Eng-

lish-speaking people. The purification and widening of education keeps apace with the purification and widening of religion in all its history. Since under the tuition of the old priests of Egypt, Moses was taught in all the learning of the Egyptians, education has been almost wholly an outgrowth of ecclesiastical life. The church and the school-house stand together throughout the world.

In the matter of higher education, it is the Church which creates the atmosphere that makes it possible. It is Christianity which has emancipated and enfranchised the human mind, and taught it to think untrammelled by superstition and tradition. The brain of the world to-day is a Christian brain. What contribution has been made to the world's discoveries or inventions for these thousands of years save where Christ has set men free? The sacrifices of the early colonists founded our oldest colleges, which were of a distinctly religious character. It is the Church which is doing most for higher education in our land to-day. In 1884, of 32,767 college students in the United States, 25,948 were in denominational colleges. And of 370 colleges in our country, 309 were denominational institutions. Thus if we close our denominational colleges we shut the doors of four fifths of all our colleges, and send home four fifths of all our college students. To-day the Congregationalists and Presbyterians together give us one in every twelve college graduates in our country, the Baptists one in every seven, and the Methodists one in every five. Before the Church existed, the state undertook the matter of education, founding institutions at Athens, Rome, Constantinople, and Alexandria, which fell with the states which began them. With the coming of Christianity the work of higher education began anew on a scale ever measured by the Church's love of the souls of men, and which has survived storms and revolutions in all lands. Oxford and Cambridge are more stable than the British

right place. In the first place, she called Him "Son of David," which was a term to be used only by the Jews, and she needed to be taught that as the Son of David she had no claim on Him whatever. By His silence he drove her, therefore, to speak of Him, not simply as the promised Messiah, but as "Lord." She was then a step nearer the blessing; but she still thought that she had a claim on Christ, and He had to teach her she had not. He led her to say that she had no claim to the promises, but that she was only a Gentile dog, to take only what Jesus wished to give her. When she put Christ high up and herself low down, then Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt."

Now many of you have been trying to get a blessing, and Jesus Christ has been longing to bless you, but thus far you have not received the blessing. The angel has come, not only to bless you, but to bring you into such condition that you may be able to take it. God must take out of us all idea that by our wrestling we are going to secure the blessing. Suppose that God were to give the Holy Spirit to the man who had spent all night in prayer for Him. That man would be as proud as possible; he would say, "It was my night of prayer that did it; I paid the price of staying awake all night in agony and tears and groans, but see what I have obtained in return." If God were to give a man salvation because he had been bearing the burden of sin for years, when he had peace he would strut to and fro, and say, "There, I won heaven because I agonized so." God is not going to give His best gifts except to those who have been brought right down to the very ground, and lie at His feet.

When the Angel met Jacob with the blessing, Jacob thought that he would get it by fighting, and he began to wrestle with the Angel with all the strength of his manhood; he thought he would pull it, as it were, down from

heaven. But he had to be broken off that. Now we must cease our struggling and wrestling, and then God will give His peace unto us. God must get Jacob quiet. The paroxysms which passed through his nature must be stopped; and as there was no other way to do it, the Angel touched the sinew of his strength, and immediately it shriveled up, like a piece of cotton before a flame. Then Jacob knew that he could not fight, he could not even stand; he could only cling. He did not dare to let go, but he was quiet now. That is what God is going to do for you. He is taking away the power of fighting and agonizing, and is emptying you of your own energy. If at the first Jacob had given up fighting, and had just knelt at the Angel's feet, I believe that he could have received the blessing. The Angel made that sinew shrink because there seemed no other way of reducing him to helplessness. Agony will not do it, fighting won't do it, wrestling and struggling won't do it; I give in; I am a poor, broken, feeble man. I am like those sea-gulls that come in before a storm; they dash at the lighthouse towers, and they fall broken, and I lie, O Christ, at Thy feet, broken! If you just cast yourself humbly and submissively at the feet of Christ, the Lord Jesus will stoop over you and bless you and lift you up. What is thy name? Jacob. What is thy name? Cheat. What is thy name? Bargain-maker. What is thy name? Supplanter. What is thy name? Sinner. What is thy name? A professing child of Thine that has a thousand times brought dishonor on Thy holy name. Confess your helplessness and your unworthiness, then the Lord Jesus will stoop over you and say, "I change your nature; you have become Israel, the prince." Everything is reversed in God's world. Just as in the placid water of a lake everything on the shore is reversed, so everything which is up in this world is down in God's world, and what is exalted in God's world is debased in this world.

Get low down in your own eyes, and then God says, "I make you Israel, the prince." I used to think that all of God's best gifts were on tall shelves, and I must grow tall in order to reach them. Now I have learned that they are on low shelves, and that we must get down in the very dust to take them. Jacob, lying in the dust, still holding on, asked, "What is thy name?" We do not know what the Angel replied, but I think He must have whispered, "Shiloh," for years afterward Jacob on his death-bed spoke of the "Shiloh" who was to come—the Peace-giver. O Man, give up your vain wrestling, and get down in the dust before God; then you will have the peace of God that passeth all understanding, and He will keep your heart!

After Jacob had lost all his natural strength and cunning, then the Lord gave him power. The next day Esau met him, but it was Esau that was cowed; he felt the power of Jacob. Then when old Pharaoh saw Jacob come, tho he was the greatest monarch of the time, he bent before Jacob, this old withered man, and Jacob blessed him. Oh, yes, my brother minister, you want power over man; but if God were to give you power before He had broken you, it would ruin you. Let God break you of your trust in your own reputation, your eloquence, your learning; let God bring you to the very dust, and then He can give you power over all the enemies which come against you. If you will not bend, you shall break; if you will not yield, you shall be conquered; if you will not submit to Christ to-day, you will have to be lamed in the sinew of your strength. It may be your dear children, your wife, or your husband; it may be your money or your power of eloquence; it may be your influence in the town where you live, is the sinew of your strength, by which you throw God back; but if you will not let God make a saint of you by the gentle movement of His love, you will have to be made a saint of by the shriveling of

this which you have thought to be the very sinew of your strength. I pray God that He may not be obliged to cripple you; therefore I say, Yield, yield, hold out no more; own Him to be conqueror. When Christ conquers, He crowns. Other men conquer to kill; Christ conquers that He may take the conquered soul in His right hand, and make the bruised reed a pillar in His temple.

CHRIST'S STATE OF SOUL AT THE EVE OF HIS PASSION.*

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And there were certain Greeks among them that came up to worship at the feast: the same, etc.—John xii. 20-32.

THE events recorded in our text took place on the first day of the passion week—on a Sunday, according to our way of reckoning. This episode was a matter of such great importance in the eyes of the Lord that He took occasion to comment on it most profoundly. These Greeks, who, dissatisfied with the national religion of their own people, had come to Jerusalem to worship there on the Passah festival, and who approached Philip with the question, "We would see the Lord," were for the Lord the first fruits among the Gentiles and the beginnings of the consummation of the work that His death and resurrection should accomplish among the heathen nations of the earth, who also had been given to Him by the Father, and were to be the spoils of the conquests of His life and death. Thirty-three years before this, when He was born in Bethlehem, the Wise Men from the East had appeared

* This is a representative and typical sermon as they are common and current in Württemberg, in South Germany, probably the most intensely religious section of the Fatherland. The author is a leading preacher in the capital city of that little kingdom. Aside of the local semi-pletistic flavor, the sermon is a fair average of the kind that is preached in the majority of Protestant pulpits in Germany.—TRANS.

in order to worship the new-born King of the Jews, who was to bring salvation to all mankind. And now when the last sufferings and death of Christ are at hand, we also see Greeks, the representatives of the West, come to Christ in order to see Him, and in this the Lord with prophetic eyes sees the beginnings of His glorification. He declares that the hour has come when the Son of Man is to be glorified, and says this in the exaltation of His feelings and as a premonition of His glorious conquests. That old prophecy which had already been given to Abraham, and had gone down through all the generations of Israel, that in Abraham's seed all the nations of the earth were to be blessed, is now approaching its fulfilment. Yet one thing was not hidden from the Savior, namely, that this glorification could not take place save through untold sufferings and through death. The deepest principle in the Kingdom of God is the truth that the way to glory goes through the deep valley of suffering. And that the Lord recognized this unalterable law of God's Kingdom, and did not harden Himself in a stoic manner to the inevitable certainty of this suffering, but that in this suffering He felt the bitterness of the cup, and that in the natural instincts of His humanity He shrank from drinking it to the dregs—all this is clear from His words when He says that now His soul is full of sorrow. Yet notwithstanding this grief, His soul fights its way through to faith and submission and obedience, and in the joy of His achievement He prays that the Father would glorify the Son; and in the declaration that now the Prince of this world is being judged, He gives expression to His assured confidence in the successful outcome of His passion.

Beloved! This text is remarkable because it is the only statement in the gospel of St. John in which the Lord makes any utterance of anxiety or fear in reference to His death. We find throughout the fourth gospel only the

glorious character of the Lord depicted. And when we look deeper, we will see that the Evangelist here, too, depicts this glory—but it is the glory achieved through the sufferings and death of the God-man, Christ. The fear and trembling in dark Gethsemane, the struggle of life and death, the beads of bloody sweat, all are premonitions of the coming glorious victory. We will accordingly consider this text under the following theme:

CHRIST'S STATE OF SOUL AT THE EVE OF HIS PASSION.

I. A joyful premonition of His approaching glorification.

II. A fearful premonition of His approaching terrible sufferings.

III. A comforting premonition of His certain and complete victory.

I. Christ says: "The hour has come that the Son of Man should be glorified."

This is the reply to the Greeks who had asked to see Him. It is a mystery how some commentators actually find in these words a refusal to comply with the wishes of the Greeks, as tho the Lord wanted to say that now He had no time to confer with strangers, as the hour had come when He was to enter upon His mission of sorrow and sufferings, to culminate in His glorification. This interpretation is certainly entirely wrong. The words of the Savior are rather a joyful compliance with this request, an expression of pleasure which the Lord had experienced at hearing of this wish of the strangers that they would like to see the Lord. He thought of those grand predictions of the sacred sages of the old covenant who had declared that the coming Messiah would be the light of the Gentiles, and that His salvation should be carried to the ends of the earth. Indeed, while the people of Israel as a nation, and especially their leaders and upper classes, were about to reject the Lord and to crucify the Messiah, and in this way to throw aside the Kingdom of God,

the Lord here is filled with the joyful thought that the first fruits from the Gentile world are here represented in these Greeks, and that a beginning is thus made of that wonderful expansion of the Kingdom of the Lord to all the ends of the earth which would glorify the name of Jesus over all the globe. For the glorification of the Son of Man is nothing else than this: that after He by His life and death has achieved salvation, this is now to be preached in all climes and countries, and souls be won for the redemption of the Lord. His glory consists in the recognition of His name and of His Gospel as the sole source of life and light and eternal bliss by the countless millions of the globe. When in His name all knees shall bow and all tongues confess that He is the Lord, then His glorification will be complete.

In this way the question of the Greeks, "We would see the Lord," was the first rays announcing to the Lord the beginning of a new day and of the rising of the sun of righteousness for the peoples of the world. At the sight of these representatives of the Western world, where in the course of the centuries the Christian Church was destined to unfold its greatest powers and might, a joyful premonition of His glorification comes over the Lord. We can imagine with what joy and gladness He looked upon these men, to whom also referred the words that there should come from the East and from the West children to sit down at the table with Abraham, Isaac, and Jacob, while the children of the Kingdom should be cast out.

But we, beloved, can in our day cause our Lord Jesus no greater joy than when we show that we have in our hearts and souls no greater anxiety and longing than to know and to learn and to see Him. And in no way can we become greater instruments for the good of others than by satisfying the wish, "We would know the Lord."

But the people of our day are characterized by a phenomenal unrest and

an unbounded curiosity, a feverish love for display and for pleasure. They seek rest and do not find it, they are "ever learning and never able to come to the knowledge of the truth" (2 Tim. iii. 7). And why is this? Because they are searching for everything else, and would know all other things, only not Him who is the truth and the life, and the wisdom above all price. And is it so hard to become acquainted with Christ, to learn Him thoroughly? Oh, no; by no means. We see in Him a pleasant countenance; an eye of grace and mercy; a revelation of the infinite love of our God. Come and see, is the answer of the Gospel to every inquirer. Whosoever earnestly and thoughtfully studies a text like that of to-day's gospel lesson must form a conception of what is meant by the statement that He spake as no other man did speak. And the more we contemplate the picture that is given of Christ in the gospels, especially in the passion history, the more we will be able to comprehend the concluding words of our lesson: "And I, if I be lifted up from the earth, will draw all men to myself." This is a holy power of attraction, which, like a heavenly, irresistible magnet, descends from the cross of Christ and from His everlasting throne of glory in heaven, and influences all those who have not crushed out the deepest longings of the human heart—the longing for holiness, for truth, for righteousness.

II. But the second fact that our text exhibits in Christ is a fearful premonition of His approaching terrible sufferings.

The Lord Jesus Christ is entirely free from a fanatical self-deception or self-exaltation, or dreams of a worldly kingdom, such as depraved men have claimed that He entertained, who do not tremble at perverting the historic picture of Christ as furnished by the inspired writer. With the greatest clearness and cool soberness the Lord foresees, not only His approaching glorification, but also the

dark and gloomy path of suffering and woes, the way that leads to untold pain and death. And this is the feeling of fear that overcomes His soul. Just as on a stormy day the sun sometimes breaks through the clouds, and then again is hidden in darkness, thus, too, in the soul of the Savior there alternates joy and sorrow at the prospect of the near future. The untold sufferings that awaited Him threw the shadow of its end across His path, and the Lord, as the model of sacred trust and humility, does not seek to hide this feeling of anxiety and sadness, and surround Himself with a false halo of unconcerned ease. No; he openly says that His soul is sorrowful even unto death. He prays to His Father to help Him in His hour. In the same way the Lord speaks in Luke xii.

The strongest expression of this fear and premonition we find in the terrible struggle of soul in the Garden of Gethsemane, when He declares that His soul is sorrowful unto death, and when He begs of His Father that this cup might pass over, and He be not compelled to drink its bitter dregs. The cup is nothing else than His terrible sufferings, which were caused, not by the torments inflicted on His body or by His martyr woes that were impending over him, but by the sins of the world which He as the Lamb of God had taken upon Himself, and for which He was about to make atonement and which He was now to suffer for. This was the burden of terrible weight that caused anguish to His soul; this was the chasm He saw before Him when He cried out, "My God, my God, why hast thou forsaken me?"

How completely the Lord was convinced of the necessity of His sufferings, and how entirely He considered this as a law of necessity in the Kingdom of God, is apparent from His words when He says: "Verily, verily, I say unto you: except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Here a deep

truth is expressed, namely, that the Lord must give Himself up to death, so that He can then by His resurrection produce the fruits of a new divine life in many souls—in all those that by repentance and faith in the merits of Christ appropriate for themselves subjectively what He has achieved objectively.

But, beloved, there is a great principle of God's truth in the words, that the way to glory leads through suffering; the way to life is through death. This is true not only of Christ, it is true of every one of His followers, His disciples, His servants. In this light is to be understood the enigmatical words: "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." To love his life means to love it only for this world and to live only for this world, to find the gratification of his highest desires only in what this world offers him of joy and pleasures. It is the same thought that Paul expresses when he says that he that soweth to the flesh shall reap of the flesh corruption. He who loves his life shall lose it, *i. e.*, he will, when he dies, not enter into eternal life, but will be punished with everlasting death. On the other hand, he who hateth his life in this world, he who in self-control crucifies his flesh, he who would cast out the eye that leads him to sin, and combats and fights sin with a stern earnestness of purpose and determination, and devotes and dedicates all his powers and functions to God, loves mercy, and has his being in the love of God and the love of neighbor—this man shall save his life, shall be eternally saved. As St. Paul says: "He who soweth unto the spirit shall reap from the spirit eternal life." And how encouraging are the words of the Lord, that he who serves Him and follows Him shall be where He is, and that he who serves Him shall be honored by the Father.

Oh, beloved, let us, too, be not overwhelmed by the feeling of fear that may overcome us when we are follow-

ing in the ways of Christ our Savior and Lord. Let us remember that we are His servants, and then He, too, will be our comfort and strength.

But this premonition of fear in the presence of His last Passion was not the highest and deepest feeling that thrilled the soul of Christ. There was something more and greater.

III. There was also a premonition of a sure and complete victory.

Scarcely had He expressed the prayer that the Father should save Him from this hour, when He supplements these words with the further statement: "But for this cause came I unto this hour"; and further yet by the petition that included all these thoughts, ideals, hopes, and longings—namely the words, "Father, glorify thy name!" And behold, there came as an answer from heaven the words, "I have both glorified it and will glorify it again." This was again a grand testimonial from the Father by which He evidenced His good pleasure with the Son as He had done at the baptism and on the Mount of Transfiguration, and which now, in view of His approaching passion and death, should fill the Son with the feeling of certain victory.

And wherein did this victory consist? The Lord tells us in the words that follow: "Now is the judgment of this world; now shall the Prince of this world be cast out." Now the irrepressible conflict, the apocalyptic combat which had been predicted from the beginning, shall be decided—the struggle as to whether God or Satan and sin shall rule in this world. The Prince of this world, Satan, the liar and deceiver from the beginning, shall be overcome by the Prince of Peace, and this victory shall be achieved by His glorious passion.

The whole purpose of the sending of the Son into this world can be summed up in the words that He came to engage in a struggle with the murderer of souls for the possession of mankind. This combat seemingly ended in the overthrow of Christ when

He was nailed to the cross. But in reality this seeming defeat was a most glorious victory. Thus the Prince of this world was judged and condemned. For since Christ as the Lamb of God bore the sins of the world; since He who knew no sin became sin for us; since the innocent One suffered for the guilty, and the atonement was made for all the transgression of mankind—from that time the Prince of this world has lost His claims on humanity, and He has been judged. In the words of Luther's magnificent battle-hymn of the Reformation:

"This world's prince may still
Scowl fierce as he will,
He can harm us none,
For he is judged—undone,
One little word dethrones him."

My beloved, we are then His property; bought by His life and death, washed clean by His blood, redeemed by His passion and death. Let us accordingly take to heart the deep lessons of the passion season, and unto the full conviction of the great blessings achieved through the sufferings of the Lord dedicate our lives and ourselves, with all that we own, to Him and to His cause, forever. Amen!

THE TWO WAITINGS.

By JOHN S. MACKINTOSH, D.D. [PRESBYTERIAN], PHILADELPHIA, PA.

Therefore will the Lord wait that he may be gracious. . . . Blessed are all they that wait for him.—Isa. xxx. 18.

I. THE Waiting on the Throne.

The Lord *waits* to be gracious.

(a) God's high courtesy. He waits to be asked. (b) God watching His opportunity. (c) God making up for seemingly lost time.

II. The Waiting on the Footstool.

"That wait for him."

(a) The Wait of the Subject. Humility and Submission. The Blessing attached. (b) The Wait of the Sinner. Contrition and Confession. The Blessing—"Go in peace, and sin no more." (c) The Wait of the Suppliant Saint. The Blessing—"According to thy faith."

UNDER THE JUNIPER-TREE.

BY REV. S. GIFFARD NELSON, L.H.D.
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And as he lay and slept under a juniper tree, behold, then an angel touched him and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.—1 Kings xix. 5-8.

THE chapter just preceding records one of the most sublime and stirring dramas of Israelitish history. Not Shakespeare, nor any of the great wizards of romance, ever conceived incidents so transcendent or tragedy so swift and terrible in its movement as that which here seems enacted under our very gaze, so graphically is it portrayed by the sacred writer. Elijah, the strange, wild figure, whose custom was to shoot athwart the gaze of men, utter some startling prediction, and then disappear, meteor-like, in the darkness of the wilderness, had emerged from his hiding-place after long absence, during which the wicked king Ahab had unceasingly sought his life. There was a famine in Samaria at the time, for rain had not fallen in many months, indeed, in years. Elijah had before told Ahab that there should not be rain nor dew these years but according to his word. He was therefore held responsible for the drought, and the foolish king would have slain him in the vain hope of thereby putting an end to it. So he searched for him "in every nation and kingdom." The finding of the prophet, his confronting of the king, the trial and destruction of the prophets of Baal, the ending of the drought, all

pass vividly before us, while Elijah is the central heroic figure.

But when Ahab returned to Jezreel and told Jezebel all that was done, and especially how Elijah had slain the prophets of Baal with the sword, the tidings aroused all that was most malignant in the volcanic nature of the woman. "So let the gods do to me and more also, if I make not thy life as the life of one of them by to-morrow about this time."

And so, Elijah—who on the day before unfalteringly stood before Ahab—fled at the threat of Ahab's wicked consort. He betook himself to the wilderness. There, under the shade of a juniper-tree, he sat down, weary, despondent, hopeless, incentive gone, and prayed God to take away his life. His prayer ended, he sank upon the ground, and soon he slept.

Dwell now for a moment on this fifth verse. Here is a poor, homeless fugitive, apparently powerless, who sought the desert as a refuge from implacable rage. The odds, one would say, were conclusively against him. Did he not well to flee? A tramp, asleep beneath a hayrick, or in the shadow of a wayside bush, does not impress us as the type of man for a crisis. And in what does this fugitive beneath the juniper-tree differ from the wayside wanderer? In nothing, indeed, since the high soul that faith inspired has gone out of him. But yesterday the man who lies thus prone was a hero. His heart throbbed with sublime passion as he stood in priestly attitude, with outstretched hands, invoking the descent of fire upon the altar. His eye glowed with splendid consecration in the light of his sacrifice, and every muscle of his brawny frame swelled with energy as he seized the sword that smote the false prophets by the brook Kishon. To-day he is an uninteresting, swart, unsightly vagrant, as he slumbers beneath the juniper-tree. The soul gone out of him, how mean a thing is man! Flesh and bones and turbid blood—a mortal mass—covered with rude sheep-

skin, or clad in the velvet of the courtier, the soulless life is this, no more. We draw our strength from without. We have it not within. Elijah, God-sustained, is a prophet; without God, a tramp. The same is true of every one whatever his condition. With God, we have destiny, power, purpose, hope amid degeneracy, courage to brave the power of Ahab and defy the threats of Jezebel. Without God, man is craven; his soul in the shadow of death; a beggar tho robed in miniver; aimless and cheerless tho a palace were his home.

See, still, how the power is from without. As Elijah sleeps, his raven locks clustering about his swart face, underneath the shadow of the juniper white wings glide noiselessly. An angel smiles comfortingly upon the troubled face of the man of God, then touches him, and vanishes! Elijah, awakened by the touch, beholds a cake baked upon the coals and a cruse of water at his head. How came they there? He knew not. So far as we learn he did not seek to know. He ate and drank and went to sleep again.

Just what we all have done, many and many a time. In circumstances of great pain and sorrow, in the day-dream of dejection when all was darkness, as we sat and folded our hands listlessly—indifferent, almost, as to what should follow—have not we felt the angel's touch and heard some words of encouragement or beheld the revelation of some plan that, acted on, had been as bread and water to our fainting spirits? How plentifully, too, have been our refreshments, and how abundant are they still. We have the cheering, illuminating, and precious word of God. We may derive His message from it when we will. We have access to Him in prayer. We have the ordinances and services of the sanctuary, and opportunities of spiritual fellowship and communion. We eat of that bread and drink of that cup, but, alas! we do not discern the Lord's body. The strength we receive we

squander. Comfortable circumstances make many slothful; the multitude of privileges beget indifference. We glut ourselves with dainties until we are surfeited, and, as we look around upon the work and onward to the journey, we are fain to seek the shadow of some juniper-bush, where we may languidly slumber.

Now, it might be supposed that God would simply leave us in our sloth, and let us sleep to death as do the poor victims of opium poisoning. But He does not. He deals with us as the physician with the narcotized patient. You know, if one has swallowed an overdose of laudanum, how the doctor will compel him to walk the floor, heedless of his protests; that he will even pinch his flesh and lash him smartly on the bare back to keep him awake until the effects of the poison have disappeared; for he knows that slumber means death to the patient beyond a peradventure. Now, it is thus that God treats us. When we fail to use our privileges they become narcotics, and in the abuse of them the soul would sleep the sleep of destruction. But He sends sorrow and smart, and lets the lash fall heavily many a time, thus waking us and keeping us awake.

So He dealt with Elijah. A second time the angel came and touched him. And, lo! more food and more water. How tender and bountiful the divine compassion! God remembers the frailty of His servants. He is with them always and requires of them no service He will not give the strength to execute. Elijah, in the spiritual panic occasioned by Jezebel's threat, flees as if he were unprotected and his life in her power.

As in mechanics, so in things spiritual, action and reaction are equal to each other. The sublime exaltation of yesterday on Carmel is followed by the dejection of to-day beneath the juniper-tree. So great confidence is often followed by temporary moral overthrow or collapse of faith. Victory is not seldom the portal of defeat. The emo

tions are, at best, a mob. We shout "Hosanna!" now, and, but for restraining grace, ere long we might join in the cry, "Crucify Him!" Our weakness is self-reliance. We put ourselves in the place of God. When we are in difficulty, or when we are not succeeding, we readily acknowledge that the power is of Him. When success comes we glory in it as if it were our own doing. But vanity is a curtain that the divine face does not shine through; and when it comes between us and God, forthwith we are in darkness. Elijah had suffered his egotism to spread until it had darkened his soul. "I, even I, only, am left, and they seek my life to take it away." Poor, foolish prophet! There were yet seven thousand in Israel who had not bowed the knee to Baal. Moreover, never was God so near to this man as when he supposed that he was utterly unfriended.

When no voice thrilled with sympathy, then the voice of the angel spoke; when no human hand was stretched to help, the angel touched the sleeping prophet and brought him food and drink. Let us lay the lesson to heart. The most potential forces are the unseen and silent ones. Gravity, that is the girdle of the universe, is noiselessly adjusted to the waists of myriad worlds and holds them in orderly alignment. Forces no one can discern are constantly but silently at work beneath the soil, preparing the harvests of the year whose golden plenty shall cause the soul of man to break forth into praise in the autumn months. Elisha is defenseless in Dothan, and the army of Syria has invested the city. But, noiselessly massed, their armament covering the invading host, the prophet and the young man, Gehazi, behold "the mountains full of chariots of fire and horsemen of fire round about Elisha." So in the experience of Elijah. No seraph band was seen by mortal eyes fanning his sacrifice with their wings as it blazed upon the altar. Until the fire descended he seemed utterly alone; for the hearts of rebellious

Israel had gone out after Baal and their sympathies were with his priests. But, silent and unseen in the hour of victory, the angel hovers over him in the hour of despondency and defeat. It is when strength and hope are gone that the noiseless messenger arrives, makes ready the cake upon the coals, and places the cruse of water at the prophet's head.

Ho! ye that cower behind the curtain of shadows, from whom hope has fled, whose hearts are cowed by the world's rage, whose spirits are broken by apparently bootless encounter with odds that are too heavy for you, who complain of life as an intolerable burden and implore the messenger of death to bring relief, lift up your heads and look! Above are ministering angels; around you the hosts of eternity; unseen weapons already press against the bosoms of your foes; invincible forces are undermining the walls of your prison-house! Courage, brothers, yet a little longer! The battle is not yours but God's, who, in the righteous cause of His humblest saint, directs that mighty army that "never called retreat."

"From wicked Ahab's rage, and furious
wrath of Jezebel,
He brings His prophets; and from fiery hell
Delivers He His saints;
Whose arm creation is, whose word is law—
Justice, the sword of righteousness, he'll
draw,
Who slumbers not nor faints!"

He suffers Elijah to go into the wilderness, indeed. But, in the strength of the food the angel brought him, he is sustained forty days and forty nights till he comes to the mount of God, even to Horeb. There, in weird and majestic symbolism, Jehovah teaches him the sublime lesson elsewhere conveyed to us in the words, "Not by might nor by power, but by my Spirit, saith the Lord." Thus nerved and instructed he went back and anointed Hazael to be king over Syria; Jehu, the son of Nimshi, to be king over Israel; and Elisha to be his own successor.

So, we repeat, the duty God requires of us He will give us means, strength, and opportunity to perform. Let us, then, surrender ourselves into His hands fearlessly, for the doing of the task He has assigned us. The more difficult and dangerous it is, the more assurance have we of the angels as our collaborators. If our journey lies through a wilderness, the sterile scene will be gladdened by the heavenly escort. Just above earth's Saharas are the hanging gardens of God; and every obedient service lifts us nearer to them. Are we faint and hungry as we journey? There is living bread baked on the fire of Christ's passion. Are we athirst? There is water of which, if a man drink, it shall be in him a well of living water, springing up unto eternal life.

"In pastures green? Not always; sometimes
He,
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

So, whether on the hill-tops, high and fair,
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there."

CHRISTIAN CARE ONE OF ANOTHER.*

BY REV. GEORGE W. BORDEN [PRESBYTERIAN], SOUTH AUBURN, NEBR.

Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.—1 Cor. xii. 26.

BRIEF statement of the circumstances, varied gifts, etc., of the church at Corinth.

1. *The Diversity of the Church.*

(a) All nations and races of men, ver. 18.

(b) All kinds and conditions of men, ver. 18.

(c) All gifts and graces fitting for every form of service in Christ's name. (Enlarge upon this very important and touching truth.)

* Outline of a revival sermon, illustrating the unity of the Church, and the blessedness of fellowship.

Yet all this diversity is in unity, ministered by one and the same Spirit. St. Paul figures this in the human body, vs. 12, 27.

Revival work now in progress enables us to feel the force of our text, ver. 26.

II. *Unity of the Church.*

Progress of missions—we are distressed—war in the East.

Or, Armenia,—martyred Christians; we suffer, and are roused. Size of the body in no way deadens pain in members. Again, locally: one church, many members. We have concern for the least, as well as most prominent; little fingers important, and hurt us all over. Little faults in members pain the whole body—speck in the eye, or splinter in the finger.

III. *The Church's Care of Its Members.*

How deal with little finger or limb that afflicts the body? Condemn the finger because of the splinter? Angry at it? Talk against it? Cut it off? Oh, no, for it is your member; it suffers, you suffer. Gently, deliberately, patiently, obtaining best light, with your best skill, you try to pick out the offending splinter; you exhaust every means rather than lose the member. And when the member is freed you put on ointment, and bind it up, and nurse it well again—i. e., members serve one another.

And when it "feels better," you feel better, and are glad.

In conclusion—"Now ye are the body of Christ, and members in particular."

For the revivals in progress in foreign lands we are glad. For those all over our land we rejoice. For those in our sister churches in this city we are happy. For that in our own church we are deeply affected.

And since we are all members of Christ's body, He, too, rejoices. There is joy in heaven.

Evidently nothing can be more unifying, more blessed, than the Christian faith.

BOOT-STRAP RELIGION.

BY REV. EDWARD O. SHARPE
[CHRISTIAN], SAYBROOK, ILL.

Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil.—Jer. xiii. 23.

THE realm of human plans and accomplishments is all but boundless. "Tell a Kansan a thing can not be done, and he goes and does it," said John J. Ingalls. But there are some things no man can do. The Ethiopian can not change his skin from black to white, nor can the leopard remove the spots from his tawny coat. These are physical impossibilities. We have a more modern and homely expression for the same thought: "You can not lift yourself over the fence with your bootstraps." This serves as a comparison for impossible things in the moral and spiritual world. The text indicates that Israel was so far gone from God that self-reform was a hopeless task. So the first phase of our theme is:

I. Man Can Not Purify and Save Himself.

This inability does not always arise from lack of desire, tho that may help to hinder. Many a poor wretch has felt like crying out: "What good thing shall I do to inherit eternal life?" Had man been able to redeem himself, the mighty God had not stooped to enter "life's low door," and the awful tragedy on Calvary had not occurred. The Magi came from lands afar seeking a king for their souls. Those Greeks who came up to the feast (John xii. 20, 21) had found no help in philosophy at Athens or ceremonialism at Jerusalem. It was with real heart-hunger that they came, saying: "Sir, we would see Jesus."

The sinner's efforts to do better and be better invariably end in failure because his nature remains the same. No one becomes a child of God by reform-

ing his habits. It is simply washing a pig which will return to its mire at the first opportunity.

Every human being of responsible age is out of joint with God. He is like a watch that fails to keep correct time—the interior is at fault. All band-setting is foolish. It must go to the smith: not the blacksmith, but the one who knows watches. If the soul is to keep time for God, He must set it right. He alone knows it thoroughly. How foolish to let a human bungler handle this heavenly mechanism!

II. The Divine Power Manifested.

This is not expressed in the text, but the need is there. Human helplessness correlates divine assistance.

Man, created in God's image, is marred, wrecked, and ruined by moral evil. He can not save himself; the angels of heaven cannot save him.

Divine power, manifested through Jesus Christ, who lived, died, and lived again, now saves through the Gospel (Rom i. 16) by enabling man to partake of the divine nature (2 Pet. i. 3, 4). This is all from heaven. It is the birth from above. The sinner but surrenders his will to the divine in faith, penitence, and baptism, the Holy Spirit ever leading by and into truth. These acts are not works, but steps to and into Christ. Oh, the futility of trusting moral traits or kindly deeds to save! While a sin remains its guilt will stain the soul in spite of all benevolent acts. Hester Prynne wore the Scarlet Letter on her bosom while sweetly helping all. God alone can remove its baleful luster. The holy blood of Jesus can cleanse, and nothing else can restore whiteness of soul. To try to reform one's self and be saved on a basis of personal merit is "bootstrap religion," and will help no man to higher life or joy.

God Known by Those Who Love Him.

He that loveth Not, knoweth not God.—1 John iv. 8.—Bishop Joyce.

EASTER SUGGESTIONS FROM SCRIPTURE.

EASTER PROOFS.

I. Our Lord had Foretold His Resurrection.

Matt. xii. 40: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

Ch. xvi. 21: "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Ch. xvi. 9: "As they came down from the mountain Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead."

Va. 22, 23: "And while they abode in Galilee Jesus said unto them, The Son of Man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again."

Ch. xx. 18, 19: "Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again."

Ch. xxvi. 32: "But after I am risen again I will go before you into Galilee."

Mark ix. 9: "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead."

Ver. 31: "he taught his disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day."

Ch. xiv. 28: "But after that I am risen, I will go before you into Galilee."

Luke ix. 22: "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

Ch. xvi. 31-33: "Behold we go up to Jerusalem; . . . and they shall scourge him and put him to death; and the third day he shall rise again."

John ii. 19-22: "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them."

II. The Resurrection an Essential Part of Redemption.

Luke xxiv. 46: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

Acts xvii. 3: "Christ must needs have suffered, and risen again from the dead."

Rom. iv. 25: "Who was delivered for our offenses, and was raised again for our justification."

1 Cor. xv. 14: "If Christ be not risen, then is our preaching vain, and your faith is also vain."

Ver. 20: "But now is Christ risen from the dead and become the first fruits of them that slept."

Col. ii. 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

1 Pet. i. 3: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Heb. i. 3: "Who being the brightness of his glory, and the express image of his person, and upholding all

things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

III. The Resurrection Foreruns the Gift of the Holy Spirit.

Luke xxiv. 49: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

John xx. 22: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Act i. 8: "Ye shall receive power after that the Holy Ghost is come upon you."

John xvi. 7: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."

Acts ii. 32, 33: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

IV. Resurrection Commandments.

Matt. xxviii. 6: "Come, see the place where the Lord lay."

Ver. 7: "Go quickly, and tell his disciples that he is risen from the dead."

Ver. 10: "Be not afraid: Go tell my brethren that they go into Galilee, and then shall they see me."

Vs. 19, 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

Mark xvi. 15: "Go ye into all the world, and preach the gospel to every creature."

Luke xxiv. 49: "Tarry ye here, in

the city of Jerusalem, until ye be endued with power from on high."

John xxi. 21: "Peace be unto you; as my Father hath sent me, even so send I you."

V. Resurrection Lessons.

1. *The empty tomb: not Death, but Life.*

Luke xxiv. 5, 6: "Why seek ye the living among the dead? He is not here, but is risen."—*Cf. John xx. 1, 2, 8.*

2. *The Angel in the tomb: God's loving care of our Dead.*

Mark xvi. 5: "And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment."

John xx. 11, 12: "As she wept she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

3. *Christ Risen speaks Peace.*

Luke xxix. 36: "Peace be unto you."

4. *Christ is Master of Life and Death.*

John xi. 25: "I am the resurrection and the life."

5. *His Resurrection explains the Mysteries of Scripture: Our Resurrection will make clear the Mysteries of our Life.*

Luke xxiv. 45: "Then opened he their understanding, that they might understand the Scriptures."

6. *The Risen Christ is with His Church.*

John xx. 19: "Then came Jesus and stood in the midst."

7. *The Assurance of a Fulfilled Hope.*

Acts xiii. 32, 33: "We declare unto you glad tidings, now that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again."

8. *The Power and Duty of Reformation.*

Rom. vi. 4: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

9. *Our Redemption is not all Future; what is accomplished should be recognised*

as a new standard, and a new and favorable condition.

Col. iii. 1: "If ye then be risen with Christ, seek those things which are above."

10. *Our Departed Friends are Safe in Him.*

1 Thess. iv. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

EASTER THEMES.

The Empty Tomb of Christ the Birthplace of a New Motive.

He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—2 Cor. v. 15.

The Resurrection Life of the Redeemed.

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Rom. viii.

11.

A Risen Christ the Abiding Place of the Unembarrassed Soul.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—1 John ii. 8.

The Supreme Manifestation of Omnipotence.

The exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, etc.—Eph. i. 19, 20.

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1895 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.]

The printing of the "Hints" for the prizes offered by THE HOMILETIC REVIEW will probably be closed with the May number. Those who are entitled to vote in deciding which are best in the various classes will do well to be making preparation for the casting of their votes.]

HINTS FOR CHILDREN'S SERMONS.

A Lad of Galilee.

There is a lad here which hath five barley loaves and two small fishes.—John vi. 9.

Not a basket-picnic. Too exciting a time for pleasure. The great wonder-worker seeks rest in desert; crowd follows; supper-time; no hotel near.

I. The boy.

1. Only a boy, but, etc.
2. A prudent boy. More prudent than the fathers and mothers who took no food.
3. Was willing to give Christ his biscuit and fish.

II. The boy and Christ.

1. The boy could not feed the multitude, but the boy and Christ could.
2. Christ as willing to use the boy in His service as to use a man.

8. Not the amount the boy had, but the fact that he had something of value and was willing to give it.

[Each of the above points to be illustrated in a telling manner.]

Boy! you may be smart, and accomplish something in life without Christ, but your bread and fish will do five thousand times as much good if you form a partnership with Him.

SACRED DESK.*

HINTS FOR COMMUNION SERMONS.

The Christian's Remembrance of Christ.

This do in remembrance of me.—Luke xxii. 19.

WHEN we celebrate a national holiday, always think of the principles which led to its establishment, the effect those principles have upon the

present, and how they should affect the future.

With this injunction of Christ we should think :

- I. Of what Christ was in the past.
 1. His noble and perfect character.
 2. His high and holy teachings.

"He spake as never man spake."

3. His mighty and gracious works.
4. His agony in Gethsemane.

II. Of what Christ should be to each one of us at present.

1. The hope of glory.
2. Our strength. "I can do all things through Christ which strengtheneth me."

3. Captain of our salvation. The fight against sin is on. In a battle so much depends upon the leader. Waterloo without Wellington a victory for Napoleon. Tours without Martel a victory for Saracens.

4. A present Saviour. "Christ Jesus came into the world to save sinners." "Now is the accepted time."

III. How His teachings and work should affect the future of our lives.

1. By partaking of this Sacrament we renew our pledge of fidelity.

2. Ultimate victory and reward. "Be thou faithful unto death and I will give thee a crown of life."

LÆLIUS.*

Watching Christ on the Cross.

And sitting down they watched him there.

—Matt. xxvii. 36.

THIS is what we do in spirit when we sit down at the Lord's Table.

"There is life for a look."

I. The Watchers.

Friendly watchers — "afar off." Heavenly watchers — "these things the angels desire to look into." The Father hid His face.

Unfriendly Watchers.

(1) Priests and people mocking. (2) Curious sightseers half expecting a miracle. (3) The indifferent soldiers.

All eyes, friendly or unfriendly, turned back on the cross still.

II. The One who was watched.

Were there not three crosses? Artists often paint one cross, seeing no man save Jesus only. Nothing to see a thief on a cross. Something to see :

(1), The Sinless One. (2) The Son of God. (3) The Saviour of the world.

III. What they actually saw.

(1) Only a man who wore a crown of thorns. A foolish pretender to royalty.

(2) Misguided man, victim of death.

(3) Mysterious darkness.

IV. What they might have seen.

(1) Coronation instead of crucifixion.

(2) Sacrifice instead of martyrdom. (3) Victor instead of victim of death.

(4) Dawning of new day instead of darkness.

All this seen now. Crucifixion greatest fact of history. We would not have it different.

HUR.*

HINTS FOR REVIVAL SERMONS.

Koheleth—A Warning.

Eccl. iii. 1-8, and xii. 1, 2.

KOHELETH holds up himself as a warning to others.

Book an allegory of human life, showing futile attempts of a worldling in various ways to find happiness.

As human nature remains a very constant quantity in every age, laws governing or influencing human careers much the same now as then.

I. Day of Grace—opportunity.

We may select aim in life, and persistent effort will usually gain it.—Gal. vi. 7 *b*. Misuse day of opportunity, then comes

II. Day of Blindness or Satiety—resulting from neglect or misuse of opportunity. Then—

III. Day of Judgment—reaping natural fruits. This illustrated in Koheleth's life. He sought happiness successively from study, pleasure, etc. All ended in failure; he observed same in others.

Same law operating to-day. Trouble

results from violation of order which God has ordained.

Kobeletth saw his error at last, and came to right conclusion (chap. xii. 18). But Gospel has made it possible for us to anticipate and avoid this error.

Gospel the only true and satisfying philosophy of life. Then don't let your life be diverted from its proper course.

Therefore "covet earnestly," etc.

Chap. xii. 13, 14, and 1 Cor. iii. 13.

SHEM.*

Profit and Loss.

For what is a man profited if he shall gain the whole world and lose his own soul?—Matt. xvi. 26.

I. EVERY toiler aims at profit. Mariner endures hardships. Warrior braves danger. Agriculturist practises thrift and economy. Student applies himself. Why? Profit.

II. Man is naturally a trader, and likes a good bargain. A purchase should be an equivalent for the price paid. Two things before him. If he secures one, it is at the expense of the other. One visible, other invisible; one matter, other spirit; one perishable, other immortal.—Matt. vi. 24.

1. The World. (a) Its pleasures. Fascinate and allure, but corrupt and destroy. (b) Its honors. Flying shadows. Bursting bubbles. (c) Riches. Winged uncertainties.

2. The Soul. (a) Its capacities. Almost unlimited, altho in a fallen state. Inventions. Discoveries. Can talk with God. (b) Its value. God's estimate seen at Bethlehem, Gethsemane, and Calvary. (c) Its destiny. Long as God lives.

III. Is the world an equivalent for the soul? The loss of the soul is:

(1) A real loss. Some losses are gain. Man may lose health and gain Christ.

(2) A complete loss. Man may lose much, but not all.

(3) An irreparable loss. Lost health

may be recovered, and lost wealth regained, etc.

A lost soul is lost forever.

ICH DIEN.*

HINTS FOR MISCELLANEOUS SERMONS.

Pilate's Predicament.

What then shall I do unto Jesus which is called Christ?—Matt. xxvii. 23.

1. HE had to do something. His official duty made it necessary.

2. He was urged to do his duty. By conscience. By his wife's dream.

He sought to evade his duty.

3. He knew what he ought to do. He knew the innocence of Jesus. He had not seized the opportunity of Palm Sunday to declare Himself a king. "Pilate perceived that for envy the chief-priests had delivered Him up." "I find no fault in this man."

First expedient: Sends Him to Herod.

Second expedient: "I will chastise Him and let Him go."

Third expedient: Let me release Him and punish Barabbas.

Then the Jews brought out the real charge and threatened Pilate with an appeal to Cæsar, and Pilate's administration would not bear investigation. Delay only develops difficulties.

4. He tried to evade the responsibility of his failure. Washing his hands before the mob. But responsibility can not be evaded.

And Pilate lost——?

FREDERICK.*

The Battle the Lord's.

The battle is the Lord's.—1 Sam. xvii. 47.

DAVID before Goliath.

The church before the world and the forces of iniquity, to do battle.

I. The great fact. "The battle is the Lord's":

1. In its purpose, the glory of God in the triumph of right and the salvation of his people.

2. In the power by which it is fought.

3. In the victories gained.

II. The natural sequences of this great fact.

1. Our petty, selfish, personal pride, and pleasure should have no place in it.

2. God is infinitely more interested in it than we are.

3. The ultimate victory is assured.

4. We should hereby be made very courageous.

MAR.*

The Tribulum.

In the world ye shall have tribulation.—John xvi. 83.

TRIBULUM is Threshing-Sledge.

I. The Divine purpose in the threshing.

(1) To loose from the world.

(2) To sever from our chaff.

(3) To fit us for service.

(4) To make us "meet for the inheritance of the saints in light."

II. The Divine method in tribulation.

(1) As a Father.—Deut. viii. 5; Prov. iii. 12.

(2) According to the need. "Ye shall have tribulation ten days."

(3) According to our strength. "Only those most highly favored shall be proved unto the last. Feebler souls whose faith had fainted, mercy had not tried so sore."

(4) According to our measure of service. "Bread-born is bruised."

III. The result of tribulation.

(1) Either sanctification, or

(2) Crushed beneath the tribulum.

"These are they which came out of great tribulation. . . . Therefore are they before the throne of God, and serve Him day and night in His Temple." TEMPUS FUGIT.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Unity, Forbearance, Peace—the Gospel for the Times. "Forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Ephes. iv. 2, 3. By D. H. Overton, D.D., Brooklyn, N. Y.
2. Orthodoxy without Love. "Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. ii. 4. By I. J. Lansing, D.D., Boston, Mass.
3. War or Peace. "He shall arbitrate among many people and give decision to many distant nations, so that they shall beat their swords into plowshares and their spears into pruning-knives. Nation shall not raise sword against nation, neither shall they learn war any more."—Micah iv. 3. By Rev. F. E. Dewhurst, Indianapolis, Ind.
4. Do We Need More Theology or More Sociology? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. This is the first and great commandment."—Matt. xxii. 37, 38. By Rev. Dr. Brown, Oakland, Cal.
5. An Unwritten Constitution. "He that loveth his brother abideth in light."—1 John ii. 10. By Myron Reed, D.D., Denver, Colo.
6. The Prodigal World. "Let us walk honestly as in the day."—Rom. xiii. 12. By W. T. Pickard, D.D., Louisville, Ky.

Themes for Pulpit Treatment.

1. National Disruption the Penalty of National Corruption. ("Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of fire: no man shall spare his brother. . . . Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah."—Isa. ix. 19, 21.)
2. What to Do with a Sense of Injury. ("Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."—Rom. xii. 19.)
3. Love's Compulsion of Love. ("And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."—1 Thess. iii. 12.)
4. The Unification of the Nations. ("For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. ii. 14.)
5. The Life Worth Living. ("We should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 12, 13.)
6. The Condition of Partnership with Christ. ("We are made partakers [lit. partners] of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. iii. 14.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM EXPERIENCE.

Some More Sermon Suggestions.

BY REV. JAMES MUDGE, D.D.,
LOWELL, MASS.

A SERMON should always be vertebrate in structure—it should have a strong, central, unifying backbone, but the skeleton should be well covered with juicy flesh. It should have feet to walk, and hands to strike or grapple.

It was the great Tholuck who said that a sermon should have heaven for its father and earth for its mother, which is, perhaps, only another way of saying that there must be a due combination of the eternal and the temporal, the Bible and the telegram, of touching men's passing interests and present feelings as well as their gray hairs and their midnight hours.

There is no need of a preacher's being dull, tame, uninteresting, and commonplace. No one fit for his position will be thus. If he has something to say, and then takes pains to say it freshly and with feeling, studying closely the art of putting things, so as to bring in the surprise element and keep ahead of the audience in their thought, he will be listened to with constant pleasure and profit.

Much can be learned from the criticism of the Scotchman who described three successive, but not successful, ministers of his parish in the following manner: "Our first minister was a man, but he was not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister."

If a young man is told to put everything he can into every sermon, and also to omit everything he can, he will at first be confused, but the counsel is good, properly explained. The soup can not be too rich, but the ingredients must be selected with utmost care. Nothing

is to be left out that bears essentially on the precise point which is to be forced home to the hearer's heart. Nothing is to be put in that is at all irrelevant or that can be spared; the discourse will be plenty long enough without it.

Force is more important than finish. Ten will be impressed by the former where one is by the latter. Rounded periods can not prick. Point, pith, and pungency are better worth cultivating than exquisite neatness and niceness of adornment. The preacher should resemble a workingman rather than a dandy in his way of handling a theme. It is possible to be too prim, too precise, too particular.

Every good sermon must be twice born—once in the study, and again in the pulpit. Unless the fire of composition is rekindled in the presence of the congregation there will be coldness all around, both behind the desk and in front of it.

Men should be preached to "in their own tongue in which they were born," not in the theological dialect, which is foreign to them. Cant phrases, technical terms, and bookish idioms must be stringently ruled out. A sermon should be simple in form, evangelical in subject-matter, and vigorous in delivery.

Animation is a prime essential in the pulpit. Let the preacher wake up, and look his congregation straight in the face, with a sense of being master both of them and his subject. He should unlimber all his guns and let drive with every battery.

One of the best forms of ability is audibility, for "faith cometh by hearing." And this depends not so much on volume of voice as on clearness of articulation. Our modulation must be known to all men. The Lord "opened

his mouth" when He would teach the multitude. But a great many preachers fail to do it. They speak through their teeth, or with flabby, inert lips that do not form the words distinctly, and then wonder that people do not take in what they have roared out, with wholly unnecessary and altogether deafening noise.

Any congregation will tire if the sermons are too much of one sort. They should not be all hortatory, or all argumentative, or all illustrative, or all declamatory, or all descriptive, or all literary, or all expository. A due proportion should be carefully observed. If instruction, exhortation, and consolation—the three chief sorts of sermons—are duly mingled in the topics chosen and the modes of treatment adopted, the people will be for a long period both edified and interested.

Power comes from weight and speed combined. To be weighty without being heavy, and rapid not because of emptiness but force, implies a momentum that will sweep along any audience, however large and reluctant.

Only he who himself feels will be likely to make others feel. A tear that can not be restrained, a shout that will come out, make more impression on the average hearer than dry, hard reasoning. It is the heart that reaches the heart.

The truth must be put into action, made to come and go in concrete form, in every-day, familiar shape, or it will not be grasped by many.

Sermons are generally worth about what they cost. Once in a while a bright inspiration, a happy thought, may score a large success, but to rely upon this sort of thing is fatal. Hard work tells in the long run.

Secure attention by a bold, vigorous onset at the beginning of the discourse, and insist on retaining it by every allowable expedient; when one can no longer do so it is full time to stop, even tho but twenty minutes have elapsed.

He who knows how to seize the strong points of a subject, fix them in logical order, and clothe them in pleasing rhetoric, can at least write a good sermon; the delivery is another matter.

Every sermon should be a prescription, not so much for a particular individual as for a particular class or a special condition of mind.

A small man can not create a great sermon; but many a great man fails to get his greatness into his discourse. A man may even be a strong thinker and a fine elocutionist without being a marked success in the pulpit. Preaching talent is a very peculiar gift, and covers many things.

A sermon is really short if it seems so to the mass of the hearers, no matter how much time it occupies. Slowness and monotony in thought or delivery, or both, will make any sermon seem long.

Much nonsense is often uttered against the preaching of old sermons, and much foolish counsel given as to burning them. No man has got far into the secret of successful sermonizing who has not learned how to use to the best advantage all his old material, and kindle the brightest kind of a blaze with the manuscripts of other years, not on the fireplace, but in the pulpit.

A great preacher once said: "It has been the sin of my life that I have not always taken aim. If I had loved men more and loved subjects only as God's instruments of good for men, it would have been better."

One great thought, properly elaborated, illustrated, intensified, and applied, is quite enough for the greatest kind of sermon.

Only two voices have any business to be heard commandingly in the selection of pulpit topics—the needs of the people and the rights of truth. When the two combine, as they generally do, for the people surely need the truth, the pathway is clear, and the message imperative.

Most preachers' style would be greatly lightened and brightened, intensified and invigorated, by a larger supply of short sentences, and terse, brisk, electric Anglo-Saxon words. They go straight to the point, like the thrust of a short sword.

To be perfectly sweet-tempered yet perfectly fearless, "speaking the truth in love," gives one a wonderful control of a congregation.

The chief points to be noted about concluding appeals are that they be varied, intense, hopeful, practical, and brief. It is much to stop when one has really got through.

Anecdotes in the Pulpit.

By REV. C. C. BROWN, SUMTER, S. C.

ONE would imagine that it was no longer a debatable question whether a preacher should use anecdotes in his preaching. But now and then some saintly soul bobs up, and pronounces anathemas upon the anecdotist. I have noticed that these men are generally such as can neither tell a story nor understand a joke. They may not be thick in the head; but they surely have a thick place somewhere in their anatomy.

The gift of being able to tell an anecdote is no mean thing, nor is it to be despised. Preachers should study to acquire the art. It has made many men masters of assemblies, and opened up for them a way into human hearts.

The secret of success, I think, consists in being able to tell the story rapidly, not going too much into detail, and never lagging so long as to let the audience get ahead of the speaker. As soon as the hearer reaches the end of the story—and that, too, before the narrator is more than half through—all interest dies.

The speaker who would paint a picture in a story must strive to do crayon work, with bold, quickly-drawn lines, and not a tedious work in oil that is long in the doing. Many persons can

draw a very good picture in outline who would kill it if they sought to go into detail.

Let me cite two cases. Recently, I sat by a lady, listening to a sermon. The preacher told the story of a lost child. A child lost in the woods. The woods very dark. Thunder and lightning raging. The child screaming. The man passing by heard a cry. It was the cry of the lost child. The cry was very weak. It was growing weaker. The thunder became more terrific. The lightning was still more blinding. The woods were very dark. No house was nigh. Vines bound the forest trees together. The man, seeking to find the child, fell over the vines and became entangled. While on the ground—the woods still very dark—the thunder grew heavier—the lightning more intense. After a struggle which seemed to consume a week or two, the man found the child. Then the two are on a horse, making toward a house which had not before been located by the speaker. By and by they come into the house, and the child, under this new light, proved to be that of the man who had discovered him in the woods. About this time, the lady at my side turned to me, and said, "Dear me! I had that child at home, in bed, with dry clothes on, before the man had gotten out of the woods." What she meant was that she had run through the story ahead of the narrator, and upon her the story had little power, for she had reached and passed the climax while the speaker was out in the woods yonder making an unnecessary amount of thunder and lightning. He attempted to be an artist, working in oil, while he should have confined himself to simple crayon strokes.

Another case occurs to me. I told a story once of a young man who visited the governor of his state to procure a pardon for a young woman condemned to die. He had been assured that he could get it, but delayed making application until the day of the execution. He got it, however, and started away

to the neighboring town, where the woman was in jail. To his amazement, the intervening river had risen in its banks; the bridge was gone. Into the stream he plunged, horseback. A mighty struggle followed; then a run for life to the prison gates. But he was too late; the drop fell, and the woman swung off into eternity, just before his arrival. The moral was—Do not procrastinate. A year later, a good and venerable man who had heard my sermon attempted to repeat the story, and told from whom he had gotten it. He resolved the whole thing into a horse race. The floundering in the river was terrible. Blood from the spurred sides of the horse marked the current. Foam from his mouth floated down the tide. His breathing was loud and painful. His ears had dropped back, and his eyes were protruding, while lash and spur were still doing their bloody work, and the sharp curb was tearing the animal's mouth, as the rider made effort to turn him against the roaring torrent of waters. Now the horse goes under—now again—and again, and—— About this time, a long-faced man leaned over, and whispered to me, "Well, I think he'd better

try to save that good horse from so much beatin', and let the gal go." The truth was that, in his mighty effort after effect in detailed description, we had actually forgotten the condemned woman, and lost all interest in her, while our sympathy was given wholly to the suffering horse. At the door of the church, the long-faced man said to me in a droll sort of way, "Did you ever see a horse git sich a beatin'?" "I never did," I replied, and we parted, he very solemn, and I about to explode with laughter.

My advice, then, to the average preacher is, stick to the crayon work; you will fail if you seek to put in too many flowers, or try to make your lines too fine. A stroke here and one there will give the outline, and let you into the moral of what you are telling. The story is not your objective point, anyway; you are only after what is in the story, and the sooner you get it out, the sooner you can be done with it; and while the sensibilities are stirred by the story, you can more easily lay the healing moral upon the feelings you have aroused and quickened.

So I repeat it, Hang to the crayon business.

SIDE-LIGHTS FROM VARIOUS SOURCES.

FROM SCRIPTURE METAPHORS.

By THOMAS P. HUGHES, D.D., NEW YORK CITY.

The Cedar.

He shall grow like a cedar in Lebanon.—Psalm xcii. 12.

It is said that there were at one time about 400 mighty cedar-trees on the slopes of Lebanon. In 1550 there were 28. In 1789 Pococke counted 15. The beams of the temple of Apollo, at Utica, were of cedar, and had lasted 1,200 years. The cedar roof of the Temple of Diana of Ephesus lasted 400 years.

The cedar-tree is described in the Bible as tall (Isa. ii. 18), spreading

(Ezek. xxxi. 8), abundant (1 Kings v. 5; vi. 10), fit for beams, pillars, and boards (1 Kings vi. 10, 15; vii. 2), for masts of ships (Ez. xxvii. 5), and for carved work (Isa. xlii. 14).

The Type.—1. It is a noble and stately tree. 2 Kings xix. 23; Ezek. xvii. 22. Pliny tells us of a cedar that grew in Cyprus which was 180 feet high and 8 fathoms thick. The children of God are a renowned people. Tho despised by the world, they are the aristocracy of God. They soar aloft and mount toward heaven.—Isa. xl. 31.

II. It is a tree which takes deep root. "And cast forth his root as Lebanon."—Hosea xiv. 5. "Rooted and grounded in love."—Eph. iii. 17. "Or-

visible, so to speak. Faith's vision, then, of which the Apostle speaks, reads the seen as beholding the Unseen, and reveals that between the outward and

tangible, and the inner and intangible, there is but the exercise of a superior perceptive faculty. This faculty is Faith itself—clear, indisputable.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

"THE BODY WITHOUT THE SPIRIT IS DEAD."—James ii. 26.—Taken by itself, this is one of the deep sayings of God, capable of many applications. We see in ourselves two great and diverse elements united—a body fearfully and wonderfully made, and a something we call soul or spirit, still more mysterious. One is outward, visible, material, mortal; the other, inward, invisible, immaterial, immortal. Yet we know that it is the spirit which gives the body life. Death is a mystery, but it is the departure of spirit, and decay begins at once. Dead matter can not exercise one of the functions of life—can not see, hear, stand, speak, walk, work.

This statement, the body without the spirit is dead, is a profound typical truth. Everything we know has a body and a spirit, save only God; there is something outward and visible, and something else inward and invisible. Every work of man and every word of man has this double nature, and it is the union of them which gives all its beauty and worth—speech must be the body of which thought is the spirit. Painting and sculpture, music and architecture, must embody ideas, feelings, etc., or they are worthless.

So everything about our relations to God must be pervaded by the Spirit of Life, or it is worthless. Four examples of this may be given:

1. Our *creed*. 2. Our *worship*. 3. Our *works*. 4. Our *service*.

1. Our *creed*.—There is an outward confession of faith. But without the spirit of faith it is dead orthodoxy. Even demons have a creed; they believe and confess Jesus as Son of God,

but they do not trust Him as God. No amount of mere belief in the historical facts of Christianity saves anybody. It has no life in it.

2. Our *worship*.—It has an outward form: praise, prayer, etc. But without a spirit of worship it is dead forms; a censer without incense. No amount of decoration and embellishment of the censer or altar would compensate for absence of holy incense and offerings. The great mistake of formalism is multiplying what is outward to make up for the inward lack.

3. Our *works*.—Outward forms of godliness without the power—like a child going through all the motions of obedience, and yet not obeying. The Word of God calls these "dead works" or "wild fruit"—both meaning the same thing: something having the *form* without the savor and flavor and power of true godliness.

4. Our *service and sacrifice*.—Outward almsdeeds without love. 1 Cor. xiii. Any self-denials without love are like an empty sound of a cymbal. We *are* nothing and we *profit* nothing—all these are dead forms of service without the Spirit of Love. It is not our gifts that God cares for, but how much love and real self-sacrifice we breathe into them. Hence the vast importance of being filled with God's Spirit, for He is the secret of Life, Love, Power—every good thing comes with Him. Our creed is made alive by a trusting faith. Our worship is in the Spirit, etc., etc.

Moral Maxims of Dr. Upham.

It will be our aim to put before our readers the cream of thought, as col-

lected from the writings of masters of the art of thinking. We now present the moral maxims of Dr. Thomas C. Upham. Each of them is a valuable germ of discourse.

Let the time of temptation be the time of silence. Words react upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.

It is one of the surest signs that the natural life still exists and flourishes in us if we have what may be called an *outward eye*; and, instead of looking inwardly upon our own failings, are prone closely to watch and judge others. "Judge not, that ye be not judged." One of the first inquiries arising in the mind of a truly humbled and sanctified person, when he sees another in transgression, is, "Who maketh me to differ?" And one of the first supplications which he offers is, "Lord, have compassion upon my offending brother."

He whose life is hid with Christ in God may suffer injustice from the conduct or words of another, but he can never suffer loss. He sees the hand of God in everything. He knows that everything which takes place has either a direct or indirect relation to his present state, and is designed for his benefit. "All things work together for his good."

He that standeth in God in such a manner as to have no will but the divine will, accounts everything which takes place as a manifestation of God. If God is not the thing itself, God is nevertheless manifested in the thing. And thus it is with God that he first communicates through the medium of the thing in which He manifests Himself. And consequently, as God is the first object which presents itself, he imputes nothing to the subordinate creatures, neither condemning nor approving, neither sorrowing nor rejoicing,

without first referring whatever takes place to God, and viewing it in the clearness and truth of the divine light.

It is not safe to dwell upon the failings and weaknesses of the Church without at the same time dwelling upon the resources and goodness of God. In the exercise of a humble faith we must connect the greatness of the remedy with the virulence of the disease. Otherwise we shall promote the plans of our great enemy by falling into a repining and censorious spirit—a state of mind which is equally injurious to ourselves and offensive to our heavenly Father.

It is a sign that our wills are not wholly lost in the will of God when we are much in the habit of using words which imply election of choice; such as, I want this, or, I want that; I hope it will be so and so, or, I hope it will be otherwise. When our wills are lost in the will of God, all our specific choices and preferences are merged in God's preferences and choices. The soul truly loves the arrangements of God, whatever they may be. In regard to whatever is now, and whatever shall be hereafter, its language is, "Thy will be done."

A holy person often does the same things which are done by an unholy person, and yet the things done in the two cases, tho the same in themselves, are infinitely different in their character. The one performs them in the will of God, the other in the will of the creature.

The desires and affections should all converge and meet in the same center, viz., in the love of God's will and glory. When this is the case, we experience true simplicity or singleness of heart. The opposite of this, viz., a mixed motive, partly from God and partly from the world, is what is described in the Scriptures as a double mind. The double-minded man, or the man who is not in true simplicity of heart, walks in darkness and is unstable in all his ways.

"If thine eye be single, thy whole body shall be full of light."

Confession of sin is an important duty; but there is no true confession of sin where there is not at the same time a turning away from it.

When Satan can not prevent our good deeds, he will sometimes effect his evil objects by inducing us to take an undue and selfish satisfaction in them. So that it is necessary, if we would not convert them into destructive poisons, to be crucified and dead even to our own virtues.

No person can be considered as praying in sincerity for a specified object who does not employ all the appropriate natural means which he can to secure the object.

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the villainess of the world, and yet be pure in itself.

The decisions of the conscience are always based upon perceptions and acts of the judgment; consequently he who acts from mere desire, without any intervention and helps of the judgment, necessarily acts without the approbation of conscience; and may be said, therefore, in the moral sense of the term, to act without God.

God is perfectly tranquil. He is never subject to agitation in any case whatever. And unlikeness to Him in this respect, except in what is instinctive and physically unavoidable, indicates the existing state of the mind to be in some respects wrong.

Two things in particular are to be guarded against in all the variety of their forms, viz., creature-love and self-will; in other words, dependence upon self, and dependence upon our fellow men.

Adversity, in the state of things in the present life, has far less danger for us than prosperity. Both, when re-

ceived in the proper spirit, may tend to our spiritual advancement. But the tendency of adversity, in itself considered, is to show us our weakness, and to lead us to God; while the natural tendency of prosperity, separate from the correctives and the directions of divine grace, is to inspire us with self-confidence, and to turn us away from God.

One of those things which particularly characterize the holy mind, in distinction from the unholy or natural mind, and also in distinction from the partially sanctified mind, is, that in the allotment which falls to it in life it chooses to be and loves to be where it is, and has no disposition and no desire to be anywhere else, till the providence of God clearly indicates that the time has come for a removal.

Whenever we propose to change our situation in life, by establishing some new relations, or by entering into some new business, it becomes, first of all, a most important religious duty to lay all our thoughts and plans before our heavenly Father for His approbation. Otherwise 't is possible, and even probable, that we shall be found running the immense risk of moving in our own wisdom and out of God's wisdom, in our own order and out of God's order, for our own ends and out of God's ends.

Some portions of the Bible are addressed to the intellect, and some to the heart. The parts addressed exclusively to the intellect are always understood, where there are corresponding powers and exercises of intellect. The parts addressed to the heart, and which involve truths having relation to the religious affections, can be fully understood only where there are corresponding exercises of the heart. And on this principle, the higher experimental truths of the Bible, such as relate to a full inward salvation, are not likely to be understood and appreciated except in connection with the experience of such salvation.

NOTES BY THE WAY.

Some Critics Criticized.

HASTY GENERALIZATION BY A
SPECIALIST.

"Stimulants produce temporary insanity. Whisky, cocaine, and alcohol bring temporary insanity, and so does a revival of religion—one of those religious revivals in which men lose all their reason and self-control. This is simply a form of drunkenness, no more worthy of respect than the drunkenness which lies in the gutters."

THESE words are reported in the press despatches as having been uttered by President David Starr Jordan, of the Leland-Stanford University, California, in a so-called sermon to the Unitarian congregation at Berkeley, Cal. We have never heard of Dr. Jordan as an authority on any subject except the fishes of this country, i. e., as one of the most special of the specialists in a narrow sphere of science. The utterance quoted illustrates the principle that the narrower a so-called scientist's specialism is, the readier he may be expected to be to assume omniscience. Had he known something—even if ever so little—of the great revivals of the eighteenth and nineteenth centuries, he could never have made such an absurd statement as that attributed to him. *The Central Christian Advocate*, recognizing Dr. Jordan's specialty, admirably illustrates the "scientific" character of his method of generalization, "taking a few extravagant, sensational, irresponsible men as types of revivalists, and emphasizing their work as representing the work of 'revivals of religion.'" It says:

"What would he think of a professed scientist, who, finding two or three dead fish on the banks of a river, should make an entry of this kind in his note-book? 'The only fish to be found in or near this river are dead ones. This is a singular fact, which scientists ought to carefully study. I have found three or four dead fish on the bank of the stream or floating in it, and no live ones.'"

BEWARE OF ANOTHER AS HASTY.

"The late Mr. R. L. Stevenson, Prof. Henry Drummond, and Ian MacLaren were class-

mates at the Edinburgh University, and not one of the three won distinction as a student."
—*Christian Guide*.

There is danger of another hasty generalization here, to the effect that distinction in scholarship is not a desirable thing for young men in the Universities. It is doubtless true that institutions of learning may be so in bondage to the cramming system as to wreck some of the best intellects. But, while these three men have succeeded in winning a temporary notoriety, any one who is familiar with the character of their mental processes and their work, and who understands the principles of logical and scientific thinking, will be likely to find in their cases a very cogent argument in favor of aiming at thoroughness and distinction in student life. The absence of it is what will make their work ephemeral.

GETTING THINGS MIXED.

"Demolish the trusts."—*Cleveland Leader*.

"Let's demolish everything. Let's demolish partnerships, patents, profits, and progress. Let's resolve anew that life is vanity and return to the cave of our ancestors. 'What's the good of anything?' said the skeptic. 'Nothing!' said the sage."—*New York Sun*, February 18, 1897.

It is easy to sweep everything out of existence with a breath—i. e., figuratively. But it is well to remember that there are some pretty well-established distinctions that will not out with a puff, such, e. g., as that between "trusts" and "legitimate business." President McKinley very appropriately emphasized it in his Inaugural Address. Any one who so desires can find in *The Independent* of March 4, a discussion of the subject of "Trusts" from all points of view.

CUBAN AND ARMENIAN.

"Mr. [Everett P.] Wheeler would have us interfere in behalf of the far-away Armenians against Turkish savagery, with which only Christian Europe can deal effectively; but he is indifferent to the destruction of Cuba, an American island close by our shores. The

only reaction in this country is that of which he himself is the foremost representative."—*New York Sun*, February 18, 1897, in editorial on "The Mugwump Heart."

By all means let everything possible be done in the interests of humanity for the Cuban. But it is not easy to see how any kind of American "heart" with a tolerably intelligent head behind it—unless it be a "heart of stone"—can fail to feel the need for a powerful practical sympathy with the Armenian sufferers. A hundred thousand and more of them have been butchered in cold blood, outrages unspeakable have been visited on helpless women and children, almost a million have been reduced to starvation and beggary. Great numbers of American citizens are residing among, and have suffered with, the Armenian sufferers. And so-called Christian Europe has done nothing except to help on the carnival of death! Mr. Wheeler is right in thinking that it is high time for America to utter a practical and effective protest to the "Great Assassin," who directs the butchery from the Yildiz Kiosk!

"You can not make men moral by acts of the legislature."

One of our exchanges announces this as an axiom. It may be true that little can be done for bettering men morally by legislation alone and directly, or where there is no public sentiment back of it. But indirectly, legislation can doubtless accomplish something as an educator of moral sentiment, and it can do much more by establishing an environment favorable to morality, and by other similar devices. The so-called axiom is as far as possible from being an axiom.

Echoes from the Evangelistic Platform.

Dr. F. B. Meyer, when in Philadelphia, during his recent visit to this country, thus set forth the higher rest to which the Scriptures invite the Christian:

"I do not mean to speak of the first rest, which is the rest from the penalty for sin and from the fear of death, which is experienced at conversion. I speak of the second or deeper rest, which Christ promised when He said: 'Learn of me and I will give you rest.'"

"Many Christians have not this second rest. They have troubled hearts, and are uneasy in their profession. Let them fully take Christ's yoke—it is not a yoke imposed upon us; but we accept a yoke which He bore for us. Christ stands beside us to bear the yoke in common with us, to follow the fallow with us through the field of life to the haven of eternity. Many Christians are unwilling to assume the yoke, and are therefore not at rest, because they oppose their own will to the will of God. There must come a time in life, when a man must give up his own will and accept his Maker's absolutely, putting aside his own desires and submitting to the Lord's. The struggle with God must cease in order to find rest. The Christian must submit himself entirely to God. . . ."

"Hell itself is the rejection of the will of God, and those who are striving with Him are carrying around a hell on earth, with heaven every day farther off, and hell every day nearer."

Mr. Moody has a way of making things abundantly plain to the common people as well as to the uncommon. He recently discoursed in Music Hall, on the rich man who said to his soul, "Take thine ease," but whose epitaph God wrote in the two words, "Thou fool." His practical comment ran thus:

"Why did God call this man a fool? He was not a drunkard, for the record says he was enlarging his barns. He wasn't a bad man; he did not speculate in stocks and rob the widow. He did not pay five cents on a dollar. We are not told that he took bribes or was a gambler. He was an honorable man, and probably would have been president of an electric road if it ran up the valley. He probably would have been in Congress if there had been a Congress then.

"The mistake he made was this. He only planned from the cradle to the grave. Man is made for something better than this world. This man lived only for the world, and the world's verdict was, 'Great merchant, great monument.' Then the angel wrote his epitaph in one word—'Fool.' The reason he was a fool was because he lived only for 'himself.' The current is always hurrying us along to another world, whether we like it or not, and shall it be said to you as to the man in the Gospel, 'Thou fool'?"

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

THE IDOLATRY OF FORCE.—In Yezo Island, the natives put the skulls of bears they have slain on the tops of poles set in front of their huts, and worship them. Alas! recent events, both at home and abroad, indicate to us that this idolatry of brute force is still widely common in nations calling themselves Christian.

WHY NOT A FATHERS' CONGRESS?—There has been recently held in the city of Washington one of the most successful congresses among all the series of such meetings in recent years, known as "The Mothers' Congress." So great was the enthusiasm and so wide the interest in it, that it was impossible to find a building in Washington large enough to hold the people who desired to attend its sessions. This is all very well, but would it not be a good thing to have a Fathers' Congress? It would certainly be a very novel occurrence for a thousand fathers to gather together, as such, from different parts of the country and talk about the duties, privileges, and responsibilities of being a father. But there certainly is great need of emphasis on the responsibility of fatherhood. It is not fair to leave the bringing up of children to the mother alone. I repeat it, "Why not a Fathers' Congress?"

THE THIRST OF JESUS.—Archbishop Corrigan has aroused a good deal of interest among Catholics by embodying the following temperance paragraph in his Lenten Circular: "A most useful and commendable custom is that of abstaining during Lent from stimulants, in honor of the sacred thirst of our divine Savior."

In connection with the abstinence from intoxicating drink during Lent, as recommended by the Archbishop, half a million "I Thirst" cards have been issued as pledges to be distributed among the members of the churches. On these cards is the following prayer: "O Lord Jesus Christ, who by Thy burning thirst and agony on the cross didst suffer for poor drunkards, grant, we beseech Thee, by Thy sacred thirst and agony, to protect from the allurements of intoxicating drink all who are in danger of eternal loss through the demon of intemperance. Amen." Protestants as well as Catholics might well join in that prayer, not only in Lent, but all the year round. And people who claim their right to drink moderately in their homes might well deny themselves in the spirit of, in fellowship with, their Redeemer. "The servant is not greater than his lord."

LET NOTHING BE LOST.—Modern science is finding wealth where once there was only waste. A new company has been organized with fifty million dollars of capital to put in operation a new invention which makes it possible to manufacture car-wheels, basins, barrels, and other vessels, now made of iron, wood, or paper, and also board and other building materials, from the pith of corn-stalks. This pith, which is called cellulose, is also to be prepared for use in the construction of warships, for filling in between the inside and outside armor of ironclads. This invention is suggestive of the law of economy that runs throughout the universe. There is abundance everywhere, but nothing meant for waste. What a transformation would be produced if all the dormant

strength and ability in our Christian churches could be economically used for the salvation of the world! The most wicked waste of all is the waste of moral and spiritual force.

EVIL COMMUNICATIONS CORRUPT GOOD MANNERS.—With the doing away with horses for use in street-car transportation, and the widespread use of the bicycle, the bands of horses in the Southwest have become valueless, and great droves of wild horses are getting to be numerous. They are troublesome, as they lead away the horses belonging to the cattle men and farmers, and when a domesticated horse once gets with a wild drove, it sometimes takes several days to catch him. The gentlest family horse, after associating for a few days with these mustangs, seems to forget his raising; all the old-time wildness of his forefathers seems to crop out in him, and altho formerly he may have allowed himself to be caught anywhere, he will not then permit a man to get within a half a mile of him. We have in these horses an illustration of the effect of bad company. No youth or adult Christian can afford to put himself unnecessarily in the midst of evil associations. Just as a well man would be reckless to willingly remain where he must breathe foul gases, so a Christian is presumptuous who prays "Lead me not into temptation," and then deliberately seeks companionship where he must breathe a poisonous moral atmosphere.

THE DESPAIR OF SORROW WITHOUT CHRIST.—One of the saddest stories was told the other day in the newspapers concerning the death of an old hermit who had for many years lived a life of great loneliness and sorrow. In his youth he was a very bright young man and a brilliant lawyer, but through the tragic death of his brother and sister in an accident he became heartbroken and shut himself up in a lonely farmhouse. He had great wealth, but sought none of the pleasures or comforts that it might have brought to him. The old house fell in decay about him, but he lived on in the midst of the dirt and rubbish a life of misery until his death a few days ago. The only physician who can really heal the great sorrows of the soul is Jesus Christ. It is a world full of heartache and misery, and more than anything else it needs the hope and good cheer of the Gospel.

CAUGHT IN THE QUAGMIRE.—A YOUNG MAN slightly under the influence of liquor strayed into a quagmire in the outskirts of Jersey City recently and came very near losing his life. He wandered into the place and fell asleep. After a while he awoke to the fact that he was slowly sinking to death in the mud of the swamp. The first sensation was that his legs were freezing. He tried to walk, but his feet were deep in the mud. He couldn't take a step. He began to struggle violently in the effort to extricate himself, and succeeded in raising one foot a few inches. But the other one had sunk lower, and when he paused to rest he found that the water had risen up to his chest. Suddenly the fearful peril of his position dawned on him. He was gradually but surely sinking in the mud. The fumes of the liquor fled from his brain, and cold beads of perspiration

tion started out on his brow. He tried to draw himself out by throwing himself flat. But the clinging mud now held him by the hips. He yelled at the top of his voice and shrieked for help until he was exhausted. Steadily the water rose to his armpits, then to his shoulders, and the cold ring encircled his neck, and he had uttered his last moan of despair, when he was overheard by a policeman and rescued from an awful death. That living death is a true picture of the way men sink into the quagmire of sin. At first they are intoxicated with its pleasures, then they are asleep to their danger, and when they are finally aroused to their awful peril it is too late for them to help themselves. The only hope of the poor sinner is in Jesus Christ, who is able to take his feet out of the quagmire and place them on the solid rock.

THE PERILS OF A DRIFTING SOUL.—The British steamship *Beechdene* on her last voyage from Hamburg and Newcastle was caught in a field of ice, and for many days was in great danger. The cakes of ice were thick and some as large as the vessel. There was no turning around nor backing, and little going ahead. On every side the ice-cakes crashed together, piled themselves, and crunched against the vessel's sides, grinding and creaking and pressing hard the plates. Held in this icy grip the vessel drifted far out of her course, and tho she finally escaped from the cold embrace of the ice-field, she was many days late in reaching port. A drifting ship is always in danger, and so is a drifting soul. A ship is never so safe as when by compass and chart she is steered through open water along her proper track to her accustomed haven. A soul is never safe unless guided in harmony with God's will along the path of duty, toward the harbor of heaven. The drifting soul is in constant peril of awful shipwreck.

THE FOULING OF THE PUBLIC MIND.—During a recent great northeast storm, the south Jersey coast was deluged with the rubbish and offal of New York city. Half-decayed fruit and refuse of every kind filled the air with the most obnoxious odors. In an intellectual and moral way, that is what some of our daily newspapers are doing every day of the world. Nothing is too dirty or revolting for them to spread to the wind, until the very air of the Greater New York is reeking with the bad smells that come from the mouth of the pit.

A SLEEPING WATCHMAN.—At a recent fire the watchman, whose duty it was to have taken care that no harm came to the building he was paid to guard, was the last person on the premises to be aroused. All the other tenants had escaped, when, not finding him, search was made, and he was awakened and saved with the greatest difficulty. Are there other watchmen sleeping on guard? It is a terrible thing for a church, or for a family, when those who are placed as guardians are like the watchmen characterized by Isaiah.

"His watchmen are blind: . . . dumb dogs, they can not bark; sleeping, lying down, loving to slumber."

THE GROWTH OF KINDNESS AMONG MEN.—A black cat held up the trolley roads running through Fulton Street, Brooklyn, for nearly half an hour the other evening. In some way the cat had made its way to the flat wooden guard-box that runs along under the elevated railroad tracks, just above the trolley wires. The cat did not mean to interfere with the passage of the cars in any way. It first attracted attention by piteous cries of terror every time a trol-

ley car passed under it. The cries attracted the attention of people in the cars and on the sidewalk, and they protested against what seemed to be the torture of the cat. The repair wagon was finally summoned by telephone, and the cat rescued from her dangerous position amid the cheers of hundreds of people. It surely was a very significant thing that two hundred cars stood idle, and thousands of people waited at the busiest time of the day to rescue a cat. There are parts of the earth where it would not have been done for a child, or a man, or a woman. Slowly but surely the kindness of Jesus Christ is conquering the brute and the savage in the heart of mankind.

THE TATTOOED CHARACTER.—The current number of an English magazine has a very striking and interesting article on the strange fashion in some circles, even among very well-to-do persons, of tattooing the body. Instances are given of famous paintings being tattooed on the backs of persons on the skin. Some people pay large sums of money to have strange and unique pictures tattooed on their bodies, until every inch of their forms are covered with this evidence of silly and absurd barbarism. But silly as that is, it is innocent when compared to the horrible tattooing of the moral nature which some men and women acquire at such a fearful cost. Some who take the greatest care of their bodies would blush with shame if their tattooed characters were exhibited to the public gaze. It is worse yet when they have become so hardened in iniquity that they are not ashamed, but flaunt the marks of their degradation before the eyes of their fellows.

A LITTLE CHILD SHALL LEAD THEM.—A most touching sight was witnessed at Ellis Island last month, when a Swiss hater and his child arrived from France, and were detained on a complaint lodged by the man's wife, who had come to this country two years ago. There had been a cruel misunderstanding between herself and her husband, and in their estrangement she had obtained a legal separation and come away, and now sought to obtain the custody of her child. The wise and kind-hearted Commissioner of Immigration brought the estranged parents together in one of his rooms, and the little girl, who had not seen her mother for two years, threw herself into her arms, crying: "Mama, you mustn't go away any more, but must come and live with papa and me." Both parents were visibly affected by this childish appeal for a reconciliation, and the Commissioner, believing that the parents should be reunited, if only for the sake of the child, urged them to mutual forgiveness. His appeals, reinforced by those of the little girl, were successful, and they concluded to bury the past, and a clergyman was called to reunite them in marriage, and the little girl led them away to a new life on American soil. It was a new fulfillment of the old prophecy which says: "A little child shall lead them."

"UNCTUOUS RECTITUDE."—This very striking phrase, uttered by Mr. Cecil Rhodes, the African millionaire and adventurer, in regard to the people who were condemning him for his part in the Jameson Raid, has been widely quoted and commented upon. It suggests the parable of the Pharisee and the publican who went up to the temple to pray.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."—Luke xviii. 11, 12.

EXEGETICAL AND EXPOSITORY SECTION.

THE TEXT OF JEREMIAH IN THE POLYCHROME EDITION OF THE OLD TESTAMENT

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AN important attempted contribution to Biblical literature is the *Polychrome Edition of the Old Testament** now in the course of publication. The purpose of this paper is to state for the readers of THE REVIEW the aim and plan of the projectors without entering into the discussion of its merits.

It is an attempt to embody the results of higher and lower criticism, and also to reconstruct the original Hebrew text from all available sources of information, especially the ancient versions. Special signs are used for departures from the Masoretic text, for conjectures, for a different division of the consonantal text, etc.; hopelessly corrupt passages are indicated by . . .

But beyond the corrections admitted to the text, it is the polychrome device which draws special attention to this edition. Those books which, in the view of the editors, are of composite authorship, having been compiled from previously existing documents, or which have suffered corrections since their original composition, have their component parts indicated by colors. The text is not printed in color; but the page or column or single line is overlaid with transparent color, through which the black print shows very nearly as clear as on the white pages. The

Books thus far mostly distinguished by colors are: Genesis in eight; Leviticus in two; Joshua in seven; Samuel in eight; Job in three; Chronicles in four; Ezra and Nehemiah in nine colors.

The contributors to this work belong to the church and synagog. Some of these, like Driver and Cheyne, belonged to the revision committee of the Old Testament company; others contributed to the so-called Speaker's Bible. As a whole, the contributors represent different schools, but their critico-conservative interest can hardly be acknowledged, and their results will not seldom be excepted to.

Each critic has his own method, and a *consensus* can therefore not be expected. We notice this already in the different reviews of the several parts already published. Thus Stade, of Giessen, who prepares the Books of Kings, finds fault with Budde, of Strassburg, who prepared the text of Samuel. On the other hand, Budde criticizes Wellhausen, of Göttingen, who prepared the text of the Psalms, and Driver, of Oxford, who prepared Leviticus. How can it be otherwise, for *tot capita tot sensus*.

That the Polychrome text will give us the original text, is an impossibility. The manuscript authority is very little: the oldest extant manuscript belongs to the tenth century; and when we read in the margin of the revised version of "manuscripts," this is misleading. And because the variants are so few, the supposition that all existing manuscripts were derived from one archetype-manuscript has much in its favor. The only means for correcting our text are the ancient versions which were made from a pre-Masoretic text, a text often at variance with the present. But here the application is the more difficult, since we have not as yet a critical edition of any of the ancient versions. It is impossible, therefore, to get at the

* "The Polychrome Edition of the Old Testament, or, the Sacred Books of the Old Testament," a critical edition of the Hebrew text, printed in colors with notes, prepared by eminent Biblical scholars of Europe and America, under the editorial direction of Prof. Paul Haupt. The regular edition of the Polychrome Bible is in quarto size; but there is also a large paper edition in folio, limited to one hundred and twenty copies, each signed by the editor, the subscription price of which is one hundred dollars.

original text, for we are beset with difficulties on all sides, and every attempt must prove abortive. If we can get some additional light, even tho we fall far short of the relatively best text, we may have reason to be thankful for every effort in that direction.

The Polychrome edition will present the accumulated learning and investigation of the century from the point of view of the more advanced critics. It will exhibit on a larger scale what the revisers have already attempted and in part has been done by the translators of King James's version, who, *e.g.*, italicized words which are already found in the ancient versions. There is no cause for alarm. The Polychrome edition will stimulate the study of the Word of God, which need not fear any criticism. As an illustration, we can take the various readings of the Greek text, amounting to 150,000. Of these, only about 400 materially affect the sense. Of these again, as Schaff says, "not more than about 50 are really important for some reason or other; and even of these 50, not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching."

Having already named some of the contributors, we will mention those who represent this country: Moore, Andover (Judges); Toy, Cambridge (Ezekiel); Brown, New York (Joel); Ward, New York (Habakkuk); Curtis, New Haven (Zephaniah); Harper, Chicago (Zechariah); Briggs, New York (Ruth); Jastrow, Jr., Philadelphia (Lamentations); Haupt, Baltimore (Ecclesiastes). Besides these must be mentioned as translators of the notes: Bacon, Oswego; Johnston, Baltimore; Prince, New York; MacDonald, Hartford.

After these preliminary remarks, the reader's attention is called to the reconstruction of the text of one of the most interesting Books of the Old Testament—of Jeremiah. The author of this reconstructed text is well known

as a critic. In 1886 the same author, Prof. Cornill, of the Koenigsberg University, published a text of Ezekiel, and it will be very interesting to see how the same text will come out from the workshop of Prof. Toy, of Cambridge, Mass. The text of Cornill's Jeremiah has no colors. The author has supplied the different sections with Hebrew headings (translated by us into English in the sequel), and in order to distinguish these headings from the text they are printed in red. The reader will do best to have his English Bible before him.

Jeremiah's text is transmitted to us in two recensions, the Hebrew and the Greek. But the latter, when compared with the former, vexes the ingenuity of the critic. For besides many omissions—2,700 words—the Greek text offers a different order from that in the Hebrew, as the following table shows:

| Hebrew Chapter. | | Greek Chapter. |
|-----------------|--------|----------------|
| xxv. 15-38 | equals | xxxii. 1-24 |
| xxvi.-xliii. | " | xxxiii.-l. |
| xliv. | " | li. 1-31 |
| xlv. | " | li. 31, etc. |
| xlvi. | " | xxvi. |
| xlvii. | " | xxix. 1-7 |
| xlviii. | " | xxx. |
| xlix. 1-6 | " | xxx. 1-5 |
| xlix. 7-22 | " | xxix. 7-22 |
| xlix. 23-27 | " | xxx. 12-16 |
| xlix. 28-33 | " | xxx. 6-11 |
| xlix. 34-39 | " | xxv. 34-39 |
| i. | " | xxvii. |
| ii. | " | xxxviii. |
| iii. | " | lii. |

Omitted is viii. 10-12; x. 6-8, 10; xvii. 1-4; xxiii. 7, 8; xxix. 16-20; xxx. 10, 11; xxxiii. 14-26; xxxix. 4-13; xlviii. 40, 41; li. 45-49, etc.

On account of these differences between the Hebrew and Greek recensions, scholars have given the priority to the Alexandrian version. But this view is now almost given up, so that the priority is thought to belong to the Hebrew text.

In the Polychrome edition published under the editorial direction of Prof. Paul Haupt, of Baltimore, the text of Jeremiah as reconstructed by Prof. Cornill, of the Koenigsberg University, is divided in the following manner:

1. The words of Jeremiah which he wrote in the fourth year of Jehoiakim, the son of Josiah, King of Judah, by the hand of Baruch, son of Neriah. This part comprises Chaps. i., ii., iii. 1-5, 19-25; iv.-vi.; iii. 6-18; xi., xli. 1-6; xviii., vii., viii. 1-22; ix., 1-22; x. 17-25; xxv.; xli. 1-18; xlvii., xlviii., xlix. 1-38.

2. Words of the prophet Jeremiah which he spoke from the fifth year of Jehoiakim, the son of Josiah, King of Judah, to the end of his reign, viz.: Chaps. xiv.-xvi.; xvii., 1-4, 14-18; xii. 7-17; xxxv.

3. Words of the prophet Jeremiah which he spoke in the days of Jehoiachin, the son of Jehoiakim, King of Judah: chap. xlii.

4. Words of the prophet Jeremiah which he spoke in the days of Zedekiah, the son of Josiah, King of Judah, viz.: Chaps. xxiv., xxix., xlix., 34-39; xxii., xxiii., xxi.; xx. 14-18, 7-18; xxxii., xxxiii., (xvi. 14, 15=) xxxiii. 7, 8.

5. The last words of Jeremiah which he spoke after the taking of Jerusalem, viz.: Chaps. xxx., xxxi., xli. 18-28.

6. Words of the prophet Jeremiah which were displaced from their place by the fault of the scribes, and which we can not assign to their first order, viz.: Chaps. ii. 14-17; ix. 23-26; xli. 4; xvi. 19; xvii. 5-8, 9, 10, 11-13.

7. Book of the words of Jeremiah which was written a long time after the death of the prophet, viz.: Chaps. xix., xx., 1-6; xxvi. 1-19, 24, 20-23; xxxvi., xlv. 1-5, xxviii. 1a; xxvii. 1b-22; xxviii., li., 59-64; xxxiv. 1-7; xxxvii. 5, 8, 6-10; xxxiv. 8-22; xxxvii. 1, 2, 4, 11-21; xxxviii., xxxix. 15-18; xxxviii. 28b; xxxix. 8, 14; xl. 6-16; xli., xlii., xliii., xlii.

8. Rest of the words, which are written in the book of Jeremiah, but which Jeremiah neither spoke nor wrote, but the author of the book of the words of Jeremiah, viz.: Chaps. x. 1-16; xvii. 19-27; xxxix. 1, 2, 4-13; xl. 1-5; l., li., lii.

According to Cornill, the text of Jeremiah stands thus:

| Chapter. | Chapter. | Chapter. |
|------------|-------------|---------------|
| i. | xxiv. | xxviii. 1a |
| ii. | xxix. | xxviii. 1b-22 |
| iii. 1-5 | xlix. 34-39 | xxviii. |
| 19-25 | xxii. | li. 59-64 |
| iv. | xxiii. | xxxiv. 1-7 |
| v. | xxi. | xxxvii. 5 |
| vi. | xx. 14-18 | xlvii. 3 |
| iii. 6-18 | 7-13 | 6-10 |
| xi. | xxxii. | xxxiv. 8-22 |
| xli. 1-6 | xxxiii. | xxxvii. 1 |
| xviii. | xxiii. 7, 8 | 2 |
| vii. | xxx. | 4 |
| viii. 1-22 | xxxii. | 11-21 |
| ix. 1-22 | xli. 13-36 | xxxviii. |
| x. 17-25 | ii. 14-17 | xxxix. 15-18 |
| xxv. | ix. 23-26 | xxxviii. 28b |
| xli. 1-13 | xli. 4 | xxxix. 8 |
| xlvii. | xvi. 19 | 14 |
| xlviii. | xvii. 5-8 | xl. 6-16 |
| xlix. 1-33 | 9, 13 | xli. |
| xiv. | 11-10 | xlii. |
| xv. | xix. | xliii. |
| xvi. | xx. 1-6 | xliv. |
| xvii. 1-4 | xxvi. 1-19 | xxxix. 1 |
| 14-18 | 24 | 3 |
| xli. 7-17 | 20-23 | 4-13 |
| xxxv. | xxxvi. | xi. 1-5 |
| xlii. | xlv. 1-5 | xlii. |

From this must be deducted as glosses and interpolations:

| Chapter. | Chapter. |
|------------------------------|--------------------------------------|
| i. 3 | xxix. 2, 16-20, 22b-31a |
| iii. 17, 18 | xxx. 10, 11, 22-24 |
| iv. 1, 2, 10 | xxxii. 10-14, 25-27 |
| v. 20-22 | xxxiii. 1b, 2b-5, 17-23 |
| x. 11, 25 | xxxiii. 2, 3, 11a, 14-26 |
| xv. 11-14 | xxxv. 15, 16 |
| xvii. 12 | xxxvii. 1, 2 |
| xx. 13 | xxxix. 13 |
| xxi. 11, 12 | xliv. 20, 20 |
| xxiii. 19, 20 | xlvi. 27, 28 |
| xxv. 4-6, 12, 13b, 14, 20-23 | xlviii. 21b-24, 25, 27, 29-34, 45-47 |
| xxvii. 7 | li. 60b-62 |

Besides these passages which are relegated from the Hebrew text, and appear in the foot-notes, many words and phrases have also been dropped from the text.

[It will be seen that no attempt has been made by the editors of the Polychrome Bible to formulate guiding principles for their work, or to secure present consensus or final and assured results from their labors.—EDITORS.]

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, D.D., LL.D.

SECOND PHASE OF DEVELOPMENT.

The Doctrinal Unfolding.

In passing to the study of the Epistles the *Second Phase** of the New-Testament development is reached, that of the *Inner and Practical Religious Life*, corresponding to that embodied in the Poetry of the Old Testament. Christianity at this point needed to be organized, to have its great formative ideas presented in more exact doctrinal statement and embodied in the institutions and regulations required in transforming the world of the future and establishing the Kingdom of God.

The Ascension of our Lord and the founding of the Church as recorded in the opening of the "Acts of the Apostles," brought a change of conditions into the world such as is from our point of view almost inconceivable,—so new was everything then that has become to us now so *old* and customary. Certain salient features of the age and history were suggested in the March number of THE REVIEW as a help in interpreting the Book of Acts. These indicate the need for special teaching to the Church. As Bernard has presented the case:†

"The Father revealed, the Son incarnate, the Holy Ghost sent down from heaven—redemption wrought, salvation given, the resurrection of the body, the eternal judgment, the second death, the life eternal—new principles of thought, new standards of character, new grounds of duty, new powers, new bonds between man and man, new forms of human society, new language for human life—all coming at once upon men's minds, placed them, as it were, in a different world from that in which they had lived before. At the same time they carried into that world of thought all the tendencies, infirmities, and perversities of our nature, and revealed truth had to settle itself into lasting

forms, to find its adequate expression, and to have its moral and social consequences deduced, under a variety of influences uncongenial to itself. So critical a period, on which the whole future of the Gospel hung, would seem to cry aloud for a continued action of the living word of God; such as might, with supreme authority, both judge and guide the thoughts of men, and translate the principles which they had received into life and practice."

This critical need was provided for by the living voice of the Apostles, intended for that day, and by their written Epistles, intended for all the future of the Church. They needed to guide the development of the Church in a threefold way:

1st. By expressing *the great Formative Ideas in Doctrines*, so that they might lay rational hold upon the minds of the followers of Christ.

2d. By unfolding *the character of the Inner Life of Faith*, which it is the purpose of God that the Christian should attain and cherish.

3d. By giving *wise direction to all the Practical Activities* of the outward Life religious and churchly.

The *great Formative Ideas* of the new period are given special prominence in the teaching of the Epistles, and in the sacraments and ordinances of the Church—the *Teaching* making especially prominent the atonement of Christ for the sins of men, the forgiveness of sins through that atonement, the resurrection from the dead and the everlasting life, and the Second Coming of Christ; the regenerating power of the Holy Spirit as the source of a new spiritual life, and His illumining, sanctifying, and guiding energies in connection with that life; the Church or body of believers constituting the Kingdom of God, and intended to carry out the principles of the Gospel and to win back the world to obedience to God and holiness through obedience to Christ.

The *Epistles* present the Doctrinal

* For the Stages and Phases, see HOMILETIC REVIEW, vol. xxxii., p. 448 (Nov., 1896).

† "Progress of Doctrine."

Purpose of Grace for man as delivered from the Law by the Gospel, in the renewed Spiritual Life—taking in Jew and Gentile, perfecting the individual Christian life, and perfecting the Church as the Kingdom of God. These aspects are presented in *Three Epistles*:

Ephesians, Philippians, Colossians.

Third. The Group unfolding the relations of the Christian and the Church to Christ's Second Coming. This embraces *Two Epistles*:

1 Thessalonians, 2 Thessalonians.

Fourth. The Group dealing with the outward Religious Life,—unfolding the Law of Church Organization and of Christian Effort. This embraces *Four Epistles*:

1 Timothy, 2 Timothy, Titus, Philemon.

Fifth. The concluding Epistle, unfolding the relations of the New Dispensation to the Old, or of Christianity to Judaism as fulfilling, abrogating, and superseding it,—for the relief of perplexed Christians, Jewish and Gentile, over the world.

It will be seen that *these Epistles meet all the Essential Needs and Fundamental Questionings* of the Church in the Apostolic age, and are fitted to meet the same needs and questionings at all times.

II. The Catholic Epistles.

The Catholic Epistles embrace James, Peter (1 and 2), John (1, 2, and 3), and Jude.

These Epistles furnish the needed Complement and Confirmation of those of Paul, for both Jewish and Gentile Christians. They were written by the Apostles whose names they bear.

[While Paul was the great theologian of the New Testament, so that he alone has given us the systematic statement of the great doctrines of the Gospel in their relations to the necessities arising in the Church, there were multitudes both of Jews and Gentiles who would naturally have objected to the teachings of the Gospel if they had been presented by him alone. Altho he was a Hebrew of the Hebrews, the conflicts in which he necessarily engaged with the Jews

all over the Roman empire naturally made him exceedingly unpopular with the Jews. Hence, his name was not attached to the Epistle to the Hebrews, when it was sent out to the world to explain the relations between Judaism and Christianity; since that name would have prejudiced those to whom the Epistle was sent against its teachings. Hence, also, the first Catholic Epistle was written by James, the brother of our Lord, who was the acknowledged leader in the church at Jerusalem, and the representative Jewish-Christian of his day. Peter and John had been the most prominent among the twelve disciples, and were the leaders, the two together in the founding of the church at Jerusalem, the original center, and the latter in the closing days of the Apostolic period among the Christians in general. The labors of these Apostles had been largely to the eastward of Judea, the Jewish center. Jude, the brother of James, whose field of labor, according to early tradition, was in the countries eastward of Judea, was selected to complete the work of supplementing and confirming the Pauline doctrine.

These men, differing in temperament and experience from Paul, present the same truth from various points of view, and so confirm the unity of the common faith. They at the same time give the full weight of the authority of the Apostolic body to what Paul taught, and, having extended their labors and their acquaintance over the empire westward and eastward, their names and teachings commended to the entire Church the Pauline theology as presented in his Epistles.]

The Catholic Epistles complete the Epistles of the New Testament. They are called Catholic as being addressed, not to individual churches, as was the case with the Pauline Epistles, but as being intended for a more enlarged sphere of the Church, some of them, as 1 John, 1 Peter, and Jude, being Catholic in the sense of being universal.

The Pauline and Catholic Epistles combined may thus be seen to present a complete view of Christian doctrine, life, and activity, for the instruction and guidance of the Church in all ages. In subsequent studies their special aims will be exhibited somewhat in detail.

[NOTE.—In addition to the general works already mentioned in connection with these studies, the student will find special help in Bernard, "Progress of Doctrine in the New Testament," and Farrar, "The Messages of the Books."]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 4-10.—JESUS ONLY.

And when they had lifted up their eyes, they saw no man, save Jesus only.—Matt. xvii. 8.

Why not Plato, or Socrates, or Confucius, or Sakya-muni, or Mr. Carlyle, or John Stuart Mill, or Mr. Emerson, or any other man who has ever been reckoned among the world's chief teachers? Why, as supreme and crowned Teacher as the efficient and sufficient Helper and Savior—Jesus only?

Wonderfully, the narrative of the Transfiguration answers the question.

First.—As supreme Teacher and efficient and sufficient Helper and Savior—Jesus only, because Jesus only is the perfect law. Moses, the law-giver, departs. Jesus remains. Jesus is the perfect law.

(a) In the sense that He is the law's perfect fulfilment. His atoning sacrifice is the perfect substance which the law demanded, but of which its sacrifices were but typical and prophetic.

(b) In the sense that Jesus is the law's perfect obeyer. The only one who has perfectly kept the law is Jesus, the Sinless One.

(c) In the sense that, therefore, Jesus is the perfect example and personification of the law. The cry of the learner always is not so much *tell* me how, as *show* me how. Jesus shows how.

(d) In the sense that Jesus is the impartor of love to the law. Heb. viii. 10. This, Christ does by His Spirit. I read of one who purchased a book, but did not find its reading very interesting. Subsequently she became betrothed to its author. Then her love for him transfigured and made fascinating every page. So Christ, imparting love by the Holy Spirit, makes delight-

ful that which otherwise were stern and difficult. No teacher like Jesus. How easily He outranks all others.

Second.—As supreme Teacher and alone Savior and Helper it is—Jesus only, because Jesus only is perfect prophet. From the Mount of the Transfiguration, Elijah the prophet departs. Jesus remains. An element in the function of a prophet is the foretelling of the future. It is Jesus only who gives undimmed vision of the future state, between which and ourselves the mists of death so thickly lie.

Third.—As supreme Teacher, as the single efficient and sufficient Savior and Helper it is—Jesus only, because Jesus only is perfect atonement. It was of the atoning sacrifice He was to accomplish in His decease at Jerusalem, Moses and Elijah, before they vanish, talk with Jesus. One lay dying. This Scripture was her support: For He was wounded for our transgressions, etc. A friend said, "You suffer much, I fear". "Yes"; but pointing to her hands, she said, "There is no nail there; He had the nails; I have the peace." Laying her hand on her brow, she said, "There are no thorns there; He had the thorns; I have the peace." Touching her side, she said, "There is no spear there; He had the spear; I have the peace." So in the perfect atonement of Jesus only she found peace.

Fourth.—As supreme Teacher, as the single efficient Savior and Helper it is—Jesus only, because Jesus only is perfect companion. There on the Mountain of Transfiguration a cloud wrapped about the disciples, but Jesus was with them in the cloud. True symbol, I think, of the steady companionship of Jesus. He is with us in all our experiences of life and death.

Of course, this great scene of the Transfiguration teaches many other things. But this certainly stands evident from it—Jesus only is the supply of the soul's deepest needs.

APRIL 11-17.—THE TIME OF VISITATION—NOT KNOWING IT.

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—Luke xix. 44.

When Jesus spoke these words, Jerusalem was flourishing and opulent. The Jews hated the Roman rule, but, on many sides, the Roman rule was fostering. Josephus enlarges upon the strength and vastness of the city's fortifications. In addition to the natural strength of its position, three walls of mighty mass and height defended it; and, in addition, Herod had reared three towers, commanding the defenses of the city, of colossal size and crowning attitude, and impregnable to the then methods of assault.

But the diadem of Jerusalem was the Temple, resplendent, sacred, strong.

Now, in the fulness of the times, there had entered Jerusalem a Teacher mighty, revered. The very One to whom her holy men had pointed with prophetic finger. He who was the meaning and the object of their visions, He without the thought of whom the radiant round of the Temple service was but a mummery—He had come, God manifest in the flesh, heralded by angels, wreathed in fitting miracle, speaking to her as man never spake.

But Jerusalem had not known the day of her visitation. Instead of welcome the Son of God had naught but hate, scorn, refusal, the plotting for His death.

Jesus is making His last visit to Jerusalem. He is there, just on that turn of the Mount of Olives where the great and teeming city first bursts upon the view. But notwithstanding all the acclaim of this His Palm Sunday, for

the moment, triumphal entrance, He sees the curtains of the future part, and another sight than that which surrounds Him causes Him to break forth into loud weeping and bewailing. He sees the tents of the Romans crowding all those hill-sides; in those streets brother battling with brother; famine haunting that fair city more gaunt than famine ever was before; flames which not even Roman might can hinder, consuming utterly that Temple.

And amid His bewallings Jesus breaks forth into saddest prophecy:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Pass on for about forty years, and you are amidst altogether the most awful event of human history. The Roman general, Titus, marching on, as he is said to have felt, under an unseen but compelling power, does surround the devoted city with the Roman hosts. Much compassing on every side, walls leveled unto the ground, her children slain within her—all these elements of Christ's prophecy are literally and accurately fulfilled. The *terror* of that siege through which the desolation of Jerusalem entered is beyond thought. The *hunger* of the besieged was awful. The *slaughter* was almost immeasurable. And to-day how stands it? "Not an ancient tower or gate or wall, or hardly even a stone remains."

The lessons of this most solemn section of fulfilled prophecy for ourselves? Certainly lessons like these:

(A) Retribution.

(B) Retribution certain as the word of Christ. And what awful instance here of the accurate certainty of that word.

(C) Space for Repentance, a gracious day of visitation.

(D) The possible passing of that day.

(E) The weeping Christ, through human rejection of Him, made a Christ for helpless salvation.

(F) Now is the accepted time. Neglect not your day of gracious visitation. Know it, recognize it. Do not refuse to know it.

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APRIL 18-24.—THE SAME—A RESURRECTION STUDY.

He that descended is the same also that ascended up far above all heavens, that he might fill all things.—Eph. iv. 10.

I read sculptured on the grave of Shakespeare the quaint inscription :

"Good friend, for Jesus' sake forbear
To dig the dust enclosed here.
Blest be the man that spares these stones,
And curst be he that moves my bones."

The dust and the bones the grave there holds are all the world now has of what was Shakespeare. That which he has done remains indeed a truest treasure, a mighty, pervasive, victorious force and influence. But to that which he has done, nothing he is now doing can be added. Shakespeare's self went yonder, long ago, into the eternities. Of Shakespeare's self the world is bereaved.

When the great Napoleon was resplendent in Berlin, a conqueror, he went to the church in Potsdam, a little distant from Berlin, where Frederick the Great is buried. At the solemn hour of midnight, if I remember rightly, he descended to the vault beneath the church, bade that the coffin of the mighty Prussian king and warrior be opened; amid the flickering light of torches, he gazed long and earnestly upon the shriveled dust the coffin held; and bore away as trophy the mighty warrior's sword. But it was not the great Frederick whom Napoleon saw; it was but the dust of him. No glimpse of Frederick's self could any mortal man get vision of.

But in how marked contrast to the stern truth about all others, stands out

the truth concerning Jesus Christ our Lord.

He is dead. The grimmest death captured Him on the cross. He is buried. The tomb is sealed. Will it be with Him as with all others? The disciples fear so. The Scribes and Pharisees hope so, believe so. But then follows—glorious Resurrection and Ascension.

He is *different* from all others. Notice the *difference*.

All others pass into Death and *disappear*. Christ *reappears*.

All others pass into Death and *leave the world*. Christ *comes back to the world*.

All others leaving the world in death, as far as we know, *have nothing more to do with it*.

Christ out of death comes back to the world to tell it that tho He ascends to the Father, He *will be still in the world a power and a presence*.

First. Who thus arose from the dead and ascended? Our Scripture replies the Same. He descends into birth in my human nature, into temptation, weariness, suffering, death. And now the nadir-point is reached. The descent begins to change into ascent—resurrection, ascension. And He is the *Same* still. He does not slough off my nature. He does not cease brotherhood with me. He who rises and ascends is—the Same.

Second. To what purpose did this Christ who is the Same ascend? Heb. vi. 24; 1 John ii. 1. For Intercession and Advocacy.

Third. For what further purpose did this Christ who is the Same arise from the dead and ascend? That He might dispense the Holy Spirit, who is the omnipresent Christ, for presence with me and help for me.

"No fable old, nor mystic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

APRIL 25-30.—BARS UNBARRED.

*If the Son, therefore, shall make you free,
ye shall be free indeed.*—John viii. 36.

(A) Christ is the giver of freedom from a *bad past*. In certain moods nothing is more terrible to me than the irrevocableness of the past. When Pilate said, "What I have written, I have written," he made answer of deeper meaning than he thought. What he had done, he had done—not to be undone.

Sin means to miss the mark. Transgression means to go athwart the law of God. Iniquity means to be unequal with the law of God. Wrong means to be wrung out of the right, the pure, the true. And surely, in all these ways and meanings the Past is black against us.

Also, there is this strange thing about our choices: while we are kings in the realm of choosing, we are slaves in the realm of the results of choice. And, having chosen to miss the mark, to transgress, to be unequal unto God's law, to be wrong, as all of us surely have, more or less, and in this direction and in that, the Past holds these choices irrevocably, and, in and of ourselves, we are irrevocably shut up to the results of such bad choices.

But Christ, by the power of His atonement, can forgive the Past. He unbars the bars. He sets us free.

(B) Christ is the giver of freedom from a *bad love*. Love is the controlling power. Robert Burns used to say that if there were a glass of spirits yonder, and between him and it a man with a cocked pistol certain to shoot him if he touched it, he would grasp the spirits notwithstanding, so controlling was his bad love. How many times have I found, have you found, your persuasions toward a better life, even thankfully received by the one to whom you spoke, but baffled utterly by the bad

love for the bad life from which you were attempting dissuasion. How are you going to deliver, to be delivered? Why a *better love* can deliver, that only.

One stopped for the night at a pioneer clearing and heard this:

"One dark night the father was absent, and only the mother, a little girl twelve years old, and the smaller children were at home. About midnight the mother was taken violently ill. To the child it seemed that she must soon have help, or that she must die. A neighbor must be called. The nearest house was over a mile distant, by a narrow mountain trail, through dark woods, where wild beasts made their lair. The bravest hunter would walk warily through that mountain defile, after nightfall, even with his gun. But the heroic little girl did not hesitate. She ran that perilous path alone, in the dead of night, to seek help for the dear sufferer. 'Were you not afraid?' Dr. Fisher asked. 'No,' she said; 'I saw only the white face of my mother all the way.'"

The loftier love for the mother cast out the lower love for her own safety, and made the little child so brave. It is thus Christ unbars the bars. It would be of little worth for me to be forgiven for the past, if I were left in a bad love for the bad past. But Christ, by the power of the Holy Spirit, imparts the highest love possible—love for Himself, and so I am delivered from a bad love and the results of it.

(C) Christ gives freedom from a *bad will*. This is the meaning of regeneration—change in the "immanent preferences." So follows change in the executive volitions. And this revolutionizing change Christ brings about by the regenerating Spirit. So again He unbars the bars.

(D) Christ frees from a *bad ending*. Growth along the line of the nature—that is the inexorable law. But, bad past, bad love, bad will—to what but to a bad end can such things look? But change the nature, free from bad past, bad love, bad will, and necessarily such changed nature fronts elsewhere—toward heaven.

Thus Christ sets free. Thus He unbars the bars.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

"A Sensitive Spot."

Yes, "pastors are proverbially sensitive," and "often liable to be touched in some very sensitive spot." For a year a man lay sick in sight of my church. I visited him at his own request. Strange to say, he became well, but his wife was taken sick. I visited her. She died. The husband called me in to see him in his trouble before the funeral, but never a word was said about the funeral. The director of affairs, however, informed me that another minister had been engaged to officiate, but I must be sure and attend as a friend, as it would not look well if I did not. Then it was that the "sensitive spot" was touched; but I went. The minister who was to officiate sent word to the family that it was impossible for him to attend. Then another minister was engaged, but he failed to make his appearance. The hour came, passed, and no one but the immediate friends knew but that I was to officiate.

Finally the husband came and said: "You will please have a prayer at the house; perhaps by that time the other minister will come. If not, you will please preach the sermon."

I did as he requested, making no apologies, simply going ahead as tho I was the first choice. When about half through with my discourse the other minister came in at the door. He stopped, looked toward the pulpit a moment, turned, and disappeared. Result: No money, but a genuine revival of religion followed in that church, at which some forty souls were soundly converted, among them many of the relatives of the deceased. Had I allowed my "sensitive spot" to cause me to act otherwise than I did, my special meeting would have been a failure. And so with the writer of "A Sensitive Spot,"

in the February number of *THE HOMILETIC REVIEW*, I have found that, "There is a way to cover up 'sensitive spots' in pastors' hearts," and found, too, that often we receive more than money value. C. R. THOMPSON.

PHILIPSVILLE, PA.

"In Prison and Ye Came unto Me."

It seems to me that Mrs. Maud Ballington Booth's successful work in the prisons is showing up both the importance and the hopefulness of ministerial effort for the criminals confined in our prisons. Do not we preachers too often neglect them as a well-nigh hopeless class? Ought we not to watch for their souls as we have opportunity? Mrs. Booth recently said, in recounting the results of a meeting held in Sing Sing prison, "Of the eighty-six men who that day expressed their determination to lead new lives, not one has faltered." This is a remarkable showing, since very rarely is so high an average, whether in numbers or in fidelity, reached even outside of prisons.

There is, in connection with the effort now being made to establish a home for discharged prisoners, a strong appeal in Mrs. Booth's statement, and a striking illustration of the power of hope in reclaiming this criminal class. She says:

"When I decided to establish a home where friendless and homeless men might come when they left prison, I consulted the men regarding its name, and Hope Hall is their selection. It is to be the door of hope to them. 'These men must be lifted,' said one of them to me—a man of education and refinement, yet serving a term in prison—'Mrs. Booth. Think of a shipwrecked crew trying to swim ashore, battling with the waves until the rocks were gained, then to have those on shore beat off the cold, numb fingers and push them back into the cruel ocean! Yet that is what society does to us, who, for one sin, find our way to this dark

place. No one will trust us, no one will give us a chance to hold on and help ourselves up to God's earth again.'

"It is true! Society is responsible for the continuance in crime of many a man who has left prison resolved on regaining his forfeited place. Rejected, thrust out, at last with hopelessness comes desperation, and then—there is a confirmed criminal where there might have been a man. Let business men help us in this by giving employment to those whom we send to them, and it is impossible to estimate what may be done. Let every man and woman here ask what they can do to help, and such an impetus shall go out from your hearts as shall re-create human souls now groping into the light."

The Prison League, all convicts except Mrs. Booth and her private secretary, already numbers six hundred members. Can we not help on the good work?

A MINISTER.

NEW YORK CITY.

Should Preachers Use Tobacco?

Is it not high time for every minister who has the filthy and disgusting tobacco habit, and who has a conscience, to bring that conscience to bear upon this question? What good ever came of the habit? What untold harm it has wrought! I am glad to see that several of our American colleges are prohibiting the use of the noxious weed by the students. The following facts are presented in *Modern Medicine* to show that its use, by those who

are growing in body and mind, is wholly indefensible and immoral:

"In some of the higher educational institutions of this country attempts have been made to obtain statistics as to the effects of tobacco on the academic youth. In 1891 the official physician of Yale published the results of observations on the undergraduates of that university. In a class of 167 students, he found that in four years 77 who did not use tobacco surpassed the 70 who did use it to the extent of 10.4 per cent. in increase of weight, 24 per cent. in increase of height, and 36.7 per cent. in increase of chest girth. The most marked difference was, however, in point of lung capacity, the abstainers showing an average gain of 77.5 per cent. more than smokers or chewers. Among the undergraduates at Amherst it was found that during the four years the abstainers from tobacco gained 24 per cent. in weight, 37 per cent. in height, 43 per cent. in chest girth, and 75 per cent. in lung capacity over those who used tobacco."

I feel sure that an equally strong indictment—much stronger in its moral aspects—can be brought against the clerical cause of the weed.

ONE WHO HAS SEEN.

The Preacher's Reading.

WOULD not some instruction and direction in regard to ministerial reading be of special service just now? We hear the complaint that ministers are doing very little solid and profitable reading. Is not the reason that they do not know just how to get about it profitably?

A. B. C.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

By J. H. W. STUCKENBERG, D.D.

MEN are wondering whether the church as the home of God's family ought not to cultivate all the concerns and interests of that family.

A German writer says: "The church in which the love of Jesus lives cannot but see, and strive to relieve, the needs of those who are the humblest. Therefore ethics and the preacher must con-

sider the social problems, until Jesus is again recognized as King by the proletariat."

The age has a very distinct voice, but has it the ear to hear and the heart to heed? There was an era when the most significant voice was not that of sages and statesmen and priests, in Athens, Rome, and Jerusalem, but of

prophet in the wilderness. And he who uttered that voice was beheaded; He whom it announced was crucified!

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 "There is not a department of human activity whose highest test is not morality." This saying of a philosopher is commended to such as claim that economics, art, and literary excellence have nothing to do with ethics. There is no limit to the Golden Rule: Do unto others as ye would that others should do unto you.

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 The Paris journal *Peuple* gives interesting socialistic statistics. Germany cast the following socialistic votes for members of parliament: 1871, 124,655; 1881, 311,961; 1890, 1,427,296; 1893, 1,786,758. The German socialists have 48 members in parliament, 41 daily and 123 other journals. The socialists in France cast in 1889, 91,000 votes; in 1893, 600,000; in 1896, 1,400,000. They have 63 members in the legislature, and have a majority of votes in 29 large cities, Paris included, and in 1,200 smaller ones. In Italy they cast 20,000 votes in 1893, 90,000 in 1896. They have 19 representatives and 33 journals. Denmark has 713 socialistic organizations, 9 representatives, and 9 journals. The socialistic vote was 315 in 1872, and 25,019 in 1893. The socialists of Belgium cast 344,000 votes in 1894, and 461,000 in 1896. They have 29 representatives, 5 daily and numerous other journals. The socialists cast 107,000 votes in Switzerland in 1896; 90,000 in Austria in 1895; there are 65 daily and weekly Austrian socialistic journals. The English socialists cast 98,000 votes in 1895, and elected a number of members of parliament. In the United States the socialistic vote was 2,068 in 1871, and about 40,000 in 1896.

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 The Christian League of Philadelphia is an association of ministers and laymen of the different Evangelical churches for the promotion of moral purity, temperance, Sabbath obser-

vance, and "to cooperate with other societies in all practical efforts to improve the conditions of our fellow beings, especially the neglected, ignorant, unprotected, and debased." In its noble work it seeks especially the co-operation of the municipal authorities, calling their attention to evils that need abating, and seconding their efforts to remove them. The League is a proof of the beneficial influences which can be exerted by such a power behind the municipal throne. An especial effort is made to improve the dwellings in the poorer quarters. "Many houses reported to the building inspectors as dilapidated and dangerous have been condemned, and from twelve to fifteen torn down. Several appeals have been taken to the courts, and the cases are now pending. Moral, political, and sanitary conditions have been wonderfully improved. . . . Whole blocks have been reclaimed and thoroughly cleansed, but in order to make such a work complete and permanent, it is necessary to get possession of these miserable tenements, destroy all traces of habitations scarcely fit for dogs, and erect a better class of dwellings."

Appeals are made to such as seek safe and profitable investments to aid the League in this undertaking. For this there is great encouragement. "The slums, as they were, have passed away, and if the Christian League is sustained and encouraged, will never be allowed to return. The evolution of neighborhoods, when law and good order are enforced, brings in better classes, who are more reliable and better tenants."

The League ought to be imitated in every city. Reports and particulars can be obtained from the General Secretary, Charles H. Bond, N. E. corner of Chestnut and Seventh streets.

Among the Laborers.

A LABOR leader lately called attention to the sad lot of the multitudes of laborers out of employment. The notice to quit work comes like a crush-

ing blow, renders strong men helpless and hopeless, and may make them breadless and homeless and objects of charity. None but those subject to it can appreciate the painfulness of such a situation. Thus far the problem presented by unemployment has baffled all efforts at solution. Shall the matter be left to employers, or to individuals seeking work, or to labor organizations, or to intelligence offices, or must the cooperation of municipalities and states be sought? Germany insures laborers against sickness, accident, and old age, but not against unemployment; but there are many who regard the latter the most urgent. The demand now is for work rather than for charity; but this increases the urgency of the problem of the unemployed. Whatever advantages have been gained by the workmen as compared with past conditions, it is claimed that the slackness of work and the surplus of laborers make their situation so precarious that their condition is really worse than in former times.

Other causes than the doubtful struggle for a livelihood depress laborers. One prominent among them stated lately that he had abandoned the hope of an impartial and sympathetic study of the labor problem by the better-situated classes, and that he expected no help from them. His view was confirmed by a manufacturer who recognizes the threatening aspect of the labor question. When asked, "Why do not capitalists study the problem?" he gave the answer in one word, "Selfishness." So long as absorbed by profits they could not, he thought, consider the welfare of laborers. He himself, however, was proof that there are exceptions. There is something appalling in the apathy of men in the affairs which concern the highest interests of society and the nation. In one of our large cities meetings were held to induce all classes to join in considering, from all points of view, the great social themes of the day, and to cooperate for the advance of society. All the classes

were represented and took part except employers. A laborer declared that the better-situated classes do not concern themselves about such questions, and that they are unable to appreciate the situation of laborers. No one contradicted him; but a gentleman arose who affirmed that laborers themselves can not be expected to weigh such subjects impartially, but that they prefer the saloon to meetings of an educational character, and a laborer present confirmed the statement by his own experience. A doctor who had been much with laborers lamented that it is so hard to interest them in the very affairs which concern them most; yet the settlement of the labor question must be left mainly to them. One fact greatly emphasized at these meetings by different speakers is worthy of note, namely, the conviction that the next presidential campaign will be an industrial one, in which the demands of laborers will overshadow all other issues. One of the speakers predicted a cyclone.

Among the most hopeful signs among laborers is the growing desire for education, especially among the more advanced. It is too evident to require mention that there is a stolid and brutal indifference on this subject among many foreigners, and that the indifference is not confined to them; but leaders are aroused to the importance of the subject, and they are by no means solitary. One second to none in the United States in prominence and influence among workingmen sends a private letter in which he gives interesting facts with respect to movements among laborers in behalf of education:

"There is a constant work going on in the trade union movement toward educating the workers, altho there is no practical scheme of education. There are few unions of the fourteen or fifteen thousand in the United States that do not have some regular meetings set aside for the purpose of either a lecture or discussion upon some topic in connection with the trade unionists of general labor interest as understood by the term political economy.

"I can not say that they make a study of

the science of logic, but I am confident that, after the association with the workers of more than one third of a century, I may affirm that the presentation of their side of the controversy is decidedly more logical than that of their antagonists.

"We have no Chautauqua circles. The workers of our country who are employed have no time to attend them should we inaugurate them, and those unemployed are practically in a worse condition.

"It is evident that for quite a time to come the workingman's college and Chautauqua must be in the meeting-room of his union.

"I know there is quite an increase, year by year, of the small schools where lectures and discussions take place; that there is a greater tendency, year by year, for the discussion and study of the laborer's side of the labor question.

"I assure you I am pleased with the cooperation of any friend toward helping the workers to receive better means of education upon the questions which affect them."

Christian Social Thought in England.

In social thought England has decided advantages over America. Long before the United States admitted the existence of the social problem, Robert Owen began his agitations in England, the factory laws were enacted, Chartism arose, Christian Socialism carried on its propaganda, and men like the Earl of Shaftesbury, Maurice, Kingsley, Carlyle, Toynbee, and Ruskin became social reformers. Thus while Americans treated the modern labor movement as three thousand miles away and never likely to reach their shores, English thinkers were busy in developing systems of social thought and in devising remedies for social ills. The Christians have not been behind in this important work. Besides other reasons for activity was the fact that many of the most influential social leaders, in thought and action, were positivists, agnostics, or materialists. It is only necessary to name Herbert Spencer, Carl Marx and Engels (Germans, but long residents in London), Frederic Harrison, Bradlaugh, Aveling and wife (daughter of Marx), Annie Besant, and E. B. Bax.

On the other hand, there is a long list

of English Christian thinkers and workers, in the Established Church and among Non-Conformists, who have seized on the social factors in Christianity and are intent on applying them to social affairs. They have met with the same opposition that is encountered in America by Christian social thinkers. Some are afraid that the social movement may disturb the churches; others are under traditional or aristocratic dominion; and there are also those who hold that Christianity is so purely spiritual and heavenly as to have little or nothing to do directly with social theory and social reform. But England also has many Christians who believe that it is the mission of the church to realize the words inscribed on the front of the Royal Exchange: "The earth is the Lord's, and the fulness thereof."

If we begin with Mr. Gladstone, we find that in his recent work on Bishop Butler he takes that large Scriptural view of religion which includes the body as well as the soul, and all earthly human affairs as well as heaven. He speaks of "the lofty doctrine of the Gospel, which consecrates the body as an inseparable portion of our nature." In commenting on the passage, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," he shows that religious duty is inclusive of what is ordinarily thought to be merely natural and necessary. Another English writer says, "The highest conceivable attestation of a divine revelation lies in its power to meet each new want of man as it arises, and to gain fresh force from the growth of human knowledge." It is this enlarged conception which brings out the grandeur and practicability of our religion. An English clergyman writes: "Practical Christianity deals with human nature as a whole. To the Christian Church all that concerns man's material surroundings must be matter of vital concern."

In *The Economic Review*, organ of the Christian Social Union, numerous writers discuss economic and social

problems from the Christian point of view. The aim is to give an impartial account of the situation, to develop the Christian theory of society, and to apply the Gospel to the industries, to social relations, and to the state. Speaking of the work of this Union, Rev. Dr. H. M. Butler says, "We can work together for simpler manners, purer laws. We can discourage vulgar and effeminate luxury. We can produce more men, aye, and more clergymen, in whom the masses of the poor place confidence. We can turn toward the poor, in their struggles, the warm heart and not only the cold brain of the church."

In his Bampton Lectures, Canon Freemantle treats the church as "the social state in which the Spirit of Christ reigns; as embracing the general life and society of men, and identifying itself with these as much as possible; as having for its object to imbue all human relations with the spirit of Christ's self-renouncing love, and thus to change the world into a kingdom of God. It is proposed to show that this, and no narrower purpose, was contemplated from the beginning; that it is to this that all natural indications point as the destination of a spiritual society." He regards the Church as a moral and social power, present, universal, capable of transforming the whole of mankind, and destined to accomplish this transformation. The church is the embodiment of Christian love, which enters and leavens all departments and phases of life, which worships and teaches, but also really saves the world. These ideas are learnedly and forcibly taught and illustrated in the eight lectures which constitute the volume.

We have room for but one more quotation, which is taken from the writings of Dr. Westcott, Bishop of Durham: "I have a confident belief that it is through Christian social work we shall win to a more perfect fellowship those who have not yet recognized the grandeur of the inheritance which we hold in trust for the nation."

QUESTIONS.*

Is Not Discontent Fostered by the Public Discussion of the Grievances of Laborers?

SOME regard such discussion as dangerous; but it is really dangerous only to ignorance and fanaticism and apathy. These grievances are freely discussed by laborers in their journals, their trade unions, the workshop, the saloon, and the home; and it does not appear how a more public discussion can increase their discontent. Among themselves they say as severe and bitter things as are likely ever to be said in public. But the public discussion of these grievances may prepare the way for the removal of discontent. If the community investigates them, false and exaggerated statements may be corrected and actual ills removed. You can not quiet the volcano by ignoring its eruptions. Laborers themselves will be more content if they realize that their condition is made a concern of society, and that an honest effort is put forth to meet their just demands. The sure way to desperation and revolution is found in treating their complaints and claims as if not even worth a hearing. It looks as if the fear to discuss the greatest social issues of the day were that madness which the gods inflict on those whom they want to destroy.

A Manufacturer Spent Many Thousand Dollars in Erecting and Furnishing an Elegant Building for His Workmen, to be Used for Recreation and Improvement. They Did Not Seem to Appreciate His Generosity. What do You Suppose the Reason Is?

This question comes from a manufacturer who is interested in the welfare of laborers and desirous of learning the trend among them. We withhold the name of the capitalist who erected the building. Strange as the

* Questions for this department should be sent to the address of the Editor, 17 Arlington Street, Cambridge, Mass.

attitude of the laborers seems, it can be explained in the light of the present situation. Many laborers insist on justice, and do not want charity. They believe that profit often consists of an unearned increment which ought to go to the wage-earner, but is taken by the capitalist. They prefer to receive directly all that they regard as their due, so that they may spend it as they think best, and not have it spent for them by another under the plea of generosity. This attitude of laborers gives an important insight into the actual situation. There is no question but that some of them are morbidly sensitive respecting efforts to aid them. They have lost confidence in the good intentions of capitalists. Perhaps their past experience with employers has also made them suspicious of what is sincerely meant for their welfare.

Can You Suggest to a Minister Who Is Not a Specialist in Social Subjects, Some Departments of Work in Connection with the Social Problem Which He can Enter with Safety?

Bishop Ketteler, of Mayence, declared that the Catholic priest, by his very vow, owes a special duty to the poor and needy. An English bishop says that he is pledged to be "merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." So clearly is this course marked out for all Christians, particularly ministers,

by the spirit and life and teachings of Christ, that to lose sight of it is a revelation of religious decadence of the worst kind. A return to primitive Christianity will lead into the very departments of social work now most needed. A preacher need not be a specialist in social matters to promote social justice, to introduce ethical and religious principles into industrial relations, and to help the weak to gain strength and rise into better conditions. In his own church the pastor can encourage that Christian brotherhood which is so universally preached and so little practised. He may bring the different classes together, and help them to know and understand each other. He can influence the rich to regard the brother of low degree, and the poor to be just in judging the rich. He can make war on the saloon, can denounce the tyranny of the strong, and can be an educator of the ignorant. With his heart in the right place, as the Germans say, he will find more departments than he can enter, particularly if he lives in an industrial community. While applying the Gospel equally to all classes, he may find that he has a special mission to laborers, men, women, and children, to the unemployed, to the helpless and abandoned, to servants and clerks. If the needs are endless, the means of supply are endless likewise. We can not enter into detail, nor is this needed by the alive and earnest minister of Christ.

LIVING ISSUES FOR PULPIT TREATMENT.

The Traveling Library.

He shall die without instruction.—
Proverbs v. 28.

ALTHO not essentially new, the use of the traveling library has recently been extended in a new and important direction, under the impulse of two of Wisconsin's wealthy lumbermen. As usu-

ally constituted, these libraries are composed each of thirty volumes of carefully selected standard works, covering as wide a field as possible. These are packed for shipment in a box, which serves also as a bookcase. The library is sent to a chosen librarian, who loans out the books under certain simple rules to the surrounding families. At

the end of a period previously announced the library is exchanged for another which has been read by another community, and the process continued so long as new libraries are to be had.

The peculiarity of the new movement is that these libraries are sent only to sparsely settled farm communities. Far removed from railroad centers, with uncertain mail facilities, condemned by poverty to isolation from current thought, these communities welcome the coming of the libraries as oases in a thirsty desert. The books are absorbed with the most intense interest, while the newly awakened appetite eagerly calls for more.

These experiments have been carried on with private enterprise and funds, but the idea could easily be put to use by the people themselves. A community might form an association, with a small family admission fee, choose a librarian, and select a few books. A few dollars could never be made to go so far as at present in the purchase of books. Better still, county organizations, represented by librarians from several sections, could proceed upon a prearranged plan of purchasing and exchanging books. Here is a field where the minister's encouragement and help would bring large returns in increased mental and spiritual activities among the people.

Pauperism on the Increase.

The destruction of the poor is their poverty.—Proverbs x. 15.

PAUPERISM is alarmingly on the increase in Indiana, according to a recent report of the State Board of Charities. The State is taking care of nearly 15,000 people in the public institutions, while the number of persons aided by the counties during the year reached 71,414. The total cost to the counties reached \$500,000.

One person out of every 81 in the State as a whole received county aid.

It is a suggestive fact that, as a rule, the largest number of persons aided was in the richest and most progressive counties. One of these is Jefferson, where one in every 13 received help during the year. Montgomery, which contains Crawfordsville, known as the "Athens of Indiana," furnished relief to one in every 16.

Adams is a thinly settled county, not up to the average of wealth in the State, but only one in 74 received aid. In DeKalb, another farm county, the proportion was one in 65; while the farming county of Ripley aided but one in 208. England found, sixty years ago, that a large poor fund was an ever-present incentive to pauperism. When she reduced her fund by one half the demands upon it were proportionally less. Many sociologists believe that relief should never be furnished outside of institutions especially equipped, such as poor-houses, poor-farms, and hospitals.

A Church Cooking-School.

Train up a child in the way he should go: and when he is old, he will not depart from it.—Proverbs xxii. 6.

THE People's Church, of St. Paul, has added a cooking department to the other branches of its industrial school. The instruction is to be in three branches. There will be a class for girls of fifteen years of age and upward, which will be free, and those able to pay are requested not to participate in its benefits. The second class is for mothers, and is also free. Instruction to this section will include the buying of foods and their chemistry and composition. The third class is to be made up of those who are able to pay a moderate price for instruction. This is to be fixed at \$3 for the course. The school now includes departments of sewing, mending, kitchen garden, and domestic economy. The new training in cooking makes the course complete.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

V. As Supplying a Need of Mixed City Life.

BY REV. RAYNER S. PARDINGTON, D.D., BROOKLYN, N. Y., SUPERINTENDENT OF THE BROOKLYN CHURCH SOCIETY OF THE M. E. CHURCH.

OUR Divine Master said: "New wine must be put into new bottles, and both are preserved." What is the thought underlying this expression? Namely, the preservation of the balances between the outward and the inward. How to make these harmonize is the intricate problem. It does not need the backing of argument or figures to say that Christianity is advancing. It is preeminently a missionary religion—aggressive and progressive, and destined to embrace the world.

I think we shall agree that the Church has outgrown much of her old machinery and methods. Foot-stoves are superseded by steam radiators. Horse cars by electric trolleys. Men do not cross the Atlantic Ocean in side-wheelers to-day. The side-wheeler was all right once. It was man's best navigation. The demand now is for the ocean greyhound. Only the swift and floating palace suits the transatlantic voyager. The methods of business popular fifty years ago carried into mercantile life to-day would bankrupt the concern. That meant no advertising—no delivery—no selling goods by sample, and really no competition.

The methods of religious work of one hundred years ago attempted to-day would seriously handicap the Church. The changed conditions of society demand new methods. Many of our churches are dying because their officials are conservative and will not sanction changed methods.

The drift of many of our churches is "up-town." What do we mean by "up-town?" It may mean cleaner

streets, less congested localities, and brighter homes. When a church that has been large and strong begins to disintegrate by the "up-town" trend, those who remain to care for it thus depleted have a feeble concern on their hands. Take New York and Brooklyn, and in the upper wards you have many churches. Some of them but a block or so apart from each other. Some of them are splendidly equipped edifices, with erudite and eloquent preachers in their pulpits, and large congregations representing social power and great wealth. But "down-town," among the dense populations, the churches are few and struggling. Many of them could not exist at all but for the aid rendered to them by the different city church extension societies.

The writer of this article has strong convictions on the subject. Many years have been spent in the pastorate of churches in the cities in the East and West. He is persuaded, after much thought and prayer, and no inconsiderable observation, that the *best* kind of church for the solving of the "down-town church problem" is the Institutional Church.

I am aware that every new movement in the Church of God has to meet with opposition. I will not stop to supply the illustration. There are ministers who are ready to pulverize the advocate of this order of church.

They call it "a display of spectacular Christianity"; "An attempt on the part of the Church to tickle the community into heaven." I have never considered the right sort of an Institutional Church as "spectacular." But if I thought I could bring men to the Church and to regeneration of character through Jesus Christ, I would be willing to adopt a little of the spectacular. If I thought I could guide a man to heaven by tickling him once in a while, I should be willing to do it. Anything legitimate to save men.

Anything to blow up the conservatism and prejudice and indifference of the Church. Anything to meet the icebergs of worldly indifference.

"The Institutional Church" has the indorsement of some of the leading denominations. Let me refer to the National Congregational Council of Churches and the Quadrennial Conference of the Methodist Episcopal Church.

As a Methodist, I would say, if John Wesley were alive he would without doubt enter heartily into the scheme. He wrote medical treatises for the poor, and opened dispensaries. He established a loan society for economic wage-earners. He provided schools. He would favor churches with all the appliances we contemplate in the modern Institutional Church. John Wesley was as radical for his day as the Salvation Army is for ours.

Jesus fed the hungry. He healed the sick and strengthened the infirm. Peter had a kind word for Dorcas, who made garments for the poor and managed a sewing-circle. Many a child was clothed through her instrumentality. He dispensed bread from His loving human hand to the indigent, and poured upon them from His infinite sympathies forgiveness of sin and comfort in trouble. Once He wrought a miracle—fed five thousand, and the baskets full of what was left were taken to those who were not present at the time. Was that a mere spectacular exhibition of His omnific power to impress them with His greatness? Partly, but "He saw the multitudes, and saw that they fainted, and he had compassion on them."

The Institutional Church is comparatively a new movement. About eight years ago it began to take form, tho the spirit of it has in a measure always been among God's people. Was it not, after all, the apostolic method? Did not the apostles apply the Gospel to the changing conditions of society?

It has been well said that "the Church is not to save acres, but men." Presi-

dent W. J. Tucker has said: "While it is not the genius of religion to build cities, nor indeed to bring men together in the mass in any permanent form, the great concern of Religion perhaps for this very reason is with the city." A city means to us an aggregation of men and women, and if we save them we save the city. There has never been attention enough given by the Church to the training of men for this life, and all that it means.

Gladden says: "One can scarcely believe that there are to be, perhaps in our day, not very far distant, marvelous forward movements of the forces of God's Kingdom."

We are to pray for the coming of God's Kingdom, and that means the coming of the best things for us as individuals—our communities, our churches, and our country. The unit of all value in any world is man, and out of these forward movements the vital man will be built up.

The Church is coming, and rightly, too, to see that her mission is not simply to minister to man's spiritual wants, but to his intellectual and material wants also. I have read of a minister who was physician also, who was called to the bedside of a rich man to pray with him. His practised eye saw at a glance that the man was wasting away by long-enforced abstinence—that he needed nourishment, and must have it right away. He offered no audible prayer. He prescribed some good nourishing food, and went out and sent it in. Then afterward he visited the man and prayed with him. Sensible indeed. I have seen the time in my pastoral work when a physician with his pill-bag could do more good for the time being than I with my ritual; when a loaf of bread and a bottle of milk would reach the case better than a praying-band; when a trained nurse was more welcome than a church committee looking up statistics.

Let me mention two or three of the more marked Institutional Churches.

Take Tolmen's Square Congrega-

tional Church in London. It stands in what was once a well-to-do locality. Now it is occupied by artisans and laborers and the poorer classes. its methods are unique and interesting, and certainly in touch with the poor. Ginshops and all other objectionable things are contiguous to it. It has three halls, Bands of Hope, penny concerts, evening classes, mothers' meetings, three building societies, and many other useful appliances. It runs smoothly and prosperously under the leadership of Rev. Mr. Hastings, who is a genius.

The work began in Hartford, Conn., in 1884. The Fourth Church, of which Prof. Graham Taylor was the pastor, was the center of operations. Their congregations were small. To-day they have two pastors, Sabbath services made attractive, and in the evening often reach eight hundred and one thousand. Most of the work of that church is evangelistic, and it is greatly prosperous as a soul-saving center.

Berkeley Temple, of Boston, has three ordained preachers. It is largely a duplication of Tolmen Square in London. It has every appliance required for most thorough work.

Then the Tabernacle in Jersey City is a pronounced success. Dr. Scudder has defined "The Institutional Church." Of course, his definition may be taken as his ideal: "It is a church that ministers to the varied wants of man. Such wants are physical, industrial, social, mental, educational, and esthetic. Anything that is not sinful is religious—anything that will lift a man up to a higher life."

The Institutional Church, then, proposes to supply a great need in our mixed city life. Here is a man who has been a confirmed drunkard; he has been reclaimed and converted. He has given his presence for years to the beer-shop. After conversion, where is he to go? what is he to do? The saloons and theaters and gambling-places are open every night. They are bril-

liant and attractive, and are a menace to his resolutions.

Now the church of which I write proposes to open its doors every night—seven nights in a week. It proposes to open a place where this man can go. A reading-room, lectures, social hour, music, employment bureau,—things which he needs to build up in him good character and useful life. Dr. Dickinson, of the Berkeley Temple, asked a man who continued to attend the services of that manifold center, "Why do you come?" "Sir, it is a home to me." That is it exactly; such a man needs such a place. A church in a community with closed doors, excepting a night when a few saints gather, is a peril to such a man as I have described.

Such a church as I am pleading for, with a corps of workers, varied in their aptitudes, and well equipped, seeking to educate men and women up to things that are high and noble and pure, is a blessing to the community where such people live. Its object is to reach and save the whole man. It meets people where they are; finds out their needs, and seeks to meet those needs. Such institutions in our cities, supported by our Christian people, and manned by them, will do much toward bridging that yawning chasm between the Church and the masses.

There never was an age in this world when there were not poor and rich people. There never was a city in which poverty and difficulties did not abound. They did in Jerusalem, Antioch, Rome, and Corinth. They are in London, Paris, New York, and Brooklyn.

And there is very little difference between the condition of the poor in ancient and modern cities. Jesus forgave the sinner. He healed the sick. He fed the hungry.

These three classes are here with us to-day, and they must be cared for. Many of our churches are working along institutional lines. Dr. E. Judson tells us of a simple-hearted Frenchman who obtained a definition of

"prose" from a scholarly friend, and then said: "Why, I have unconsciously been speaking prose all my life." So with many of our churches. They are in a larger or smaller way doing the work we contemplate. In Brooklyn we have three or four that are doing it very successfully, tho they have not flung that sort of flag to the breeze as yet.

The time has arrived, I believe, for our strong churches to enter upon this work of instituting and maintaining this order of church. Such a church is not needed in a locality made up largely of well-to-do people—people who have pleasant homes, who have pictures and books and flowers, who can purchase tickets to expensive lecture courses, who can travel when their nerves are exhausted and need recuperating. But in the dense population, where the tenement-house life predominates, where there are no large parks or fountains or museums or libraries, this order of church is greatly needed.

It will pay to do this. We can afford to break our most costly alabaster box of ointment. There will be no waste. The people who need refreshing odors will get the fragrance. We can afford to do it. Back of all of us are great denominations and the infinite riches of God. McCabe said: "I am not speaking of the people of God as they feel when the collection-box is being passed, but the way God would have them feel in the light of the judgment."

We put our money into India, China, Japan, at times most unfruitful fields; small returns come from them. We must induce our people to put their money into the "evangelization of the cities," and we shall find more fruitful fields than in any foreign clime.

We must save our cities. This was Christ's order. "Beginning at Jerusalem." This was Paul's policy. A few religious centers were selected—Colosse, Ephesus, Corinth, Antioch, from which the work extended to the regions beyond.

The city, under apostolic missionary

method, was made the point of departure and the citadel of strength.

Behrends has well said: "It was not the country which gave Christianity to the cities, but the cities which carried Christianity into the country districts. City evangelization was the first great problem with which the apostolic and post-apostolic age grappled."

The history of the world resolves itself into the history of cities. Those great empires which fell and have been hid on the banks of the Nile and the Euphrates were colossal and imperial cities.

Save the cities, and the Republic is safe. As go the cities, so goes the country. The salvation of the cities becomes more and more the great question before the Church. We speak of the Church as a Samson, and she has often been so. She has spoken, and an ark has floated, seas have been divided, navies submerged, armies scattered, and "empires lifted off their hinges."

Max Müller has said: "The Church is oft a Samson bound in the presence of this great question." We must make Christianity dominant and aggressive in our cities, or the country at large is lost. Missionary enthusiasm and the extension of Christ's kingdom are closely related. If it shall cool, then the mainspring of a virile and aggressive church will be lost.

I do believe that the establishment of Institutional Churches, with all they imply, will be a potential means in saving the city.

The Institutional Church will require the best preachers and organizers. Into our hospital boards and deaconesses' homes and other benevolent institutions we put the best talent we can command. So the best class of talent to be had must be secured for leadership. No superannuated man is competent. No man who long ago passed the "dead line." No young man fresh from the seminary with no experience will do. Put the right kind of preachers in them, back them up

thoroughly, give them helpers, put up the right kind of churches, and the classes who make up the masses will be gathered in.

Scudder says: "No need to talk about reaching the masses. We have the masses already. We need four times more room." Berkeley Temple, Conwell's Church, Cadman's Metropolitan Temple are all crowded at each service. Prepare for the people, invite them to *something*; give them the opportunity; let them know that you are after them, want them, not because they are poor or rich, but because they are men and women, and they will give such leadership a following.

Some one says: "More machinery." Yet I know some things have died from over-much machinery. Mere organization in itself is a weak thing. Power to drive what we have is what we must have. That power is of God. Our age is a practical age. Men are asking: "What right has the Church to exist?" Let the Church by the use of all reasonable and wisely adjusted means demonstrate her right to favor. I am glad this movement is on, that it has taken form.

The time has come for us to rise above the petty cry: "Beware of secularity in the methods of church work." If giving medicine to the sick and poor when they are not able to buy it, if providing homes for orphans, if guiding a man into a reading-room, if finding a home for a young man, is secularity—then, O spirit of secularity, come into the Church to-day!

This movement will require money. Berkeley Institute costs between \$16,000 and \$20,000 a year. But the people have the money.

An enlarged conception of intelligent Christian stewardship which implies the consecration of all possessions will do it. Herron has well said: "The Christ standard is the standard for all believers. We have no more right to an unconsecrated horse, dress, library, house, bank account, than Christ had to an unconsecrated cross."

Oh, that the day may speedily come when members of the Church will come to see that pennies will not do—we must have eagles. Dribblets will not do—we must have streams.

This new day calls for a new venture for Christ. He did not come to the earth to die that a few saints who are sure of heaven anyway may meet once a week to talk about Him.

Freemantle has well expressed the mission of the Church of God: "She is a moral, social power, present, universal, capable of transforming the whole life of mankind, and destined to accomplish that transformation."

The Critics Criticized.

By REV. R. K. SHELDON, MECKLENBURG, N. Y.

THE homiletic literature of the day almost overflows with criticisms of the pulpit. "How to Preach," "How Not to Preach," "The Preaching for the Times," "The Reconstruction of the Pulpit," are samples of the themes recently discussed.

Nearly all these critics assume that nothing on earth is quite so poorly done as preaching, and that the widespread neglect of church attendance is chiefly due to the wretched work of the preacher. It would seem but fair to take into account the fact that the average sinner has no particular appetite for the bread of life, be it served up in ever so attractive style. It is quite customary to refer to the preaching of Jesus and wind up by asserting that He never lacked hearers. Now it is the opinion of many that, judged by the usual standards, the immediate results of the preaching of Jesus were very limited. It is said that "the common people heard Him gladly"; and they followed him in great multitudes, doubtless far more for the sake of healing and food than for His sermons. The preacher who could heal the sick with a word and multiply food for the people would soon become the most popular preacher in New York or Chicago to-day. The

people would flock to him by tens of thousands. So did they to Jesus. But it can not be said that during His public ministry He was very successful as a preacher. He reached few, if any, of the higher and more educated classes. By those classes He was "despised and rejected." In three years He gathered a handful of humble disciples only. Why this comparative failure? Because "the carnal mind is enmity against God," and "men love darkness rather than light, because their deeds are evil." And this accounts also for the comparative failure of many good preachers of to-day. No one will deny that there is much poor preaching, but it is far from true that the best preachers always draw the largest audiences; nor is it true that he who draws the largest audiences is the most useful man. Some one has said that whether it is worth while to draw an audience at all depends upon what you do with them after they are drawn.

Then it is only fair to attribute the neglect of church attendance partly to the fault of the members of the church. They have a work to do in the matter of drawing a congregation—a work which, when done faithfully, is always abundantly fruitful.

Another peculiarity of many current criticisms is that the suggestions they offer are exclusively applicable to revival preaching. One says: "Preaching is jury pleading." This is true of some preaching, but not of all. We plead to convince sinners, but Christians are supposed to be convinced already. We sometimes have to plead with Christians to get them to do their duty, but much preaching to the Christian assembly is simple instruction, and to assume the manner of a pleader in the delivery of that class of sermons would be ridiculous. Another says substantially that preaching is the highest kind of prayer, etc. Now as poetry this is beautiful and true, but as a literal statement it is not true. Preaching is not prayer, nor anything like it.

Another thing that seems to me inaccurate is the putting of too much stress on the method of sermonizing and the manner of delivery. I do not mean that these are not important, but I do mean that there is more than one good way. The man who always gives his sermon the same form and delivers it in the same manner must be a giant if he remains very long in the same pulpit. One says there must not be any first, second, and third in the sermon. Now in nearly all good sermons the first, second, and third are there, whether the preacher announces the fact or not. The Sermon on the Mount has them: 1. The blessedness of the righteous; 2. How to live righteously, with several subdivisions; 3. The applications both to saints and sinners. Some of the critics tell us that topical sermons are all wrong. The Sermon on the Mount is strictly topical. Some say we should always take a text; others say, never. Jesus took a text when He preached at Nazareth, and He did not take a text when He preached the Sermon on the Mount.

The simple truth is, that there are many good ways of making a sermon, and blessed is he who knows all of them. Peter preached a revival sermon at Pentecost; Stephen preached an historical sermon to his persecutors; Paul preached an argumentative sermon on Mars Hill—and they are all good sermons and good models.

Then as to the delivery of the sermon, let every man be fully persuaded in his own mind. I never read a sermon in my life, tho I have written many, but I would much rather hear a good sermon well read than a poor sermon spoken, whether well or ill. He who uses no manuscript must do more hard work than he who uses one, and he must have a retentive and reproductive memory or he will drivel. God has nowhere promised to make up for our laziness.

After all, brethren, our greatest lack is the lack of power from on high. What is most needed is not a reconstruction of the pulpit, but a reconse-

eration of both pulpit and pews. There is a vast amount of excellent preaching in almost every town, hamlet, and city in the land, but the word doth not profit many, not being mixed with faith in them that hear it. Before the judgment-seat it will be a poor excuse for having neglected the great salvation that the preacher did not shape his sermons after the most approved

pattern, or did not deliver them in the right tone of voice, or with the right gestures, or from the right kind of pulpit.

Let Christian congregations stop creating a winter about us by their worldliness, and begin to surround us with the atmosphere of earnest, persevering prayer, and the question, "What is to be done?" will be solved.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Avoid Generalities.

THE dullest of sermons is the sermon made up of generalities. And the more there are packed into it, the duller it is. We once heard a somewhat crude young man descanting on the wonderful eloquence and ability of a sermon of one of the bishops of his denomination. Said he, in his enthusiasm: "Good judges of preaching who were present could detect the substance of twelve of his best sermons all packed into that one!" It reminded one of the criticism suggested by a certain professor of homiletics, in a question asked of a young man who had put all his theology into his first and trial sermon: "Young man, where do you expect to get any material for another sermon?" There are various insuperable objections to such sermons.

Commonly they do not stick to the special point of the text. The loss in this is immense every way. A sermon that brings out sharply such special point usually makes that text a living text, and binds the truth of the sermon inseparably with it, so that the text forever afterward recalls that truth.

Sermons made up of such generalities, unconnected with anything except a motto, are most difficult to remember. Before "thirdly" of this kind, without point or illustration, is reached, the ordinary hearer is already in a comatose condition, from which only the benediction will rouse him.

They leave the soul hungry, to begin

with, and help to keep up a process of spiritual deadening and hardening.

We once heard a sermon of this packed and general kind preached from one of Paul's most startling and incisive utterances:

"But if our gospel is hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv. 3, 4.

The words, "the glorious gospel of Christ," were wrested from their context, and used as an *omnium gatherum* for all the commonplaces of theology. There was "the Gospel," with the many reasons why. Then it was "glorious" in a half-dozen or more aspects. Then "Christ" was set forth as the sum and substance, the alpha and omega, the key and epitome of the Gospel and everything else. And in it all there was not one hint of any connection with Paul's awful indictment of human depravity and blindness, or of the relation of these to "the god of this world," or of the object of Satan, in so blinding the minds of men, namely, to prevent "the light of the Gospel of the glory of Christ," from shining into them with its illumining power. Such sermons are always hard to listen to, and harder to recall after the occasion.

Lodge Truth Firmly in the Mind.

THIS is fundamental in effective preaching. Truth so lodged in the mind is the only rational basis for any

such permanent feeling as will furnish the spring to continuous right action. How can it be so lodged?

It is manifest that, to begin with, the right kind of truth must be brought clearly within the grasp of the mind addressed. In doing this all the various processes of explanation and confirmation must be made use of. The preacher should be master of clear, definite, and exact statement, of accurate definition, of logical analysis and synthesis, of reasoning, inductive and deductive, and of constructive thinking, scientific, artistic, and practical. But all that, tho enough to present the truth to the mind, is not enough to lodge it in the mind. That requires that the truth should every time be intelligently brought home to, and fastened to, some one of the practical ideas. It was in just that—as shown by Dr. Franz Theremin, in his “Demosthenes und Massillon”—that the forte of the great Greek and French orators lay. They aimed their speech intelligently, and not at random.

And so the preacher should always know just what he is driving at, in every discourse, and in every part of the discourse. Can I bind—am I binding—this truth to my hearer through the practical idea of happiness? or of truth? or of perfection? or of duty? or of gratitude and love to God? These are some of the questions to be asked constantly; and they will keep any discourse from being aimless and lacking in effectiveness.

Preaching—Not Scolding.

“DIDN’T our minister give it to those in the congregation who are opposed to him?”—that was the question triumphantly asked by one of the congregation not in the opposition, after the morning service. Well, what came of it? The resignation of the minister, of course, and any amount of trouble in the church. The minister lost caste by it, for many of those who shape the sentiment in a parish look upon such at-

tacks as mean and cowardly. The minister who takes to scolding—whether of friends or foes—makes a fatal blunder. He will always find a large development of the Old Adam resulting, and nothing of good. His commission is to dispense the Gospel of peace, not that of vinegar and wormwood; to preach and persuade, not to scold and scorch.

Be Sure to be Heard.

THAT does not mean that the preacher should shout what he has to say at the top of his voice. Speech may easily be so loud that it can not be heard. One who had to try to hear a preacher of this sort used—with an impious alant at the “Howly Virgin”—irreverently to call him the “Howly Blank.” An exchange writes of the preaching of an excellent young man as follows:

“He’s spoiling his preaching and he’s spoiling his voice. There was just about one third of his sermon that couldn’t be heard. He’d yell at the beginning of a sentence, and give the climax in a whisper, so that we all lost it. Or he’d begin with a whisper and finish with a yell. It’s too bad. He’s a good, earnest young man. He gave us a good sermon, but it wasn’t heard. I wish somebody would tell him.”

It is not loud vociferation, but distinct enunciation, that is needed in the pulpit; not ranting and mouthing, but a rational and sensible elocution.

“Such an One.”

A LEADING foreign journal calls attention to the increasing use of this pedantic and ugly phrase. It doubtless originated with some of the would-be grammarians, who were anxious to carry out the general rule for using “an” instead of “a” before the vowel, and who failed to recognize the clear exceptions to the rule. Think of saying “an one-sided judgment,” “an one-armed man”! Assuredly, pedantry, with its claim of superiority, is a great force in the world! May the pulpit be delivered from Mr. “Such an One.”

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S CALL."**The Church's Desire: A Suggestion of Present Duty.**

In the March number of *THE REVIEW* were enumerated some of the "Present Obstacles in the Way of Progress." There is no doubt an earnest and widespread desire for a great forward movement with the opening of the Twentieth Century. We give below some expressions of this desire coming from various quarters.

The first is from a well-known Doctor of Divinity in Ohio:

"I have been intensely interested in the effort you are making, through *THE HOMILETIC REVIEW*, to promote the revival of religion. 'Intensely interested,' because I have been longing and praying, for many years, for just such a blessing for a slumbering church and a dying world. 'The Twentieth Century's Call to Christendom' was a happy and a timely thought—no doubt a thought suggested by the providence, the Word, and the Spirit of God. I was glad to read, in the February *HOMILETIC*: 'What we are seeking is not an ephemeral influence or movement, but to lay solid foundation for a permanent change in church life and work.' For I have never liked the expression, 'revivals of religion'—I mean the use of the plural. We should always say, it appears to me, 'the revival of religion.' The plural, 'revivals,' indicates that those who use it do not expect a revival to last long. Now I do not believe that brief spurts of piety are either pleasing to God or creditable to the friends of Christ. What is needed to-day, more than anything else that God could give, is a revival of religion, deep, spiritual, widely extended as the church, and permanent. The only kind of piety worthy of true Christians is that which has often been exhibited in times of deep and powerful revival. Revived religion is what the church needs for its sublime work. It is the only thing which will enable the church to evangelize and save a perishing world.

"A deep, powerful, general, and enduring revival and reformation, I look for and expect: 1. Because it is needed—instantly and urgently needed. 2. Because of the promises of God, our Savior. 3. Because of the prophecies of Holy Scripture. 4. Because of the prayers of the saints. 5. Because without it the church will be swamped by the

tide of worldliness which is sweeping over it. But as this can not be, under the reign of Christ, the revival will come. 6. Because it will be for the glory of God, and help to bring in the kingdom of His Son.

"God bless you and *THE HOMILETIC*. God bless His own work in the hearts and hands of all who love His Son. May God answer the prayer of Phillips Brooks, this year,—'It may be, oh, that it might be! that He will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian Church, and give us a great true revival of religion.'"

The second expression is from that greatest and most thorough student of the text of the New-Testament Scriptures, Dr. Bernhard Weiss, of Berlin, with whose "Introduction to the New Testament," in its English dress, many of our readers are familiar. Dr. Weiss, in addition to his extraordinary labors as a scholar, has long been one of the principal workers in the German "Inner Mission." He writes:

"You have my earnest thanks for your friendly message. I wish you God's richest blessing for the success of your beautiful and worthy endeavors. With the transition of the century, in Germany, the church and its Inner Mission will no doubt also work with renewed effort for the kingdom of the Lord."

Still another expression is from Dr. A. Bernstein, of Berlin, a leader in Christian work in Germany. He is ready to hail every effort to rouse the Church to a sense of her duty. He writes:

"I have received with great interest your kind letter of December 30th, and the contents on 'The Twentieth Century's Call.' I am about to mention the matter in one of our religious papers. Great stress of business prevented me doing so earlier. I am very happy to hear of the movement. The Church ought never to have forgotten the Great Commission of her risen Lord. How different would things be now if the Church had done her duty. The earlier Christians are made aware of their duty, the better. Modern civilization has opened many doors which were hitherto closed. These ought to be used.

"In this respect the 'Call' is addressed to Christians—in fact, it can only be addressed to such. Christians will have to be reminded that their great object in life is to serve

their Master, to be His witnesses and to bring the Gospel to every creature; that if they faithfully give themselves to this object the Lord will help them with the power of His Spirit. This Divine Spirit alone can really effect the evangelization of the world, and how long it may last is not in our power to know. The result of our work lies in God's hands. But we must do our duty. I therefore gladly hail everything which is apt to rouse the Church of Christ to a sense of her duty."

The longing in many quarters is certainly very intense. There are indications in "the signs of the times" that God's set time to favor Zion is near at hand. On this point a writer in *Zion's Herald*, of February 8, says:

"The expectation is confidently cherished by men whose hand is on the spiritual pulse of the nation that we are on the edge of a great manifestation of the presence and power of the Holy Spirit. A genuine revival of religion would solve some of the most urgent problems of our time. . . . The times are ripe for a manifestation of the power of God. Thinly veiled paganism lifts its monstrous hydra-head in our literature and philosophy; vice flaunts its brazen face on our streets; and that righteousness which exalteth a nation is attacked even by those who ought to defend it. The Church, with all her magnificent machinery and activity, seems unable to cope with the difficulties of the situation. Our one hope and expectation is a special manifestation of the presence and power of the Holy Spirit."

Our March Note called attention to one of the present "hindrances in the way of uplift and progress" in the following words:

"The Bible has been largely discredited in the popular mind by the teaching in some of the pulpits and in some of the seminaries."

Abundant evidence of this unsettling of faith is coming to us from many quarters.

A few days since a small boy said to his father, a well-known minister, at the breakfast table: "Father, there are a great many ministers who do not believe the Bible!"

A prominent professor in one of our colleges remarked to us: "I didn't suppose that any one believed in the Bible nowadays. That is the impression I have received from the newspapers."

We have just received the following

letter—we give only a part—from a student in a theological seminary:

"This note will be, I have no doubt, but 'a drop in the bucket' of congratulations which *should*, at least, by this time be present with you for the noble stand you have taken—nay, have again taken and sustained, in your 'Note' of this month. And when I read your clear defense of the 'Word of God' being the power unto salvation, and that some in the handling of it seem to forget they are handling the 'Word of Life,' the words came to mind of a fellow student who a few days since remarked: 'My old grandfather seemed happy and contented in his belief, but to-day' (and he sighed very meaningfully) 'a fellow is at a loss to know what to believe—where to begin, or where to stop.' And often in my own experience the words of the heathen Pilate are about forming on my own lips: 'What is truth?'"

"Thou Christ, my soul is hurt and bruised,
With words the scholars wear me out;
Brain of me weary and confused,
Thee and myself and all I doubt.

"And must I back to darkness go,
Because I can not say their creed?
I know not what I think; I know
Only that Thou art what I need."

"These lines express my own and many another's, feeling. Oh, sir, I feel like standing on some high place or gaining the ear of some great paper and shouting to all the public, 'What will it profit a man tho he gain the whole world of applause by novel preaching on Jonah, and lose his own soul and hold back those who would enter the kingdom until such a stupid thing be accomplished?'"

It will be noted with interest that this discrediting of God's Word has been in the past one of the indications of the necessity and nearness of Divine interposition to rouse the church and vindicate His truth. And here comes in our suggestion of present duty.

Is it not high time for every minister of the Gospel, who believes that the Bible is the Word of God and the Word of life, to devote all his powers to its vindication from the pulpit, through the press, and in every other way? A few men are making a great impression by sheer force of noise and persistence in pulpit and press. Let the great multitude who are loyal to Christ and His truth overwhelm them by an

equally persistent expression of the almost universal consensus on the other side.

Let the evidences of Christianity be pressed home anew. The past generation of Christians has heard almost nothing of them. The arguments for the divine origin and character of our blessed religion are irresistible. Let them be urged, from history and archeology, from prophecy and from miracle—from all sources.

Let the Bible itself be opened in its length and breadth in order that it may speak for itself. It has been with this in view that we have been conducting in *THE HOMILETIC REVIEW* the School of Bible Study, since January, 1896. Let the suggestions be taken advantage of in pulpit and Bible class and Sunday-school, until the Bible stands out everywhere as God's one complete revelation of the Divine Religion of Salvation.

Let conscience at the same time be roused and the sinner saved by the most powerful presentation of the Word as Law and Gospel, as the ways of death and deliverance. Let this be done everywhere, and we doubt not that God will speedily vindicate the truth of His Word and raise the Church to a new and higher life and efficiency.

Who will enter upon a decisive campaign for the Bible now?

Is it not the one thing that needs supremely to be done?

If we open the campaign on this issue, all along the line, the opening of the Twentieth Century will witness great progress in Christ's Kingdom.

The Prizes for "Hints."

THE publication of the "Hints at the Meaning of Texts," for the Prizes offered in 1895 will probably close with the May or June number of *THE REVIEW*. The offer was made and the conditions of competition and the methods of award stated in November, 1895 (vol. xxx., p. 476). It is expected that this statement will be reprinted in *THE REVIEW*

for convenience of reference, with a blank attached to be filled out by those entitled to vote on the award of the Prizes. The Prizes are valuable, and much interest is anticipated.

The Sabbath Question.

THE opening week of April has been set apart as "The World's Week of Prayer for the Sabbath." An increased interest in the Lord's Day should result from this world-wide attention to the subject. *THE HOMILETIC REVIEW* will begin a Symposium on "The Sabbath Question"—probably in the May number—in which specialists who have devoted their lives largely to the subject will present it from the various essential points of view.

The Cigarette Habit among Children.

SOME of the daily papers of March 8, 1897, contained astounding revelations concerning the use of cigarettes by children. They were brought to light by the investigations of Mrs. Helen L. Bullock, of Elmira, N. Y., the National Organizer of the W. C. T. U. She secured the facts by questioning small boys in Sunday-schools or in audiences where many small boys were present. She asked the following questions and received the following answers:

"How many cigarettes do you buy for a penny in this city?"

"Two."

"How many matches do they give you with the two cigarettes?"

"Two, three, or five."

"Why do they give you the matches?"

"Because they do not want our mothers to know we have the cigarettes."

She is reported as saying that in one Sunday-school the superintendent told her that he had met a number of small boys on his way to the Sunday-school who were smoking cigarettes, but could not find a policeman anywhere to look after the enforcement of our anti-cigarette law. She states that investigation shows that children of good parents who are given pennies and sent to Sun-

equally so with Huxley and Browning and Haeckel and Herbert Spencer and the latest Ritualist. His system is notably Theocentric, emphasizing the fact that God is the central and focal conception of the Bible, and assuming that while the Christian life is Christo-centric, "the theology of the Bible is the doctrine of God." These volumes will greatly enrich our ministerial libraries.

ISAIAH, Edited with an Introduction and Notes. By Richard G. Moulton, M.A. (Cambr.), Ph.D. (Penn.), Professor of Literature in English in the University of Chicago. New York: The Macmillan Company, 1897. Price, 50 cents.

This is one of the volumes of "The Modern Reader's Bible, a series of works from the Sacred Scriptures presented in Modern Literary Form." We noticed favorably, in *THE REVIEW* for August, 1896, the author's introductory work on "The Literary Study of the Bible," and commended it as an aid to the "School of Bible Study" that is being conducted in our pages. The "Isaiah" is one of the booklets that are being printed in such form as to make the Scriptures more intelligible. In its text it follows the Revised Version. To many it will make the Prophet read like a new book. It can not but be helpful to readers of literary taste.

A GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT. Revised and enlarged by Thomas Sheldon Green, M.A., with a Preface by H. L. Hastings, Editor of "The Christian." Boston, U. S. A., and a Supplement prepared by Wallace M. Stearns, under the supervision of J. H. Thayer, D.D., Litt.D., Professor, etc. Containing Additional

Words and Forms to be found in one or another of the Greek Texts in current use, especially those of Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the Revisers of 1881. Thirty-third thousand. Boston: H. L. Hastings, 47 Cornhill, 1896. Price, in cloth, 85 cents.

This is a handy volume that supplies a need long felt by many students of the New Testament. Its title-page makes sufficiently clear its aim and scope. Its cheapness brings it within the reach of every minister and student who is in need of such a handbook that can be carried in the pocket if need be.

SABBATH AND SUNDAY. By Rev. Wm. DeLoss Love, D.D., author of "St. Paul and Woman," etc. Fleming H. Revell Company. Chicago, New York, Toronto, 1896. Price, \$1.25.

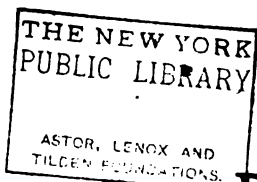
This valuable volume originated in a series of seven articles published by the author in the *Bibliotheca Sacra* between October, 1879 and July, 1881, but is itself a new construction, bringing the treatment of the subject up to date. It meets a need that has often been expressed by the preacher in these days of Sabbath desecration and secularization. It treats of the "Origin and History of the Sabbath," its treatment by Christ and His Apostles, the substitution of the First Day or Christian Sabbath for the Seventh Day, and its advantages for man's physical being, for mental rest, for society and social regeneration, for the welfare and preservation of the state, and its advantages and necessity in morals and religion. It closes with a chapter on "How to Keep the Sabbath." The statement of the contents of the book is its sufficient recommendation.

HELPFUL DATA IN CURRENT LITERATURE.

THE PROTESTANT EPISCOPAL REVIEW (Richmond, Va.) for January, 1897, has some very valuable material for ministerial reading and study. In a "Reinicker Lecture," delivered, as we understand, before the Episcopal Theological Seminary, Dr. Hartley Carmichael, of Richmond, in discussing the "Limits of Religious Thought," enters a protest against the tendency of the day "to explain the Creed negatively," which "is certainly not to believe it." His advice to the young men is: "Do not think that you must conform the Creeds to the fashion of the day. It is fashionable to-day to believe in Darwinism, to deny the miraculous, to stumble at the Divinity of Christ, to sneer at the past." He deals trenchantly with this present fad of the theological world. "The Historic Episcopate in Its Relation to Church Unity," by Rev. Thomas Duncan, D.D., contains more of solid fact, sound sense, and good advice, tending to real Christian unity, than one would expect to find packed in sixteen pages, in a day of craze over external and formal Church unity.—The article on "The Great Change," by Prof. Cornelius Walker, D.D.—from whose pen *THE HOMILETIC REVIEW* recently printed a most excellent sermon—is one of the most suggestive and profitable expository articles we have ever read. It gives a lucid statement of the change by which the sinner becomes and lives a Christian, showing how all the stages of the process are embodied and set forth in the Greek words used in the New Testament. We hope in some future number of *THE REVIEW* briefly to outline the author's treatment of this so important subject.

THE CONTEMPORARY REVIEW (Leonard Scott Publication Company, New York) for February will be found very rich in articles bearing upon the Eastern Question in its various aspects. Some of the articles are "Russia and England: 'Down the Long Avenue.'" (With a Map of the New Manchurian Railways), by Henry Norman. "Secret History of the Russo-Chinese Treaty." Editorial. "Shall We Invite the Russians to Constantinople?" by Sir R. K. Wilson, Bart. "The Mussulmans of India and the Sultan," by Canon MacColl.

THE AMERICAN JOURNAL OF THEOLOGY, January, 1897. Issued Quarterly. Chicago: The University of Chicago Press. Price, \$3 a year. This portly quarterly, of 368 large octavo pages, proposes to occupy a unique field. It will attempt "to occupy the entire range of theological study," and "is open to every variety of theological discussion." To its pages "writers upon all theological subjects and of every school of theological opinion will receive welcome. One very definite limitation, however, will be observed. It is intended that every writer shall make at least in some measure a real contribution to theological knowledge." The opening number is a strong one. We regard as of special interest the articles by Dr. Caspar René Gregory, of Leipzig, Germany, on "Bernhard Weiss and the New Testament," and by President Augustus H. Strong, of Rochester Theological Seminary, on "Recent Tendencies in Theological Thought." One half the number is devoted to Critical Notes and Current Periodical Literature.



THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—LIGHT FROM THE TEL-EL-AMARNA TABLETS ON PALESTINE BEFORE THE EXODUS.

By PROFESSOR A. H. SAYCE, D.D., D.C.L., F.R.S., ETC., OXFORD, ENGLAND, AUTHOR OF "ASSYRIA: ITS PRINCES, PRIESTS, AND PEOPLE," ETC.

It was in 1887 that the cuneiform tablets of Tel-el-Amarna were discovered among the ruins of the Record-Office of an ancient Egyptian city. The mounds of Tel-el-Amarna lie on the eastern bank of the Nile, nearly midway between Minieh and Assiut, and cover the site of a city which had a glorious but brief existence of about thirty years. Toward the close of the eighteenth Egyptian dynasty the court of the Pharaoh became semi-Asiatic, the Egyptian kings married Asiatic wives, and finally Amenophis IV. ascended the throne while still a boy under the tutelage of his mother Teie, who was of Asiatic descent. Like his mother, Amenophis IV. was a devoted adherent of an Asiatic form of religion which saw in the solar disk the visible emblem of the one supreme God, and he endeavored to force his belief upon his subjects. A long struggle ensued with the powerful hierarchy of Thebes; but the king, who had changed his name to Khu-n-Aten, "the glory of the Solar Disk," was eventually obliged to quit the capital of his fathers and build himself a new city on the spot where Tel-el-Amarna now stands. Here he was surrounded by the adherents of the new faith, a large part of whom were Asiatics from Canaan. The highest offices of state were filled with Syrians, and even art assumed an Asiatic dress.

When Khu-n-Aten left Thebes he took with him the state archives. These and the further additions made to them during his own reign constitute the collection of tablets which has been found at Tel-el-Amarna. They consist of letters and despatches from the kings of

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—
Change d or ed final to t when so pronounced, except when the e affects a preceding sound.—
PUBLISHERS.

Babylonia and Assyria, of northern Syria and Cappadocia, and possibly even of Cyprus, as well as from the Egyptian governors and vassal-princes in Syria and Palestine, most of whom were of Canaanitish origin. The correspondence is written in the Babylonian cuneiform script, and, with a few exceptions, in the Babylonian language.

Canaan had been conquered by the Pharaohs of the eighteenth dynasty, and had become an Egyptian province. It is therefore strange at first sight to find that the official correspondence it carried on with the Egyptian government should have been in the Babylonian language and writing. The explanation, however, has been furnished by discoveries made in Babylonia itself. They show that in early times Canaan had been for centuries under Babylonian influence, both political and literary. The kings of Babylonia claimed rule in the land of the Amorites, as it was called, and the culture of the Canaanites was borrowed from Chaldea.

The continued use of the foreign language and writing proves how long and deep the influence of this culture must have been. Egyptian conquest had no power to shake it. The Egyptians were compelled to conform to the usage of their conquered subjects, and the Babylonian language and script continued to be, what they had been for centuries, the common medium of literary intercourse throughout the civilized world of the East.

This meant the existence of libraries as well as of schools. Libraries of clay books must have existed like those of Babylonia, where the literature of Babylonia could be stored up. Among the letters of Tel-el-Amarna there have also been found Babylonian mythological tales, in one of which the words and phrases are marked off from one another by red dots in order to facilitate the task of the foreign students. In this way the traditions and history of the Babylonians became known to the Canaanites, and the Babylonian accounts of the Creation and the Deluge were carried to Palestine. Besides the libraries, there must have been numerous schools. Not only had a foreign language to be learned, but a very difficult form of writing as well. The cuneiform syllabary contains hundreds of characters, each of which has several different phonetic values and idiographic significations, and even the help afforded by the pictorial forms of the Egyptian hieroglyphics is wanting. To learn the cuneiform script demands time and labor and patience.

When Professor Petrie was excavating on the site of the old Record-Office of Tel-el-Amarna, in 1891, he found some fragments of dictionaries which had been compiled by order of the Egyptian king. But the dictionaries would have been useless without teacher. And the teachers must have been numerous, if we may judge from the extent to which education was spread. The letters are written, not only by professional scribes, but also by civil and military officials, by princes and Bedâwin chiefs, and even by women, who seem to have

played a considerable part in the politics of the period. It will be remembered that Kirjath-Sepher, or "Booktown," which was destroyed by the Israelites when they entered Canaan, also bore the name of Kirjath-Sannah, or "City of Instruction." Here, therefore, the library and the school existed side by side.

We learn from the letters that Canaan was governed by the Egyptians much as India is governed by the English to-day. An Egyptian governor was appointed in all the more important cities, but in many cases the native prince was allowed to remain by the side of him, and in certain instances—as, for example, at Jerusalem—there was no Egyptian governor at all, the Canaanitish king acting in his stead. Where this was the case, however, a small garrison of Egyptian troops watched over the conduct of the vassal-prince, and from time to time he was visited by an Egyptian "commissioner." These commissioners seem to have possessed plenary powers, and to have had large districts placed under their inspection, which was rendered necessary by the fact that so many of the Egyptian governors were not Egyptians at all, but natives of Canaan, some of them even being Bedāwin shēkhs.

The shēkhs were subsidized by the Egyptian government, but in spite of this they indulged their natural propensities for robbery, whenever they dared, by making raids upon their neighbors. Some of the letters contain their excuses to the Pharaoh for the charges that had been brought against them on this head. The Bedāwin soldiers went by the name of "the plunderers."

The Egyptian troops were divided into three classes. There were, first of all, "the soldiers of the garrison," who were stationed in the subject cities; secondly, "the soldiers of the palace," who were attached to the person of the Egyptian governor; and lastly, the "auxiliaries," or, as the German Assyriologists prefer to read the word, the "bowmen." The vassal princes were required to furnish soldiers, horses, and chariots when ordered to do so.

Most of the letters were written at a time when the Egyptian Empire was beginning to fall to pieces. The religious reforms of Khun-Aten had produced civil as well as religious dissensions, and his enemies abroad soon took advantage of his difficulties at home. Letter after letter from his governors in Canaan is filled with urgent appeals for help. If troops are sent "this year," he is told, the provinces will be saved; if they are not sent, the Egyptian Empire will be lost. The governors and petty princes, moreover, were quarreling with one another, as well as intriguing with the foreign enemies of the Pharaoh. The king of Jerusalem complains that two of his brother governors have robbed him of a portion of his territory, and the incriminated governors retaliate by accusing him of treason. Charges and counter-charges are brought by one against the other, and the Pharaoh was probably as much puzzled as we are to discover on which side the truth lay, if indeed it lay on either. Doubtless these mutual jealousies and

quarrels were not displeasing to the Egyptian government, if they were not carried too far; they prevented union against the foreign rule, and a "commissioner" could always be sent to examine into the causes of complaint and punish the guilty party. But at the time when a large part of the letters was written, all bounds had been overstept; Palestine was falling into a state of anarchy, and Egypt seemed powerless to put a stop to it.

While the governors were fighting one another, foreign enemies were threatening the country. In the north were the Hittites, who had descended from their homes in the Taurus, and had already overrun the Egyptian province of North Syria. The Amorites, whose territories lay immediately to the north of Palestine, were in a state of semi-rebellion, and were intriguing with the Hittites, as well as with the Babylonians and the king of Mesopotamia. Central Palestine was being overrun by bands of wild Bedāwin, while in the south, in the territory of Jerusalem, the Khabiri were capturing city after city. The Khabiri have been identified with the Hebrews by some scholars; but this agrees neither with the Book of Joshua, nor with what we learn about them from the tablets. The name signifies "the Confederates," and we should probably see in them certain confederated tribes who gathered round the sanctuary of Hebron, where they caused the old name of Kirjath-Arba to be disused.

Egyptian rule extended to both sides of the Jordan. One of the Tel-el-Amarna letters is from the governor of "the Plateau of Bashan," and from another letter we learn that Edom alone had remained independent of Egyptian authority. The dangerous defiles of Mount Seir had protected it from Egyptian attack.

Tyre was already famous for its wealth, doubtless derived from maritime trade. But Canaan was also enriched by the commerce that came by land. The high-road from Babylonia and Asia Minor passed through it to Egypt, and we hear of the "merchants" who constantly traveled along it. Special regulations were made for their security as for that of the persons of ambassadors, and customs were levied upon the goods they brought.

Articles of luxury and comfort were imported from all parts of the world. Embroidered garments came from Babylonia, silver from Asia Minor, copper from Cyprus, even amber from the Baltic. The precious metals were skilfully worked by Canaanite artificers into various beautiful forms, and in the cities on the sea-coast cloth was stained with the purple dye so much prized in the ancient world. Iron was freely used; the cavalry rode to battle in iron chariots, and iron weapons took the place of the bronze swords and spears of an earlier time.

The language of Canaan, as we learn from the glosses in the Tel-el-Amarna tablets, was, like the Phœnician of the later inscriptions, practically the Hebrew of the Old Testament. In fact, Hebrew is

called "the language of Canaan" by Isaiah (xix. 18), and it differed from Phœnician only in a few dialectal peculiarities. Thanks to the Canaanite correspondents of the Pharaohs, we can now trace the history of the language back to the century before the Exodus.

Canaanitish religion might be called a worship of nature. Every city had its supreme Baal, or Sun-god, to whom altars were erected on the high-places. These multitudinous Baals, however, were regarded merely as different manifestations or forms of the same deity. By the side of the Baal stood his wife, who was a colorless reflection of himself. The Baal was adored under a variety of local names. In one place he was address as Melech or Moloch, "the king"; in another, as Melech-Kiryath, or Melkart, "the king of the city." Elsewhere he was known as Baal-Lebanon, "Baal of the Lebanon," or Baal-Samaim, "the Lord of heaven."

Canaanitish theology, however, had been deeply influenced by Babylonia. Not only had Babylonian gods been borrowed, like Dagon and Anee, or Anah, but Babylonian religious ideas had been borrowed as well. Thus among the colorless goddesses of Canaan there had been introduced one or two from Babylonia who had an independent and well-defined existence of their own. The letters of the governor of Gebal refer to "the divine Lady of Gebal," who was worshipt in her own right and apart from any Baal, and who was in title and character a Babylonian goddess. Another goddess whose name occurs in the letters was Asherah, a name which is mistranslated "grove" in the Authorized Version of the Bible. She was the goddess of fertility, and was symbolized by a cone or the upright trunk of a tree. The cuneiform inscriptions make her the wife of Hadad or Rimmon—another deity whose name is found in the letters—and call her "the Mistress of the Plain," Hadad being "the Lord of the Mountain." The most important, however, of the deities imported from Babylonia was Ashtoreth, the Babylonian Istar, originally worshipt under the form of the evening star. The worship of Ashtoreth spread widely and at an early period among the nations of Western Asia, and tended to supplant that of Asherah altogether. In fact, Ashtoreth came to be regarded as much a representative of the female divinities as Baal was of the male, and, accordingly, just as the male deities were collectively termed Baalim or Baals, the female deities were called Ashtaroth or Ashtoreths. Instead of Ashtaroth we sometimes find Anathoth, from Anat, the wife of the Babylonian god Anu, whose worship was also carried to the West.

But the Tel-el-Amarna tablets further show that the influence of Babylonian culture and the desire to imitate the fashions of the country from whence it came led to the identification of the native divinities themselves with those of Babylonia. Thus the god of Jerusalem is identified with the Babylonian Nin-ip (or Ber), and a Bit-Nin-ip, or "Temple of Nin-ip," is spoken of as in the neighborhood of

Jerusalem. There was another Bit-Nin-ip farther north, near Gebal. Even the name of Beth-lehem is of Babylonian origin. It is Bit-Lakhmi, "the Temple of Lakhmi," one of the primeval deities of Babylonian religious belief.

II.—CHURCH HISTORY AN AID TO THE PULPIT.

BY BISHOP JOHN F. HURST, D.D., LL.D., WASHINGTON, D. C.,
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WHILE the preacher has all fountains from which to draw, the history of the church abounds in truths which force themselves upon his attention and make an intense appeal to both his judgment and imagination. He can present no cause intelligently before the public without recognizing the past. The perspectives of history are such as should awaken his study and furnish him such lessons as can come from no other quarter. He, himself, belongs to the noble company of historic characters. The very fact of the minister being in the Christian pulpit by the authority of the church declares him to be a member of a kingly band, more truly royal and intent on holier quest than ever gathered about King Arthur's Table. He stands on the same roll with Paul, Chrysostom, Bernard, Tauler, Luther, Calvin, Jeremy Taylor, Wesley, Edwards, Whitefield, Simeon, Robertson, Liddon, Spurgeon, Punshon, and all the great preachers of every land.

The doctrines which lie at the foundation of all preaching are not mere happenings. They are not the incidents of a generation, the outcome of a vagary, or a mere war of words. They are the result of long inquiry, of private study, and of careful weighing by scholars and ecclesiastical councils. Each doctrine has its history—its genesis, its ordeal of moulding and polish, and its present environment. No gold coin ever dropt out from the mint after whiter fires, or heavier crushing, and more clearly cut than have the noble doctrines of Christianity, which represent the great truths of God and man, and without which no preacher would have a vocation. Now, no one can touch even remotely on any one of these doctrines, with even tolerable justice, without knowing the whole process by which it was evolved from the simple declaration of Scripture, what fields it has won, what heroes it has developept, what fires it has endured, and what blessings it has scattered upon the broad fields of the whole church.

Take justification by faith as an illustration. The early church declared it and suffered martyrdom in attestation of it. It was obscured during the eclipse of the Middle Ages. Luther, as the light from the cross burst upon him while climbing Pilate's staircase in Rome, rose upon his feet, and, with the majestic words, "The just shall live by faith," in his heart and upon his lips, turned his face toward Germany

and the future. The click of his hammer, as it nailed the ninety-five Theses against the door of the Castle Church in Wittenberg, has ever since been heard around the world. Who could think of preaching on these doctrines without recalling the figure of Martin Luther and almost hearing his voice? To preach justification by faith without him in mind, would be as far from justice and fitness as to describe the American Revolution and forget Franklin's matchless diplomacy in France.

The people of to-day are constantly hearing charges against the authenticity of the Scriptures and not a few of the truths which they teach. He who has not read the history of the church during its early period imagines the present malarious exhalation to be a novelty, a thing which has evolved out of this late century and its new scientific statements. Hence the tremor of timid and unthinking members of our congregations. Novelty indeed! The church has been listening to these things from its very foundation. Before it had emerged from the blaze and blood of ten persecutions the attacks had begun. Even John's gospel was a bold Christian reply to the violent attack of the new Gnosticism. Wisely woven was this first apologetic web, for it was a fabric of finest steel, which no sword of Celsus, Porphyry, or any other foe could pierce. Since Wolf of Halle began his attacks on the supernatural element of the Scriptures, in the middle of the eighteenth century, the enemies of the divine element in the Bible have been presenting their arguments with no little energy and variety. But what are the arguments? Simply the old enemies with new faces. There is no freshness whatever in them except in the method of attack. They are with only a little fresh polishing, the same weapons, which we had in the early Christian centuries. The church stood it all most bravely then, and, if so, why not now? In the midst of all the jargon of criticism, the church has listened triumphantly, answered, and gone steadily on in its great work of evangelization. The equipoise has been sublime. There is absolutely no remedy equal to the knowledge of the great achievements of the past to give strength and equilibrium for new undertakings. The preacher must have a sublime confidence in the universal triumph of the Word of God, and, to do this, he must look at the dangers of the past and see how they were met and conquered by the heroes of the earlier days.

True, there are new issues upon us, and they must be recognized. The environment of ministerial activity has steadily changed, but the system of Christian truths, thoroughly studied and boldly preached, is in no more danger now than in the centuries past.

There is no respect in which the courage of the preacher at the close of the nineteenth century is more likely to be tested than in the way in which the pulpit is to meet the moral issues which confront it. Look at the attacks on the Sabbath day as a single illustration. We should remember that this is no new fad of the objector. There have

been objections to its sanctity in every Christian century. The Socialists would do away with it entirely. The Encyclopedists in France, in the Revolution of 1789, proposed to abrogate the Sabbath entirely, and hence one day in ten was adopted as a substitute for the Christian Sabbath. In due time it was found, by careful testing, that the industrial and commercial interests of all France had suffered greatly by the change. The people were really driven back again to adopt the old system, the Christian Sabbath, as a method of defense against industrial and commercial loss. The damage to the very life of the nation was serious. Here, as everywhere else, the lesson was again learned that only in harmony with the principles of the Bible can the secular life of any nation be preserved. The sanctity of the Sabbath was never completely accepted by the Continental Protestants. The temptation in England was also to accept the Sabbath as a day rather of recreation than of sacred observance. The issue lasted long in England, and it was only after a struggle of one hundred and fifty years that the English reformers achieved their great work of enacting that the Sabbath must be regarded as a day of sacred rest.

That construction of the sanctity of the day became a fundamental principle of our American ecclesiastical system. We find it exemplified by the Pilgrims at Plymouth when they landed in 1620 from the *Mayflower*. From that time to this, no hostile force has been strong enough to eradicate the firm principle of our national and religious life. Now, with this knowledge of the struggles through which the Sabbath has past, and the public failures to enact a different system, and the halo of the pure Sabbath which has been so bright in the centuries gone by, it is clear that the preachers of to-day must be thoroughly acquainted with all these facts in order to enforce a proper observance of the one holy day upon the congregations throughout Christendom. He must, indeed, have in mind the history of this and all other great Christian institutions in order to make it clear that no tampering with the religious command of the sacred Sabbath or any other great bulwark of our faith can be tolerated with safety to the State and the pure morals of the citizen. All historic study must be thoroughly understood in order to declare strongly, safely, and intelligently the ethical positions which Christianity assumed at the very beginning.

What shall we say, however, of the noble examples in every moral and religious field which stand out before the world? The history of the church abounds in characters which have been of monumental importance in all the centuries since Pentecost. In times of persecution there have been men and women who have been brave beyond all praise. They have endured violence with smiles of joy on their faces. Like Bunyan, they have written immortal works in prisons and in chains. Like the Huguenots and the Dutch, they have fled from lands of persecution to distant colonies across the seas, and have never known

what fear is. There is not one crisis of to-day which threatens the harmony or progress of the church which has not had numerous parallels in the past. To meet them now, we want to know how they were met in the past. History reminds us, for example, that all obstructions to missionary advance are but for the hour, and that persecution and death are only the penalty the Christian has to pay for the past magnificent success of missions. To judge the certain advance of evangelization we need to think of Morison, Carey, Martyn, and Judson. If the minister needs to be encouraged to enter distant fields, and to lead those looking up to him for pastoral care to new enthusiasm, let him picture Moffat and Livingstone going out single-handed to redeem a continent. There is absolutely nothing like a great example which can inspire to lofty deeds, and a heart that beats in sympathy with the heroes who have past dangers in every land and under every sky.

Happily for the preacher in the United States, he has only to think of the noble men who have stood in sacred places before our day. The church of the American colonies was led by such men as the Mathers, Tennent, Brainerd, Edwards, Whitefield, Asbury, and White, in such heroic undertakings as constitute real majesty in any age. The example of the clergy in our Civil War is worthy of all praise. Millions of money came out of private hands to minister to the soldier's wants and to care for his family at home. It is not possible to preach strongly on any national question in this country without looking carefully at the examples which have made our history illustrious during three centuries of dealing with difficult questions. If the American clergyman does not know our history, and is not ennobled by its examples, and his preaching does not give proof of great information from the lessons which they teach, then he is not following in their magnificent footsteps and ministering safely to the people for whose present position and rapid growth they were the providential heralds.

III.—ORIGIN AND AIM OF THE PRESENT FORM OF RATIONALISTIC CRITICISM.

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By the present form of rationalistic criticism is meant the assumption of such contradictions in the Bible in language, phrases, narratives, ideas, as lead inevitably to the disintegration of every Book in the Old and New Testaments. The charge of glaring contradictions in the Bible is as old as the beginning of the Bible, and has been made through all the centuries. The newer phase in this criticism is that these assumed contradictions have been prest, until, in the hands of the leaders, the

Bible has become a kaleidoscope changing with every new critic. What was vaunted ten years ago as the height of scientific exegesis, which would never be changed, is now forgotten in the later turns of the kaleidoscope. The critic who knew a few years ago just what Isaiah wrote and what in his Book did not belong to Isaiah, is so far distanced by later writers that he may well hide his head and bury his screed.

It is not difficult to follow up the stream of anti-biblical scholarship. It passes for a century and a half through Germany and returns to the eighteenth century scholarly deism of England, her universities and churches, and so on. But the origin and aim of the present form of rationalistic criticism is set before us in the example of the man who was, to the greatest extent, its originator. We are not left to draw the lessons and paint the portrait. This has been done by devoted friends of Professor Kuenen and his criticism. All we have to do is to listen as they tell us the story. Professor Kuenen died a few years ago in Leyden, where he had been teaching for forty years. His life and work were reviewed by his pupil, friend, translator, and follower, Wicksteed, of London. Kuenen was endowed with immense intellectual ability. He had been trained under the best teachers, and improved to the utmost all the advantages offered him. Dutch was his native tongue, but German, French, English were almost as familiar to him as Dutch. Latin, Greek, Hebrew, Aramean were parts of his acquirements. He had so distinguished himself in the university that he was immediately placed on the teaching staff, and he, curiously enough, began his career by taking the part of the Bible against those who would depreciate it. Among his older brother professors was Scholten, who, to his intense rationalism and denunciation of belief in the historical truth of the Bible, added all the attractions of a genial nature and an eloquence illumined by profound learning and a radiant imagination. The younger man soon felt the power of the older, and it was not long before he was at one with him in the purpose to which Scholten had dedicated all his powers. The rest of the story can best be told in the words of Mr. Wicksteed:

"It remains to make some attempt to characterize, at once more broadly and more closely than has been possible in the course of this sketch, the position which Kuenen took in the theological and religious history of his country, among his own friends and in his own home. It is impossible to tell, even in outline, the story of the rise and progress of the Dutch 'Modern' movement. I must be content with reminding my hearers that it was an attempt of singular boldness and vigor to shake the tradition of Christian piety free from every trace of supernaturalism and implied exclusiveness. It involved the absolute surrender of the orthodox dogmatics, of the authority of the Scriptures, of the divine character of the Church as an external institution; and of course it based the claims of Jesus of Nazareth to our affection and gratitude solely upon what history could show that He, as a man, had been and had done for men."*

This was the avowed aim of Kuenen's life-work on the Bible.

* *The Jewish Quarterly Review*, vol. iv., p. 596 ff.

Look at it for a moment. He purposed to abolish from the world every trace of supernaturalism, *i.e.*, by denying all revelation; all knowledge of God and His rule in the world; all theology; the Scriptures to be true in fact or in intent; the church to be an institution of God; Jesus Christ to be anything more than a man of His times. God and Christ were equally the aim of this criticism. These statements of Mr. Wicksteed can be abundantly verified from Kuenen's works. Kuenen's criticism of the Bible was intended to bring out and did bring out these results. The aim of this criticism discloses its origin. No man could deliberately set himself to abolish God, Christ, and revelation from the world unless he had in his heart renounced God. The main purpose of a man throughout his life infallibly tells what was in his heart.

If there is one thing that this school of criticism preaches with vigor, it is that the critic must come to the Bible utterly without prejudice and seek truth for truth's sake; and that they are the only critics who follow this lofty path. And yet Kuenen set before himself the aim to abolish God and Christ and revelation by means of criticism, and pursued this purpose for thirty years to his death. He is very fond of calling his criticism "scientific exegesis." But the science that is determined at all hazards to prove gold to be iron pyrites is not a method that commends itself to lovers of honest science. It may be excessively learned and elaborate, but it has prejudged the case, and is not seeking truth for truth's sake.

In America the men who stand between the lines of the believers in the Bible as God's Word and the lines of the deniers of the Bible as God's Word, and whose sympathies are far more with Kuenen than with believers, are continually telling us that this criticism is constructive. Constructive of what? Do Kuenen or any of the leaders ever tell us it is constructive? Was the purpose of the master mind of this criticism constructive of faith in God? or in Christ? or in revelation? And if these are wanting, what is the Bible, but just what Kuenen and these leaders make it, a confused mass of ancient folklore? "Constructive," "bringing the Bible nearer to us," "making the Bible a new book to us";—we can hear Kuenen and Wellhausen, who calls himself "a polytheist," laugh in contempt and scorn of the compromisers, who deceive no one but themselves by such tales for the marines.

Kuenen dealt fair in never cloaking his purpose. He utterly deceived himself in thinking that he was unprejudiced and scientific in criticizing the Bible. His purpose shows that. But he was always consistent with his aim. There is not, he tells us over and over again, the first trace of the supernatural, *i.e.*, of God, in the Bible. He was incapable of the mental trickiness that tries to prove the Bible full of untruths, and, in the same breath, ascribes it in any wise to the God of truth. What kind of a God is it that teaches lies to make men truthful?

We are also told by the facile compromisers that we can hold the "scientific criticism" of Kuenen and still hold the deity and truth of Christ. Kuenen and the German leaders never say so. They say just the opposite; that their criticism proves that Jesus Christ was not God, and that He did not tell the truth about God and the Old Testament because He did not know it; and only so can this criticism be consistent.

The further history of the movement is given by Mr. Wicksteed:

"The year 1859 is usually regarded as the birth-year of this movement which differed from others based on the same principles, by the unparalleled frankness with which the most revolutionary results of the investigations of the study were carried into the pulpit, the Sunday-school, and the classroom by the apostles of the new teaching. Text-books on the Bible, catechisms and class-books, popular journals and sermons treated questions of religious history and of religion itself with a directness and freedom that knew no reserve. No shred of distinction between esoteric and exoteric doctrine was retained, and the 'Moderns' threw themselves into their task with a fervor of conviction and a loftiness of hope which seemed to leave no room for doubt or failure.

"The singular freshness and compactness of this movement gave it a vital force which secured it rapid success. The books of the Moderns ran through edition after edition; the circle of their influence was constantly extending, and Scholten and Kuenen, together with their colleagues, must have felt like conquerors. But these halcyon days of the Modern movement were numbered. In many cases indifference succeeded the excitement of awakened interest and the relief of escape from cramping traditions. Divergences of view developed themselves within the ranks of the Moderns, which interfered with the compactness, if they did not disturb the harmony, of the movement. The position of the new teachers within the church of Calvin and of the fathers of Dordrecht was, to say the least, open to challenge; and after a long and sometimes bitter ecclesiastical struggle, it finally appeared that the Moderns had indeed converted many members of the church, but had not carried the church by storm. The newly introduced democratic methods of election to the pastorate, for which the Moderns themselves had most of them fought, revealed the fact that their strength lay with the middle classes, and that the mass of the people had very largely remained true to the old forms of faith. This could not fail to tell on the ranks of the young men dedicating themselves to the ministry of religion in the Modern spirit. Toward the end of the seventies the attendance in Kuenen's lecture-room began to thin, and of those students who came, many were and remained orthodox. Kuenen felt the depressing influence of this change, and especially of his inability to bring home to honest students the truth of those views which to him rested on absolutely irrefragable evidence. The explanation, however, is not far to seek. When problems are directly connected with religious faith, most men do not and can not take them simply on their own merits. Kuenen's orthodox students admitted that they could not refute his arguments, but they declined to accept the natural inferences from them; for there lay at the back of their minds the conviction that Kuenen was not a Christian theologian, and therefore could not grasp the whole bearings of any question which affected the Christian faith."

The halcyon days of atheistic criticism soon pass. There has been a great revival of evangelical faith and teaching in Holland in the past twenty-five years. Atheistic teaching still holds its place in some of her universities, but the churches have turned their backs to it.

Those who in our land are now praising the criticism of Kuenen's school are simply parading in Holland's cast-offs. This criticism is extolled by some in England and America as the height of biblical wisdom, but it emptied Kuenen's lecture-room for two very good reasons: (1) If the Bible is not true, why should any man give his life to teaching it? And (2) the young men who did try to teach Kuenen's views to the churches soon found themselves rejected by the churches.

That part of the story is best told by one of Kuenen's colleagues in Leyden. A Frenchman had written to Professor Van Goens of his delight in the new gospel of Kuenen and colleagues, and his hope that young and eloquent preachers would be sent out by them whom the people would gladly hear. Professor Van Goens sends him the following answer: *

"I am compelled by experience to warn you against a great illusion. I speak only of facts which I fully know. For about thirty years in Holland hundreds of eloquent young preachers, possessing the qualities you desire, have pursued this course and have announced this eminently human and divine gospel [*i. e.*, belief with Kuenen and his colleagues] in the bosom of the great and ancient reformed church. But instead of being driven back and beaten, confessionalism [belief in the creeds], dissent, evangelical preaching have taken on and possess such proportions that pastors of this faith occupy almost exclusively the pulpits of the largest cities, while your 'eloquent young preachers' can hardly find a place in the humblest parishes of the countryside."

That picture, as many a young man can tell, has often been reproduced in our land. And the further this atheistic criticism goes, the wider the stretch of dry, barren sand.

IV.—PRINCE BISMARCK'S RELIGIOUS VIEWS.

By J. H. W. STUCKENBERG, D.D.

"We shall crush with iron heel whatever opposes the restoration of Germany to its glory and its might." These words of Prince Bismarck, spoken a few months before the war with France began, reveal the characteristics by which he is best known to the world. Mentally as well as physically he makes the impression of massiveness. Foreigners who know him chiefly as the creator of German unity are most of all struck by his resoluteness, by the persistence of his purpose, and by his indomitable energy in accomplishing his aim. He is called the man of "blood and iron," because his public career has made especially prominent his strength of will and the sterner qualities of his nature. The wars of 1864, 1866, 1870-71, with Denmark, Austria, and France, show at what cost he was ready to purchase the independence and the unity of Germany. At home as well as abroad he has been denounced

* *Revue de Théologie et de Phil.*, 1889, p. 612.

Center were regarded by him as unavoidable. The May Laws united the Catholics, and made them the strongest party in Parliament, tho Germany is two thirds Protestant. An emergency came when he needed the cooperation of the Catholics; they dictated the terms of peace, and he accepted them.

His numerous references to religion in speeches and letters bear the impress of sincerity. We can not be surprised that to the public his Christian convictions were not always as prominent as national considerations and political motives; nor is it strange that those whom his policy hurt pronounced him inconsistent or even an atheist. His own rule is exprest in the words: "I can not regard as a political friend or as an ally one who subordinates his evangelical confession to his politics." There are other proofs than those known to the public that religion is a deep and dominant characteristic of his heart. During the writer's residence in Berlin he received the testimony of one near the Chancellor and familiar with his views and life, a testimony not meant for the world, but to the effect that his religious convictions are devout and earnest. From another private source came a similar testimony. When about to start on the Austrian campaign, in 1866, Bismarck desired to partake of the Lord's Supper. He preferred not to do this in church; that might look as if he wanted to attract public attention. Therefore he took it at home, in the private circle of his family. The pastor who administered the communion felt sure that an inner need prompted Bismarck to celebrate the Lord's Supper at a time when it could not be foreseen who would return from the war.

Another event in 1866 is worth relating. After having seized the assassin, who had but slightly wounded him, Bismarck delivered him to the police and walked to his palace. The family had not heard of the affair. As dinner was ready, Bismarck urged them to go to the table at once. He first askt the divine blessing, and then told them what had happened.

It is evident from his own statements that Bismarck regarded Prussia and Germany as destined to occupy a more prominent place among the nations than in the past, and believed that to him had been assigned the mission of realizing this divine purpose. "With God for King and Fatherland," was more than merely a motto for him. He was an ardent royalist. "I think I serve my God when I serve my king." He said in 1881: "So long as I live there will be one royalist and one faithful servant of the king." He evidently regarded himself as a man of destiny, chosen for a particular work, and responsible for its performance. What he regarded as his duty had for him the force of Kant's categorical imperative. Mr. Lowe, in his "Life of Bismarck," quotes a significant confession of faith made during the Franco-German war:

"Were I not a Christian, I should not continue to serve the king another hour. Did I not obey my God and count upon Him, I should certainly take no account of earthly masters. Why should I incessantly worry, and labor in this world,

exposing myself to embarrassments, annoyances, and evil treatment, did I not feel bound to do my duty to God? If I did not believe in a divine ordinance, which has destined this German nation to become good and great, I should never have taken to the diplomatic career, or, having done so, I should long ago have given it up. I know not whence I should derive my sense of duty, if not from God. . . . Were I not a stanch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a Federal Chancellor in my person. . . . How gladly would I retire from office! I delight in country life, the woods and nature. Sever my connection with God, and I am the man to pack my trunks to-morrow and be off to Varzin to reap my oats."

On another occasion he said:

"This my living, evangelical, Christian faith makes it my duty to perform the high mission given to me, for the sake of the land in which I was born and for which God has created me."

Were an American statesman to make as numerous references to religion as Bismarck, it might well occasion surprise. His letters abound in expressions like these: "If God wills," "as God wills," "with God's help," "thank God"; and the connection shows that they are not unmeaning phrases. After the capture of Sedan he wrote to his wife: "This is a great historical event—a victory for which we must humbly give the glory to God." On a former occasion he wrote to her: "I do not see how any one who reflects on himself, and yet knows nothing of God or refuses to recognize Him, can bear the contumely and *ennui* of this life."

As early as 1847, in a speech on the emancipation of the Jews, he indicated his general attitude toward Christianity:

"I can recognize as the will of God only what is contained in the Christian Gospels; and I believe I am right when I call a State Christian whose problem it is to realize and to verify the doctrine of Christianity. . . . Altho the solution of the problem is not always successful, I am nevertheless convinced that the realization of Christian doctrine is the aim of the State. . . . If the religious basis of the State is acknowledged, then I am sure that among ourselves this basis can only be that of Christianity. . . . Let us not diminish the Christianity of the people by making it superfluous to the legislature; let us not deprive the people of the belief that Christianity is the fountain of our legislation, and that the State seeks to promote the realization of Christianity, tho the end may not always be attained."

Many other passages might be quoted to show that he regarded the true State as one that rests on a Christian foundation and is permeated by the ethical principles of Christianity.

Dr. Busch, long his private secretary, had peculiar opportunities for learning the Chancellor's views on the subject of religion. He says:

"First of all he passed through a rationalistic phase; then came a time when he was an unbeliever, or, at least, felt no need of religion; later on he gave expression to such decided convictions that no doubt could be entertained that his views were those of a man whose standpoint is Christian and even confessional; and of late years he appears to have retained so much positive belief only as entitles us to consider him a profoundly religious spirit, believing firmly in God, divine order, and a personal existence after death; doing his duty in conformity with this faith, and deriving from it strength for his earthly mission."

That Bismarck was less positive in late years probably means that he was less "confessional," as the Germans say. He is said to have taken little account of creeds in his later life, nor has he been a regular attendant at divine services. Being reproached for this, he answered: "It is not true that I never attend church. I readily admit that I might go oftener; that I do not do so is less due to lack of time than on account of my health." "He absolutely condemns intolerance," says Dr. Busch. To charges made against him respecting the observance of the Lord's day, he replied: "I am not opposed to halloving Sunday; on the contrary, as landlord I do what I can in this respect. But I am opposed to forcing people to observe the day."

When papers speak of the "usual heartlessness" of the Iron Chancellor, the judgment is too sweeping. True, we do not generally associate the idea of tenderness with him; yet his letters reveal a tender and affectionate heart. As an illustration of this we quote from his letter to Count Arnim and his wife, Bismarck's sister, on the death of their son, in 1861:

"We are without counsel, and helpless in the mighty hand of God—in so far as He does not help us—and can do nothing but bow in humility under His dispensation. He can take from us all that He gives us and leave us utterly desolate. . . . I will not burden you with weak grounds of comfort, but assure you that as a friend and brother I feel your sorrow as my own, and am cut by it to the quick. How all the trifling cares and troubles, which daily beset us, vanish beside the iron event of real misfortunes. . . . We should not depend on this world and come to regard it as our home."

"Bismarck recognized a God besides himself," Dr. Busch says. The statement is perhaps intended to emphasize the Chancellor's assumption of authority rather than his faith. Even in that case his position is more commendable than the law adopted by many in our day: "Thou shalt have no God besides thyself." But there are many of his utterances which show that he felt his own insufficiency and recognized his dependence on God. Sometimes, when beset by enemies, he was defiant, and a defense of his course might seem like boasting. But we must take into account the abuse and misrepresentation to which he was subject, and also the great achievements to which he has a right to point. Before his God he was humble. He is not self-righteous. To a clerical friend, who had written to him about some charges against his conduct, he replied:

"I can not refrain from answering an inquiry made by an honest heart in the name of Christ. I am very sorry if I offend believing Christians; but I am certain that this is unavoidable for me in my vocation. . . . I would to God that, besides what is known to the world, I had no other sins upon my soul, for which I can hope for forgiveness only through confidence in the blood of Christ. . . . In honest penitence I perform my daily task."

While an uncompromising enemy of the Social Democracy, because a revolutionary party, Bismarck claimed to be a friend of laborers. "We are not accustomed to trifle with the complaints of poverty. . . .

I do not think it right to prevent the grievances of laborers from reaching the throne." Practical Christianity he interpreted to mean the love of one's neighbor as self. The weak are the wards of the State in a peculiar sense. He thought it the duty of the State to insure laborers against accident, sickness, and old age, and for that purpose had the elaborate insurance laws enacted. His plea was that this was due to laborers and that it was a requirement of Christianity. The charge was made that he was a State Socialist; instead of repelling it, he welcomed the charge. In advocating the insurance laws he pronounced Christianity the basis of the national life and the ground of the proposed laws:

"I publicly declare that my faith in the moral character of our revealed religion determines my career. . . . I, the minister of this State, am a Christian, and I am resolved so to act as to be able to justify myself before God."

The belief in immortality was among the most prominent articles of his creed. I believe it "from the bottom of my heart," was one of his emphatic statements to indicate that he believed in a life beyond the grave. For that reason, he said, this life does not have the same meaning for him as for those who believe that death ends all. To him the end in this world is but the transition to another. Indeed, he could not realize the feelings of such as have hope only for this world.

V.—OUR ANGLICAN REVIEW.

By WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, CANON OF ST. PAUL'S, AND CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

The Limits of the Pulpit.

"I SHOULD like to have a pulpit," said an Oxford professor of a strongly political and at the same time philosophical and skeptical tone of mind, to me on hearing that I was going to take orders; "it gives you such a stump!"

How ardently many a generous young mind takes up this view! He proposes to himself an unlimited field of moral and religious disquisition. "Quicquid agunt homines nostri est farrago libelli." In his hands the pulpit shall be a living force. Whether people pay attention or not to the resolutions and debates of the Convocations, his pulpit shall become, in very truth, a living voice in the Church. No error shall escape his searching eye. No hypocrisy or meanness, crime or vice, shall lie safe from his scathing pen. No subject shall be left untouched, on which his hearer shall not receive complete and unmistakable instruction. He will be their guide in art, science, literature, taste, morals, politics, controversy. Whatever else they may lack, of want of guidance from himself he will leave them no ground of complaint. At one time he will supply them with arguments to answer the latest infidel essay. At another he will defend the standpoint and position of his Communion. Now he will show them the rights of the various cries between Turkey, Armenia, Crete, Greece, and the various Powers. Now he will develop the Christian aspect of Free Trade, Trades Unions, and Socialism. Having perhaps learnt to believe that Christianity is not only a scheme of salvation, but also a science of life, he determines that there is no department of human existence, no section of society, no question of the day, which shall not be fully discusst by him. Neither insolent riches nor lurking iniquity

shall be impenetrable to his Ithuriel spear: all shall be denounced, or detected. All his hearers, and those who are not his hearers, shall be instructed in the way that they should go. There is an aspect relative to Christianity, he maintains, in a fox-hunt or a pound of sugar; by him that aspect shall be displayed.

But when we come to put theory into practise, we are met by several material and wholesome considerations of which I desire briefly to remind myself and my readers.

1. It is my duty to recognize in all my teaching that least of all men am I infallible. Even the wisest of all theologians has said that Christianity itself rests on a balance of probabilities; and altho I humbly hope that I know on whom I have believed, I am bound by this recollection to be persuasive rather than dictatorial, to rest on the authority of others rather than on my own, and not to assume the mantle of an inspired prophet. If this be so in higher things, how careful should I be to acknowledge how easily I may be mistaken in the many-colored affairs of daily life about which I have no positively revealed message to deliver, and how cautious I should be in arrogating to myself the responsibility of an unhesitating guide! I can not rebuke the Pharisees with the authority of the divine Christ: I have no right to share the apostolic scorn of St. Paul.

2. And another point at once occurs to me. I may preach to myself, exhort myself, encourage myself, lead myself on, abase myself, but I must not describe as my own a state of feeling to which I have not attained. The blessing of the Spirit of God will at once depart from my words if I pose in an attitude of holy joy and peace and security which are not mine. Such an attitude is a lie. It was a most just remark of the late Dean Church of St. Paul's, when preaching to an assembly of the clergy of London, in St. Paul's Cathedral, on one of the "quiet days," of the late Bishop Jackson of London, that in the hour of judgment a man's own sermons may in many cases be among the severest witnesses against him.

3. Another limit connected with this I am obliged to impose on myself. The more complete an orator a man is, once said to me a great historian, the more does he deceive either himself or his audience. In the pulpit, of all places, truthfulness comes first, persuasiveness afterward. All exaggeration of situations and contrasts must be studiously avoided. The reality will otherwise not be found to correspond with my pictures by an audience even the least intelligent. It is my business to state only what I can fairly urge, not everything that is possible to be said. Especially is this the case in appeals for special purposes.

4. Another boundary which I must conscientiously place before myself is the fact that all my hearers are baptized Christians. Living in the midst of a very worldly generation and a very godless city, it may be presumed that if they take the trouble to come to church at all they already have a personal interest in revealed religion. Presumably their conversion has begun altho it may not be complete. The story of the excellent and beloved lady who when asked by the American evangelist whether she had been converted, answered enthusiastically, "Over and over again," whether true or false, presents a useful warning. Of course the great fundamental doctrines of redemption by the blood of Christ and sanctification by His Spirit will be stated or explained in every sermon. But injurious results have frequently arisen from following up too closely the well-known wish of a celebrated preacher that every sermon which he preached might be such as to convey to any casual stranger who might never have any future opportunity the means of fully answering to himself the great question: "What must I do to be saved?" It is surely a very prodigal compassion for the benefit of this one imaginary stranger who is present for the first time, and also, upon this hypothesis, for the last, to sacrifice for his sake the instruction of the regular and actual congregation. This supposed individual may not be present.

5. While I remember the limits of my own faith and capacities, I must re-

member how very varied are the limitations of the capacities of my hearers. I must take the greatest pains to make myself understood. I must spare no trouble to prevent myself from being misunderstood. This will present a really formidable barrier to the freedom of my thoughts. Probably there is hardly a sermon that is preached from which somebody or other does not contrive to carry away a wrong impression of the meaning. "A beautiful discourse, sir," said the old clerk, "and yet I can't help thinking that there is a God."

The indiscretion I now complain of, frequently arises in persons of ardent temperament from their desire to be eloquent, to make startling statements, and to arouse us by the boldness and comprehensiveness of their views. For this purpose it is found convenient to omit distinctions, to overlook objections, and to pass over cautions and limitations. For instance, in the controversy respecting divine grace, when the advocate of divine sovereignty is expatiating on the omnipotence of God, and on the feebleness of man, exhibiting mankind as clay in the hands of the potter, insufficient of themselves to think anything as of themselves, he may powerfully affect his auditors so long as he keeps the question of human responsibility out of view. But the moment he begins to show when and how far grace may be resisted, in what way and in what degree human cooperation is required, his statements become correct and logical, but declamation ceases. No scope is left for oratorical display. On the other hand, when the advocate of good works and human responsibility is urging on his hearers to abound in fruits of righteousness and to lay up treasures in heaven, he is tempted to admit the qualifying truth that without the grace of God we can do nothing, that by grace we are saved through faith, that even if we should do all that is commanded us, we must confess that we are unprofitable servants; we have done only that which was our duty to do. By this caution, self-restraint, reserve, and candor, a more solid because a more truthful work will be accomplished.

6. And then I must be most careful in my explanation of what is wrong not to convey any information or suggestion of evil to those in whose minds such thoughts had not arisen. The story which in his English days Cardinal Manning used to tell of the hostler who came to the Romish priest for confession with light heart the first time, until his spiritual adviser asked him whether he had ever done such a wicked thing as to grease the horses' teeth to prevent them eating their oats when baiting at the inn; and the sad and downcast look with which he came a month afterward to confess how many times he had been guilty of the offense since that inauspicious question, is in itself a full illustration of what I mean. It may be inviting to a man who is burning to uproot evil and who is full of instances which have come to his own knowledge of the habits which he wishes to attack, to expose the stores of his experience with withering denunciation from the pulpit. But unless he is guarded he is sure to do harm. And I fear that there may be not a few whose minds have received a morbid impulse from unguarded disquisitions in the pulpit on the various forms of wrongdoing.

7. And how careful I must be to put aside and rightly exclude anything that might be construed into a personality! If we knew, for instance, that there were many carpenters in church, it would be a mistake to descant eloquently on that particular point in the condescension of Christ which led Him to enter a family of that trade. Even the prince of English preachers of our generation, the late beloved Canon Liddon, committed a blunder (if the story is true) when, in preaching before the Queen, he turned to her with the phrase, "and you, Madam," and before her servants gave her a disquisition in the second person on her duty to her children.

8. And, remembering how unfortunately our Church is at the present divided, and on how many subjects, I shall be anxious to guard myself against dogmatizing on points of controversy. I shall of course have my own opinions on these

points, and I shall not be reticent in stating the moderate declarations of Scripture. But the very fact that opinions are so keenly divided on such subjects should be enough to show me either that Scripture has not been intended to speak definitely about them, or also that they are of so little importance in Scripture that I may well leave them alone myself. I may be wholesomely reminded of Bishop Blomfield, who, in the latter part of his life, met at the University church, Cambridge, a verger whom he remembered in that office when he himself was an undergraduate. He complimented him on his looks at so great an age. "Oh, yes, my lord," said the man, "I've much to be grateful for. I've heard every sermon which has been preached in this church for fifty years, and, thank God, I am a Christian still!"

9. Other limitations there may be: I must be bounded by a healthy dread of lengthiness, coldness, elaborateness, apathy, effeminacy, prayerlessness, inapplicability of my remarks to the subject or unsuitability of either remarks or subject to my audience. I must guard against artificial gesture, limiting myself to what is natural to my topic and to my state of earnestness. The pointed saying of Dr. Johnson in his biography of a Presbyterian poet and divine will occur to me: "He did not endeavor," says the Doctor, "to assist his eloquence by any gesticulations; for as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it." The fear of carelessness in thought or composition will be a wall on our right hand and on our left: "It was, sir," said Robert Hall on a sermon of Mr. Ryland's, "as if a man had brought the cattle of a thousand hills and all the incense of Arabia to one single sacrifice." I shall endeavor to bear in mind the story of the preacher who had commenced an able discourse, when one of the hearers, an accomplished but eccentric man, exclaimed: "That's Tillotson." This was allowed to pass, but very soon another exclamation followed: "That's Paley." The preacher then address the disturber: "I tell you, sir, if there is to be a repetition of such conduct I shall call on the church wardens to have you removed from the church." "That's your own," was the ready reply. I might say that we should be limited in style as far as possible by the choice of English words.

For my own part, I desire that I may never preach a sermon which goes beyond plain, practical teaching, biblical exposition, and moral and religious edification.

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY PROFESSOR J. F. MCCURDY, PH.D., LL.D., UNIVERSITY COLLEGE,
TORONTO, AUTHOR OF "HISTORY, PROPHECY, AND THE MONUMENTS."

The Book of Nahum and the Fall of Nineveh.

It was stated in an earlier article of the present series (REVIEW for March, 1896) that "all the numerous statements as to international events made in the historical books are verified by the cuneiform annals wherever the same topics are touched upon by the two literatures." We have already in a measure tested the accuracy of this observation. But the supremely important event recalled by the title of the present paper gives us an opportunity of regarding what we may call the Assyriology of the Bible with a somewhat broader outlook. When we come to inquire as to the records of the fall of Nineveh we are astonished to learn that so far there are none at all. That the Bible histories should have no account of the catastrophe which so deeply, even tho indirectly, affected Israel, is at first surprising. But it would be entirely unaccountable that no note should have been taken of it in the literature of the surviving monarchies. Beyond doubt an account of the destruction of Nineveh is buried somewhere under the soil of Babylonia, as we may learn from various indications lately brought to

light and presently to be noticed. Before inquiring what, on the other hand, the Bible really has to say, we may take a lesson from what it has not to say.

We must learn to know the Old Testament aright in its relation to the world's history. Its two great elements of narration and prophecy move upon entirely different planes, and within different regions. Prophecy, so to speak, revolves around the historical area in large concentric circles. Only what is of importance in the separate career and fortunes of Israel is recorded in the annals and chronicles of the Old Testament. Outside events of world-wide importance, even where they affect the fate and mission of Israel, are there unnoticed. But prophecy has a wider outlook as well as a keener insight. The rise and fall and enduring fates of colossal empires are viewed with watchful eye by the sentinels on the towers of Zion. Old-Testament history is in a sense local and provincial. Old-Testament prophecy is ecumenical. The one looks upon Palestine as the arena of conflict; the other keeps in view the mighty tragedy enacted upon the wider theater of the inhabited world. Hence, while the fall of Nineveh finds no mention in the Books of Kings or Chronicles, it fills a large place in prophecy. How it was foretold by Isaiah, in connection with its moral antecedents and the divine purpose, ruling and overruling all the events of history, we have already considered. Let us now see how it is looked upon by the prophet Nahum in view of its actual enactment.

The Book of Nahum stands alone in style and method among the Old-Testament writings. The author is unknown except by name. There is no introduction, no moralizing, no exhortation. The theme, great as it is, is one not handled by any other contemporary. It has, too, the force and swiftness and suddenness of the thunderbolt. It is rather like a thunder-storm in its fiery energy, with its deluge of denunciations, its whirlwinds of wrath, its night of gloom lit up here and there with the lightning-flash that precedes the stroke of vengeance. As in Micah's description of the fall of Samaria, so the destruction of Nineveh is made the occasion of a sublime theophany, in which the elements of nature sympathize with and assist the avenging God in fulfilling the doom of the reprobate city.

The conception of the world-wide importance of the fall of the Assyrian Empire is present throughout this wonderful lyric tragedy. Israel, the ward of Providence, especially exults thereat (i. 12-15); but the whole world joins in the rejoicing: "all that hear the report about them shall clap their hands over thee; for over whom hath not thy evil past continually?" (iii. 19). This is the true prophetic view of the catastrophe. The evil that Assyria has wrought and the wide extent of that evil invite the divine intervention. In proportion to the enormity of the offense is the character and degree of the punishment. The poet-prophet pictures the world as a forest, in which the king of beasts holds sway, who seizes what he will and fills his lair with prey for his lionesses and the young lions. But not one ravenous beast is to survive the onslaught upon the lion's den. For Jehovah, like the mighty hunter, delivers the prey from the spoiler (ii. 11-13).

The principal part of the prophecy is taken up with a picture of the destruction of the city. And here again the description is unique. There is nothing like it in biblical literature. Many expressions there are elsewhere setting forth single actions of war and battle. But here we have a panorama of the attack on the city, the entrance effected by the besiegers amid desperate fighting, the hurried efforts of the besieged to press back the assault, the conflict in the streets, "the cracking of whips, the rattle of wheels, the plunging and rearing of the horses, the charging of the riders, the swords flaming, the spears glittering, the heaps of the wounded and dying, the unnumbered dead."

Such a realistic prediction thus reads almost like a program of the expected tragedy of the conquest and destruction of the world's greatest city. The ques-

of many disturbed and the hearts of many are deeply pained. I would contribute what I may, and as quietly as I can, to the removal of doubt and the confirmation of confidence. . . . I feel myself constrained to call your attention to certain vicious assumptions, which pervade the methods and determine the results of the revolutionary criticism of the Old Testament, upon the validity of which any man or woman of ordinary intelligence can pass judgment, and with which technical scholarship has little or nothing to do.

Claim to Modern Scholarship.

Let me refer, in passing and in parenthesis, to the frequent claim that the weight of modern scholarship is with the new school of critics. A good deal depends upon what is meant by weight. The most learned men do not always make the most noise. Newspaper and review notoriety is not always the measure of worth. Some years ago a colored preacher in the South preached a sermon on "De Sun Do Move." It electrified his audience. It secured for him a national reputation. He could have filled the biggest hall in any city East or West. But he did no damage to the Copernican theory. There was no disturbance in the planetary system. Many will recall another public speaker of great natural gifts, who has entertained large audiences at fifty cents a head, on the "Mistakes of Moses." I never even read the reports of his sayings, but I would have gone a hundred miles on foot to have heard Moses on the mistakes of his critic. He who startles is always sure of an eager hearing and of a wide audience; the second sober thought comes afterward. And the names which are oftenest seen and heard in present biblical criticism by no means represent all the scholarship in Christendom.

Among the most famous theological faculties in Germany are those of Berlin, Bonn, Breslau, Greifswald, Halle, Königsberg, Leipzig, and Tübingen.

In these universities there are seventy-three theological professors, of which number thirty belong to the radical school, while forty-three belong to the moderate and conservative ranks. Every one of these men is at home in the literature of his department, and is supposed to be an independent and well-equipped scholar. He could not hold his place were he not. The benches would be empty, and he would be starved out. It will be seen from this simple statement that the lines of battle are closely drawn. The so-called liberal wing has increased from ten to thirty during the last twenty-five years, and the conservatives have been reduced from fifty to forty-three; but in the eight great universities which I have named the conservatives still have an actual majority of thirteen; and such a majority at present means a good deal, while it proves conclusively that sweeping claims are not warranted by the facts.

Confining attention to the nine great Prussian universities, the radical school is found to be represented by sixteen men, and the conservative school numbers twenty-six, in the older provinces; while in the newer provinces the proportion is eight radicals to nine conservatives; a total of twenty-four radicals and thirty-four conservatives—a majority of eleven for the conservative party. During the last two years the conservatives have been rapidly gaining on the radicals, and the reaction against radicalism seems to be assuming formidable proportions among the general clergy and laity.

Of the thirty-four books in the list which I gave in a former discourse, there are seventeen, just one half, from the pens of American scholars and specialists, every one of them conservative in tone, every one of them written within the last fifteen years, with full and accurate acquaintance of the most recent literature, and no one can read these books without discovering that these men know what they are talking about. The statement

that scholarship is practically a unit for the radical criticism can not be made good. It is not true of Europe; it is not true of America. The most prominent advocates of radical criticism among us are Harper, Briggs, Toy, Mitchell, Smith, and Haupt. But these men are not the superiors in scholarship of Beecher, Osgood, Green, Mead, Curtis, Denio, and Bissell. Radical criticism is represented in Boston, Yale, Harvard, Cornell, Johns Hopkins, Union, Chicago, and Andover. But conservative criticism holds its ground in Bangor, Yale, Hartford, Princeton, Drew, Madison, Auburn, Rochester, Rutgers, Allegheny, Crozer, Lane, Louisville, Chicago, Evanston, Oberlin, Omaha, and Oakland. Of Congregational theological seminaries, Andover is the only one which can be classed as radical; Bangor, Hartford, Oberlin, and Oakland may be classed as conservative; while Yale and Chicago occupy middle ground, and the mediating critical school is practically conservative. Even Professors Harper, Smith, and Briggs make so many important concessions that they may be regarded as seriously antagonizing the fundamental doctrines of the Wellhausen school, saving their faith in a Divine revelation at the expense of logical consistency. And in the war which is upon us, the lines must be sharply drawn upon the main issues, which are questions of historical criticism, and not niceties of literary analysis. The truth is that the radical critics are still deep in the woods.

The Crucial Questions.

At this point it may be well to state what the crucial questions under debate are. When it is said that the majority of critics are agreed in the literary analysis of the Pentateuch, and that the orthodox view is maintained only by a few older scholars, the statement is misleading. The orthodox view is assumed to be that Moses wrote every line in the Pentateuch, including

even the account of his death, and that for the matter contained in Genesis he was indebted to supernatural revelations from God. Thus defined, there have been no orthodox biblical critics for a good many years, if indeed there ever were many. And, in like manner, all scholars who have conceded that Genesis discloses evidences of the use of older documentary and traditional authorities, in narratives, and snatches of poetry, and genealogical tables, and who admit different layers of legislation in the middle books of the Pentateuch, not necessarily committed to writing by Moses; who, for example, grant that Deuteronomy is a separate book, completed in its present form after the death of Moses, that the priest code is from a different hand, and that Genesis is a fusion of older documents—have been grouped together. But this is the very group where the lines of battle are drawn between the radicals and the conservatives. Orthodoxy has nothing whatever to do with the problem. It is not a question of theology which is under discussion. The phrase "orthodox criticism" is pure nonsense. One might as well talk of orthodox astronomy or chemistry. The debate lies in the region of hard facts. The criticism concerns the historical value of the documents which make up our present Pentateuch. Questions of authorship, of date, and of structure have become preliminary and subordinate. These very problems are approached with presumptions which cast discredit upon the credibility of the documents, and under whose application the record is reduced to a mass of fables, deliberately invented and forged. At this point the only proper line of cleavage can be drawn, and when it is drawn there, the radical critics are in a hopeless minority. Sober scholarship repudiates their assumptions, methods, and conclusions.

The Claims of Criticism.

Let me state, as briefly as I can, the claims for which the modern radical

criticism is contending. The seriousness of that contention appears only when it is viewed as a whole. Moses, we are told, did not write the Pentateuch. Some things may have been recorded by him, but not very much. The Ten Commandments, as they appear in Exodus, are certainly not in the form which he gave to them, and the whole story about the giving of the law from Sinai is a poetic invention of much later date, to give impressiveness to the Decalogue. Neither the narratives nor the laws of the Pentateuch have in any large and important part come from Moses. The Pentateuch is declared to be, in its main intention, a law book, and its historical material is treated as worthless. The legislation is declared to be the core of the record, and the books were compiled solely with a view to enforce that legislation. An analysis of these laws is declared to prove that they could not have been enacted until about 450 B.C., at least a thousand years after Moses. They constituted the priest code of the second temple, and were for the most part unknown before. But to invest them with Mosaic authority, his name was freely used in the enactments, and the wilderness history of the tabernacle was invented to supply a popular historical coloring. The same thing had been done on a smaller scale two hundred years before Ezra, under the reign of King Josiah, when the Book of the Law was said to have been found in the temple. That Book of the Law is assumed to have been our present Deuteronomy, and when the historian tells us that Hilkiah professed to have found Deuteronomy in the temple, we are told that we must interpret this as a very polite hint that the priest had written it himself, in part or entire; in other words, that he had been guilty of a pious literary forgery, in order that by the help of the authority of Moses he might wean the people from their idolatry, and concentrate the religious reverence of the nation upon a single central sanctuary. Thus,

Deuteronomy is the literary invention of the seventh century B.C., and the Levitical legislation is the literary invention of the fifth century B.C., while in both cases the history is supplied by way of artificial framework. To this latter period also are referred all such narrative materials as disclose the style and point of view characteristic of the priestly writer; as, for example, the first chapter of Genesis. Then there are supposed to be two other documents, older than either of the preceding and independent of each other, belonging to the eighth and ninth centuries B.C.; one current in Northern Palestine, the other in Southern Palestine, known as the Elohist and the Jehovist or Jahvist. These four documents are said to have been reduced to their present shape by a redactor, or by several redactors, who arranged and altered the materials to suit their purpose. Every document has been tampered with in this way, and the critics do not hesitate to charge the redactors with both literary awkwardness and dishonesty.

This review may startle the reader. It is enough to startle any one who has not lost all faith in the ordinary honesty of the writers of the Bible. But I have not overdrawn the picture. In detail, and as a whole, the history is discredited. Some leave a little truth in the narrative; others leave none at all. Even the reality of the Exodus is denied, and as for the narratives in Genesis, their historical reality is surrendered. The calm verdict of Professor Robertson, of Glasgow, whom the critics claim as one of their number, will commend itself to the cautious and reverent student, when he sums up a long discussion on the Pentateuch in these words:

"It may be admitted that the component parts of the books belong to different periods, the death of Moses, for example, being recorded side by side with words spoken and written by Moses. It may be admitted that we have three stages of legislation, as represented in the book of the Covenant, the Levitical code, and Deuteronomy; it may be

admitted that these are variations in the law, and an advance from a lower to a higher stage; but all this does not necessitate the assumption that these codes are separated by intervals of centuries. All this and much more, may be admitted; but all who would give to the biblical writers credit for ordinary honesty will hesitate before admitting that we owe a great part of the Pentateuch to literary fiction. When it is gravely asserted that prophets and the best spirits of the nation framed first one code, and then another, with the deliberate intention to represent the history of the past as something different from what it actually was, when the so-called historical books have to be expurgated before they can be used as evidence, one may despair of arriving at the truth altogether, or at once set about reconstructing the history without the aid of these books."

And Professor Hommel, of Munich, whom the critics also claim, has recently placed himself upon record in these words:

"The more I investigate Semitic antiquity, the more I am impressed by the utter baselessness of the view of Wellhausen."

The Pentateuch a Narrative.

We have noticed that the critics assume that the Pentateuch is primarily a book of laws, and that the history is subordinate to legislation. Let us read, now, the Pentateuch for ourselves, and we shall discover that the very reverse is true. From cover to cover, the five books of Moses deal with history, and the laws are inserted only as part of the history. The historic thread is renewed in Joshua, carried on through Judges, and pursued through the books of Samuel and Kings. One plain, practical purpose controls the entire literature—to trace the fortunes of Israel from the call of Abraham to the captivity, and the chapters in Genesis preceding the call of Abraham furnish the historical preface to his separation. Narrative is the primary and pervading element. In the New Testament the legal portions are regarded as having been set aside and annulled, but the history is regarded and referred to as authentic. Be the author or authors of the Pentateuch who they may be, the critics

blunder in assuming that they concentrated their attention upon the legal enactments. These are woven into the history at the points where they belong, and then the history proceeds without reference to them. It was the story upon which their interest was centered, and this must determine our critical handling of the history which they have given us. It is an arbitrary, unwarranted, and criminal method of procedure, to discredit their honesty and veracity in the very field where they have concentrated and massed their abilities and resources.

Passing now this arbitrary and mischievous reversal of critical perspective, let me ask attention to certain other equally unfounded assumptions, upon which the new critics build their revolutionary conclusions.

Based on Evolution.

One of these assumptions, to which great and decisive prominence has recently been given, is that the so-called theory of evolution has been scientifically established, and should therefore be accepted as a canon of criticism. It has been invested with the authority of the multiplication table; so that whatever does not square with it must be false, so false that we need not trouble ourselves about it. The theory is assumed to be the one supreme law in the realms of matter and of mind. It shapes history, and gives birth to religion, just as it molds the stars. All things begin at the lowest point conceivable, and thence, by gradual stages, they advance to an ever-enlarging perfection. There are no breaks in the process. There are no gaps in the march. There are no interventions, no miracles, and hence all miraculous accounts are scientifically absurd. Man has come up from the sea-anime, and has been constantly rising. Sin is only the remnant in him of his animal ancestry. A fall from primitive innocence there never has been, and the first chapters of Genesis are purely fabulous—exquisite poetry, but histori-

cally false. Evolution is the infallible touchstone by which the Bible and Christianity must stand or fall.

But the principle is not logically carried out. For there are many who, while they boldly cut out all miracles from the Old Testament, dare not use the surgery upon the New. They claim that the high theology of Deuteronomy and of the Psalms proves these books to be a late literary product; but they dare not assert this of the Gospels and the Epistles of the New Testament. They claim that the primitive Mosaic religion must have been very crude, but they dare not say that about apostolic Christianity. They claim that from Moses to Ezra there was an uninterrupted advance; they dare not say that of the history between Paul and Luther. They minimize the miracles of the Exodus, and of Daniel in the den of lions, but they grant that Christ was born of a virgin and that He rose from the dead. Let us have thorough work. And thorough work demands that with the elimination of the miraculous and supernatural in the Old Testament, the same elements shall be cut out of the New. Moses and Christ, the Law and the Gospel, fall into the same grave. And the only reason why this is not done in the case of Christ and the Gospel, is because the facts of Christianity are so stubborn that the critics do not venture to beat their heads against them. They prefer to be inconsistent rather than stultify themselves. But that very hesitancy shows the inherent weakness of the claim.

What, now, is evolution? Darwin and Wallace did not agree in their definition and in the scope of its application. Wallace insisted that it did not apply to man. The word has never yet been defined.

Everybody uses the word, and presumably knows its meaning; yet nobody seems to be able to give a definition that is clear and final. No magician's wand can play so many fantastic tricks as can this word. It can be theistic

and atheistic to suit the speaker's taste. It can eliminate miracles, and it can make them feel at home. At one time it bows God out of the universe, and has no use for Him; at another time it makes Him immanent, omnipresent, and omnipotent, enthroned and personally active in every atom. Rénan needs no God to account for the origin of things. But his theory of evolution provided for the ultimate appearance of a man who would master the secret of death and life, and who would thus empty all the graveyards of the past, bestowing immortality upon every one of their hapless victims. So that evolution can give birth even to God. There is no God at the beginning, but there is one at the end. It is plain, therefore, that evolution may be so defined as to provide for supernatural intervention and guidance, and for the most astounding miracles. But the trouble is that these stay only in the definition. Practically they are excluded, and what remains may be summed up in the following items:

1. The affirmation that the higher grades of being have proceeded from the lower by natural generation, and that all grades of being have a common, natural ancestry. The fire-mist has given birth to crystals and to genius, to coral reefs and to the Christian religion.

2. The affirmation that this unfolding has been unbroken and continuous, without a single gap and without creative epochs.

3. The affirmation that the result has been reached by the operation of inherent forces, neither requiring nor permitting the superintendence and the guidance of the personal God. The universe is self-evolved, and self-evolved from the primitive atom. This is what evolution is made to mean by its great advocates, whether they so define it or not. It makes the polyp the real ancestor of man, and eliminates the supernatural from science, literature, and history.

Not Established by Science.

The common element in all definitions which are radical is the denial of creative epochs, the affirmation that the complexity of the universe, man included, has been the result, in unbroken progression, under natural law, by inherent forces, of rudimentary cells and atoms. The universe has grown out of the atom, as the oak grows out of the acorn. There is difference in the result, but there is identity of method. Now, if anything is clear, it is perfectly clear that this amazing theory has not been made out. There are several gaps which have never been bridged. The universe is supposed to have its origin in a sea of raging fire, whirling with inconceivable rapidity, gradually cooling and condensing, throwing off rings now and then, and so forming suns and stars. If that fire-mist ever contained any living germs, they must have been utterly destroyed long before the planets cooled. Whence, then, came life? It is here; how did it emerge from the furnace of fire? We are told that the cell evolved from the atom. We are asked to believe in spontaneous generation. Huxley believed that, but he also very frankly admitted that all the scientific evidence of two hundred years was squarely against him, and that there was no known exception to the old dictum: "*Omne vivum ex vivo*"—all life from life. The atoms refuse to give birth to a cell; and at that point evolution breaks down. It breaks down again when you pass from plants to animals. The cells look exactly alike under the microscope, and you could not tell which belonged to a maple and which to an elephant, but the vegetable cell refuses to give birth to the animal cell. Break number two. Evolution breaks down again when you try to pass from the animal to man. Self-inspection and self-judgment, the activity of the higher reason and of conscience, the seeds of these are not in the brute. Break number

three. These tremendous gaps condemn the theory. Intermediate forms are wanting between the inorganic and the organic, between plants and animals, between animals and man. At these points the transition is sharp and sudden, so that even Mr. Huxley protested against the maxim: "*Natura non facit saltum*," and insisted that nature did make leaps. But an evolution which must be helped out by leaps admits just what the creation theory affirms, and admits all which it affirms. Such an evolution is in exact agreement with the first chapters of Genesis, which affirm that even man was made from the dust of the ground, but not through the operation of forces inherent in plant and animal forms of life. I have mentioned only three gaps. The great German scientist, Du Bois-Reymond, pointed out seven "impassable chasms." And Virchow designates the radical evolutionists as "bubble companies." The facts prove that while there is truth in evolution, the development has its fixed limitations, and identity of descent for all living forms is emphatically negatived. At all events, it is a pure assumption. In evolution, as an orderly development and advance, every intelligent man believes; and in that sense the doctrine is as old in literature as the first chapter of Genesis. But evolution, as a process of uninterrupted differentiation of being, under natural laws, and from inherent forces, is an unproved theory, with all the evidence squarely against it. So long as that is true, I, for one, am not going to let evolution reconstruct my Bible for me.

False in Literature and History.

I claim more. I claim that while, in the realm of science, evolution is an unproved theory, in the realms of literature and history it is demonstrably false. It is not true that the earliest literature of the nation is the crudest, and its latest the best. It is not true that the line is one of steady improvement. This is not true of Greece, or

Rome, or Germany, or France, or England, or the United States. Homer never had a competitor. Shakespeare and Milton have not yet been eclipsed. Socrates, Plato, and Aristotle are still unrivaled. Madison and Jefferson were not pigmies compared to our present statesmen. Washington is still without a peer. We are not more skilful builders than the men who reared the pyramids, nor are we greater architects than the men who designed and superintended the cathedrals. We have not eclipsed the old masters in painting, sculpture, and music. Civilizations do not necessarily grow better as they grow older. Turkey, India, and China prove the very reverse. They have been rapidly going down. A book on "Degeneration" a few years ago attracted wide attention. The picture was overdrawn. But the fact is, that it requires the strenuous and continuous exertions of all good men to prevent things from becoming hopelessly bad. The machines are everywhere and always against righteousness and improvement. Progress is not due to them, but to the men who break away from them.

Ignores Personality.

There is one force in literature and in history of which evolution takes no account, and which it can not explain. It is personality; strong, self-posed, determined personality. Again and again, a man appears who challenges the world to combat, and he wins. It may be Paul; it may be Athanasius; it may be Luther; it may be Jesus Christ. Such men are prophets of God, and they inaugurate new epochs. They shatter prisons and set men free. They arrest the growing degeneracy and usher in the better days. They are not the product of blind and inherent evolutionary forces. One, at least, has defied every attempt at classification. He stands alone, unapproached and unapproachable—the Son of Mary, the Carpenter of Nazareth, the Prophet of Galilee. Nothing in Greece, or

Rome, or Judea explains Him. He was and remains the absolute antithesis of His time and of all times. Evolution goes to pieces when it touches Him. God is manifest when He appears. And what is true of Christ is true of every great leader who has appeared in history. Personality dominates in literature, in art, in history, in war, and in peace. Carlyle may have gone too far in his hero worship, in his unstinted praise of great and energetic men. There is moral force, for good or evil, in the people, too; and we neglect that at our peril. Still it remains true that personality is the decisive force in history. And personality is the absolute antithesis of evolution. Unproved in science, demonstrably false in literature, art, and history, the theory of evolution can not be accepted as a canon of criticism. Certainly, not at its demand shall I cease to believe and preach that God created man in His own likeness and image, that man fell by voluntary transgression, and that Jesus Christ was born of a virgin, died to save man, and rose again from the sepulcher.

THE ASSURANCE OF SALVATION.

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Thy sins are forgiven.—Matt. ix. 2.

THE word salvation is often used, in the Bible, to signify a personal experience. Simon Peter said that God sent His Son to bless men in turning them away from their iniquities (Acts iii. 26). Because the Son of Mary would save men from their sins Gabriel said that His name should be called Jesus (Matt. i. 21). But the word is also used to signify an act of divine clemency in behalf of the sinner. This is forgiveness. In this discourse the word salvation will be used in the sense last mentioned.

Our first inquiry relates to the possibility of an assurance of salvation. Can one be certain that God has blotted

out, or pardoned, his transgressions and that he is in the fellowship of Christ? Can a man *know* that he is saved? This is the question to be answered at this point; and since the inquiry refers to an act of God, let the answer be sought in the Word that He has inspired.

John, the beloved disciple, says that his purpose in writing his first epistle was that the persons addrest might *know* that they were in possession of eternal life (1 John v. 13). In one place (1 John iii. 14) he declares: "We *know* that we have past out of death into life." This Apostle then thought that such knowledge was possible in his day. If possible then, why not now?

Paul entertained the same thought. He said he *knew* that if his earthly tabernacle failed he would enter into a building eternal (2 Cor. v. 1). Whatever else this declaration may mean, there can be no reasonable doubt that this man was certain concerning his relation to God. He *knew* that he was alive unto God—that he had, as John said, "past out of death into life." He possest, for himself, an assurance of salvation.

There is not an intimation in our Sacred Writings that believers in Christ in the apostolic age entertained a doubt concerning their freedom from condemnation. This is a most interesting and suggestive fact. Human nature then was the same as the human nature of to-day. Men suffered from mental depression at that time as they do now. But no believers under the ministry of men who "preacht the Gospel . . . by the Holy Ghost sent forth from heaven" seemed to think that this experience meant that God had turned away from, or had ceased to be gracious to them.

David's experiences were varied, and he sometimes spoke as if he thought that Jehovah had ceased to be merciful to him. In the twenty-third Psalm he is full of confidence. He is certain of God's goodness. He has not a doubt

as to his relation to the Most High. Jehovah is his shepherd. There can, therefore, come to him no want. He finds rest in green pastures. He is led beside untroubled waters. His soul enjoys the divine favor. In the ways of righteousness he is guided. Death, to him, has no terror. And this because he is assured of the presence of Jehovah. The Lord will, in the hour of death, comfort and sustain him. Why, then, should he fear? Abundance, he says, is given to him now in the presence of his enemies. His cup of blessing and joy overflows, and he is confident that goodness and mercy will continue with him all the days of his life. But did he, at all times, have such a view of God and His ways? Hear him exclaim in the twenty-second Psalm: "My God! My God! why hast thou forsaken me; why art thou so far from helping me and from the word of my roaring? O my God! I cry in the daytime, but thou hearest me not; and in the night season, and am not silent!"

But an excuse can be offered for David that can not be urged in the case of believers in Jesus. We have a fuller revelation of God and His ways than had David. God has spoken to us in these last days by His Son. Revelation is progressive. David lived in the twilight; we live in the sunlight. To us "the Sun of righteousness" has arisen with "healing in his wings" (Mal. iv. 2).

There is not time, at present, to speak of the despair of Moses (Ex. xxx. 30-32) and Elijah (1 Kings xix. 4). But neither of them complained, as did the writer of the twenty-second Psalm, that God had turned away and refused to hear his cries.

There can be no doubt that Paul, notwithstanding his great courage, was at times deprest in spirit. The Lord for this reason encouraged him when he was at work in Corinth (Acts xviii. 9, 10), and when he was in a storm at sea on his journey to Rome (Acts xxvii. 21-25). But he was "always of good

courage" concerning his standing in the sight of God, and declared that he *knew* that when his spirit left the body he would "be at home with the Lord" (2 Cor. v. 7, 8). Paul was far from being satisfied with his attainments in the spiritual life. He said, after he had been a Christian many years: "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18). He also said, at the same time: "The good which I would I do not; but the evil which I would not, that I practise" (Rom. vii. 19). And this fact caused him such trouble that he exclaimed: "O wretched man that I am! who shall deliver me out of the body of this death?" (Rom. vii. 24). But immediately afterward he said: "I thank God through Jesus Christ our Lord. . . . There is, therefore, now no condemnation to them that are in Christ Jesus" (Rom. vii. 25; viii. 1).

And what a magnificent confidence and courage had this grand man and faithful servant of the Lord Jesus, when he came to the close of his busy, tumultuous, and surpassingly useful life. "The time of my departure is come," he said to Timothy. "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that love his appearing" (2 Tim. iv. 8). There is not the shadow of the shade of a doubt in his mind concerning his future, and this not because of his personal attainments, but because of the abounding mercy of God toward him in Christ Jesus our Lord. He possesses a strong assurance of his salvation. God had certainly forgiven his sins.

So while the experiences of believers in the olden time were thus similar to the experiences of Christians in the present age, there is no evidence that they were interpreted as ours are sometimes understood.

The First Epistle of John is devoted

to this subject—the assurance of salvation. He says: "These things have I written unto you, that ye may *know* that ye have eternal life" (1 John v. 18). In this writing he makes much of love. Sometimes believers sing dolefully:

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His or am I not?"

John says, in this part of the New Testament: "We *know* that we have passed out of death into life, because we love." But how can one know that he really loves?

Hear the word of the Lord. "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me he will keep my words." "He that loveth me not keepeth not my words" (John xiv. 21, 23, 24). And one of Christ's ambassadors said: "This is the love of God that we keep his commandments; and his commandments are not grievous" (1 John v. 8). The words, "his commandments are not grievous," are, in this place, of unusual importance. If there is no pleasure in doing the things that the Christ enjoins, if His commandments are grievous, there is a lack of love. To the one who truly loves God the keeping of the Commandments is a pleasure. A glad obedience to God is evidence of love for Him.

John not only says, "We *know* that we have passed out of death into life because we love," but he says—and this is of the greatest importance in this place—"Because we love the brethren" (John iii. 14). Love for the brethren is evidence that one is in possession of spiritual life. "Whosoever loveth him that begat, loveth him also that is begotten of him" (1 John v. 1). What evidence have we, has any one, of this love? The answer is at hand. "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John iii. 17). This, the reply of John. And

again: "Hereby we know that we love the children of God, when we love God and do his commandments" (1 John v. 2). The love of which so much is made in the New Testament is not a mere emotion. It is such a condition of mind and heart as leads to obedience to the positive commands of God. If we love God we will obey Him. If we love men we will serve them. Nor can we love the one without the other. No man can truly and intelligently love God who is destitute of love for men. God and man are so joined together that an affection for one implies an affection for the other. The man who does not love his brother is under condemnation. He is not forgiven. He is not in fellowship with God. Such a one has no assurance of salvation. "He that saith that he is in the light and hateth his brother is in darkness." "He that loveth his brother abideth in the light" (1 John ii. 9, 10).

Another evidence of acceptance with God is faith in the Christ. This is one of the evidences adduced by John. He says that "whosoever believeth that Jesus is the Christ is begotten of God" (1 John v. 1). The spiritual life is germinant in the person who believes that Jesus is the Son of God. In his Memorabilia of Jesus, John says that "as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (John i. 12). Belief alone does not constitute one a child of God, but it puts him in such a relation to the Christ that he has "the right to become" one of God's dear children. But how can one *know* that he believes "unto the saving of the soul"? The answer is not difficult.

The faith that saves is a belief that moves to action. Look into the eleventh chapter of the Epistle to the Hebrews. Here are the names of those who, in their day, were men and women of faith. In each case obedience was rendered to him who was the object of faith. Abel believed in God and offered an excellent sacrifice.

Enoch was a man of faith, "walkt with God, and was not; for God took him" (Gen. v. 24). Noah believed, and so wrought that he "became heir of the righteousness which is according to faith." By faith Abraham "obeyed to go but unto a place which he was to receive for an inheritance; and he went, but not knowing whither he went." Because of the faith of Moses he "refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin." Rahab, because of her faith, received and protected the spies sent into Canaan by Joshua. There is not a person named, or referred to, as possessing faith, who did not render a prompt obedience to God, the object of their faith. How can one *know* that he has the faith that saves? He can *know* by the fact that he does what God commands him to do.

There is such a thing as repentance unto life (Acts xi. 18). Repentance and remission of sins are joined together in the New Testament. They were to be preached among all nations in the name of the Lord Jesus (Luke xxiv. 47). And the Master taught that if any would not repent he must perish (Luke xiii. 3, 5). If a man truly repents of his personal transgressions he has an assurance, in the written word, of the forgiveness of sins. But how can he *know* that his repentance is genuine? John the Baptist spoke of "fruits worthy of repentance." What were these fruits? The fruits of repentance are lives of gentleness, kindness, helpfulness, service, to men (Luke iii. 7-14). Zaccheus showed the genuineness of his repentance by giving the half of his goods to the poor, and by a fourfold restitution to any person whom he had wronged (Luke xix. 8). Jesus thereupon assured him of salvation. In Ephesus, under the preaching of Paul, "not a few of them that practised curious," or magical, "arts brought their books together, and burned them in the sight of all" (Acts xix. 19). It was in this

manner that the genuineness of their change was certified. Evangelical repentance and restitution are joined together. One may *know* that his repentance is real and thorough when he rights the wrongs that he has done to his fellow creatures to the extent of his ability; and the word of the Lord assures the penitent that his sins are forgiven.

The word of the Son of Man when He was on earth was a sufficient evidence of salvation. To the man "sick of the palsy" Jesus said: "Thy sins are forgiven." That word is as good to-day as when the Christ was among men. When He says that on certain conditions forgiveness will be granted, as He does, can any one legitimately doubt who complies with the stipulated conditions? To doubt the word of the Lord in the book is no less a sin than to call in question the veracity of His word orally and in person delivered. His word furnishes the strongest assurance of salvation. Do I comply with the named conditions of forgiveness? Then is my salvation, in the sense of pardon, certain. On the Word of God I rest for assurance. Praise His holy name!

FAITH AND FORCE.

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I come to thee in the name of the Lord of hosts.—1 Sam. xvii. 45.

THE duel of David and Goliath is but one chapter in the history of faith and force in conflict. Brute force here appears with sword and shield, helmet and spear; faith comes with the simple sling and stone, but with God's strength and in His name. Force looks down contemptuously on faith, and holds itself proud and arrogant. Faith is submissive and humble, but full of hope and courage. It matters not what form force takes—that of numbers, of wealth, of social prestige, of intellect, of educational or of political superiority; if it arrays itself

against simple faith in God, the duel of David and Goliath is again repeated. Let us notice certain central facts.

1. This is a faith that is in action. Nothing is said of prayer, though David may have spent the whole night in prayer before the fight. His is a faith that acts, rather than begs. There are times when even prayer is out of place. God once said to Moses, "Why criest thou unto me? Speak to the children of Israel, that they go forward." It was a time for marching. The spirit of prayer may be continued, though the form be suspended.

Faith here stands alone in the person of David. Little encouragement did he get from Saul, and his own brethren told him he had better be at home attending to the sheep. The warriors of Israel thought it was unbecoming the dignity of the army to put its fortunes in the hands of a stripling like David. But God is wont to move on single hearts, to stir them to do great deeds for His Kingdom. A grain of mustard-seed rather than a can of dynamite is the chosen type of divine working. A single soul like Luther is filled with God's thought and power, while the community is not in sympathy with that thought. *Vox populi* is by no means *Vox Dei*. The voice of the people killed Jesus Christ, it killed Socrates, it killed the martyrs. It is the minority, often, that more truly represents the right and the truth. David had a divine inspiration. He remembered Samuel's anointing oil. He felt that he had been set apart to do God's work, to defend His honor. If you are right, you have God with you. Your faith will be active.

2. Faith controls forces, or forces will control faith. Goliath was of gigantic height—over nine feet—was well armed, and strong. His people saw his physical might and military equipment. They saw and believed. They believed because they saw. David was despised because there was nothing apparent to encourage confidence. So it is with us. We are respecters of per-

sons. We have our reward. We see, we count, we measure and estimate strength and success by material appearances. We trust in money or in machinery. We are not wise. In David there was no armor, sword, greaves, helmet—there was nothing to inspire those who lookt on; but he was sure that if he put forth his effort in the strength of God he would prevail. Faith takes the simple stone and sling, and God gives victory. Whatever may be your disadvantages or limitations, He will give you divine help if you put your forces under the control of faith. The barley loaves and fishes were enough for the five thousand, with God's blessing; the simple clay for healing blindness, when used by the Son of God; the ordinary rod, when God gave Moses power, could divide the water, restrain the plague, or break the rock.

There was a young man who once was sent out by our missionary board reluctantly, for they doubted his efficiency; but in a single year he led ten thousand to believe on the Lord Jesus Christ. John Clough was a surveyor, and he preached to companies of men under him on one verse, "God so loved the world," etc., till 15,000 were reached, and two thirds of them accepted Christianity. This was in connection with a mission-field so apparently unfruitful that it was thought hardly worth continuing. He dedicated his surveying talent to Christ. An English athlete was converted, and told Mr. Spurgeon that he felt he had little brain power to use, but he did have "two good feet." These he gave to the Master's service. He was set at work distributing invitations to meeting. One night a man, desperate and determined on suicide, rushed by him for London Bridge. These two strong, fleet feet were put in motion, and he overtook and caught the man just as he had reached the side of the bridge. He pulled him away, persuaded him to go into a cheap inn, where he spent hours in prayer with him. The next day he

brought the man to the Tabernacle. He was converted, and to this day is one of the most faithful workers there.

God be praised for intellectual power. If consecrated, it is mighty for good. Too many, however, even in the pulpit, seem to accomplish little with all their mental ability. They preach with vigor. Their sermons are intellectual columbiads, and their discharge shakes the pews; but when the smoke clears away, nobody on the battle-field is found to be killed. Where is your confidence—in faith or forces? Which? Michael Angelo worked so long on ceilings and on things overhead that it is said, he had formed the habit of looking upward as he walked the street or field. The true believer is "looking unto Jesus." He brings all he has to Him. "My faith looks up to Thee," is his language. His mind, his heart, his hands—all, he gives to Jesus. A preacher in a far-off Western wild found himself getting low in food and fuel. A severe snow-storm raged. The house was almost buried in the drifts. He picked up what he could for fuel; but just then he was stricken down with typhoid fever. The next day his wife fell under the power of the same disease. The care of them both and of the house devolved on their only child, a little girl. Day after day her feeble hands ministered, as far as possible, to their needs; but her means and her strength gave out. There was no more food and no more wood. She was overheard at prayer, saying in her simple speech, "Do send some big body, O Lord, for I can't do much." As she prayed she broke up her much-prized baby-carriage, and put the fragments into the fire for warmth. The winds heard that pathetic cry—the storm itself listened, and God answered. Before dark, help arrived. Her faith controlled forces.

8. Faith is simple and unchanging. It can overcome one difficulty or form of opposition as easily as it can another. Not so in the play of material forces. David subdued the bear in a different

way from that employed with the lion, and Goliath was met with still different methods of physical action; but the training in faith which the son of Jesse had received enabled him to meet and overcome all things through God's power. The young man to-day, whether in school or college or shop, exposed to temptations of appetite, of greed, of sinful passion, or of intellectual skepticism, conquers by only one method. Faith in Christ makes him even more than conqueror.

Satan is wily. Oftener by indirection than by direct assault he wins the day. He says to us, as Goliath might have said to David, "Now you can't kill me; let us not fight, but form a league. Let us jointly rule Israel. What is the use of a fight with me when resistance is fruitless?" Thus would the liquor traffic try to effect a compromise with us; thus would some forms of heathenism—like theosophy. Have you any theosophists in Brooklyn? We had some five hundred in Baltimore. They have two central ideas: one, the removal of selfishness, and the other, repudiation of all methods of salvation outside the individual's own effort and merit. But a person who refuses to take any favor is apt to give none. How is selfishness eliminated by this method? It is a new way of crucifying Christ afresh, of trying to get rid of the atonement He made.

Then there are temptations to dishonesty which only this victorious faith of Christ can conquer. A man once said to me: "My wife and three daughters belong to your church; but I can not join, for I must cheat to get a living." He was a grocer, and felt that he should fail if he were strictly honest. On the other hand, a wholesale liquor dealer who was converted met me and said: "I give up my business to-morrow." "Have you any work in view?" "Nothing at all, but I leave all with God." Such a man can not fail. To go to the poor-house would not be failure. It is safe to do right, and leave results with God.

But petty, pestering trials are sometimes harder to meet than great ones. A Turkish army once forced their way into a German city, but were driven back by swarms of bees, whose sting was harder to meet than the blows of a battering-ram. It may require less faith to meet some great Goliath of difficulty than to preserve one's Christian equanimity during a single night's siege of mosquitoes in a New Jersey hotel. The housekeeper loses her temper at home amid dust and din, and the merchant amid the buzzing annoyances of the store. For great ills and small ones alike, faith in God's promised presence and strength will alone avail.

4. Faith is protected, tho its power seem vain; and force alone is vain, tho it may seem protected. Bystanders at this duel doubtless said: "Goliath is safe, and David is in danger." But the giant died, and the boy returned in triumph. The three Hebrew youth in the fiery furnace were in the safest place in all Persia. Jerome of Prague was unharmed trusting in God. After he confided in the sovereign's promised protection he was betrayed and burned at the stake. Luther's heroic cry, "I can do no otherwise; so help me God!" breathed the true intrepid Christian spirit. He knew whom he believed.

Finally, temporary defeat is to the believer the highest victory. He may be "killed all the day long, and accounted as sheep for the slaughter," but none of these things need to move him. None of them can separate him from the love of Christ. To the world, Christ's life was a failure. He died the death of a felon, and His flock was scattered. The martyrs were burned; but they now take the highest place in heaven with their ascended Lord, who tasted the death of deaths. Death to each, to all, was a conquered foe, and opened to them the gates of life. Let us take longer ranges of vision. I once stood on a lofty peak, and saw the "battle of the clouds." The air seemed thick enough to cut; but after a while a rift opened at my feet, and I saw the

battalions of clouds marching hither and thither, rolling up against each other, and dashed back again as if in martial fray. From out the sunward side of the clouds the javelins of light shot forth, and at length the clouds were conquered and driven back, leaving the sky bright and clear once more. O friends, keep on the sunward side—walk in the light! Be strong in the Lord and in the power of His might. This is the victory which overcometh the world, even your faith.

HARVEST HOME: WHEAT A TYPE OF THE CHRISTIAN.

By REV. H. E. ZIMMERMAN, A.M.
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He will . . . gather his wheat into the garner.—Matt. iii. 12.

I TAKE as an object a sheaf of wheat. This sheaf before us suggests certain analogies between wheat and the Christian. The following, in brief, are some of the most prominent:

1. Wheat is useful; in fact it may be taken as a type of all the cereals which are so necessary to man's existence. It is one of the few staple products. From it we get our bread, "the staff of life," a phrase which well suggests the support it furnishes to mankind. It would be the last product of the earth man would want to dispense with.

Of all beings in the world, a useless Christian is the most contemptible. He does nothing himself and, almost always, keeps others from accomplishing what they desire. Every Christian has a talent, large or small, given to him to make use of. If he fails to use it his life will be a blank. A certain old gentleman in a congregation was willing to make himself useful, but for every position of work suggested he seemed to be unfitted. Finally some one remembered that he had an unusually pleasant way of smiling. He was therefore told to station himself at the door and greet every one with a handshake and a smile. He proved a great

success. We can all find something to do if we want to be useful.

2. Both the wheat and the Christian derive their chief nourishment from above. Botany tells us that vegetation does not derive its chief support from the soil, as is generally supposed, but from the air. Burn the sheaf of wheat, and the tiny pile of ashes left represents the sum total of what the wheat got from the soil. The rest of the sheaf—the larger part—is composed of the various gases taken from the air. Plants can grow without soil, but not without sunlight, rain, and dew. Carnal-minded man derives his chief or entire support from the world. The Christian whose "citizenship is in heaven" draws his from above. The sunlight of God's love, His showers of blessing and the dews of His mercy—all combine to furnish the Christian with all the necessary support for the most vigorous spiritual growth.

3. Both must have the germ of life within them, else there can be no growth. However favorable for growth the conditions may be, a grain of wheat will not sprout if this germ be destroyed. Likewise the presence of Christ or the Holy Spirit in the Christian's heart is a necessary condition to his spiritual growth. "In him was life." He is the source of life and we can obtain this vital force or principle nowhere else. The Christian may be surrounded with the most favorable conditions to spiritual growth—the Bible, prayer, Lord's Supper, Christian influences, etc.—and yet if he is not filled with the Spirit, the life-giver, he still lacks the one thing absolutely essential to growth.

4. Both can grow to perfection only under proper conditions. Wheat can not grow in every climate. The season may be too short for it in some countries; or the climate may be either too hot or too cold, or the soil not of the proper kind. The Christian is so constituted that he can not gratify his best desires in this life. Life is too brief to gratify the instinctive cravings of the

mind for a broader and profounder investigation to all knowledge. Eternity alone renders this possible. As a bird flutters against the sides of the cage that imprisons it, and longs to soar in its native air, so the soul longs for its liberty from this body that it may be free to embrace the vast possibilities in store for it. When the Christian is transplanted into that heavenly country he will bud and blossom in a more congenial clime, where the chilling blasts of the storms of adversity will not beat upon him, where the rigors of the "winter of discontent" and old age will not be felt, and where the soul will always bask in the sunlight of God's presence. What a consolation to every Christian who is dissatisfied with even his best attainments!

5. Death is a necessary condition for the continuation of life. St. Paul says, "That which thou sowest is not quickened except it die." However long the grain of wheat may remain in the ground it will not grow unless it first decays. Marvel of marvels, this divine paradox, that life is the result of death! How profoundly mysterious what is of commonest observation, that a tiny grain of wheat should reproduce itself so many-fold and in the shape of a wheat-stalk which does not resemble the original grain in the least! The identity of the grain is preserved, but in another form. So the Christian must die that he may have life "and have it more abundantly." But while the body decays, the life-principle, the soul, does not perish. His immortal body will retain its original identity, even tho his form and nature will be different from his mortal body. His personality will be preserved.—1 Cor. xv. 37, 38.

6. Wheat must be threathed or flailed out, which latter process corresponds to the Christian's time of tribulation, the Latin term for "flail" being "*tribulum*." The wheat is of no use to the husbandman in the husks or chaff. It must be beaten out with the flail. So tribulations, tho they bruise the Chris-

tian, knock off from him the outer husk of carnal desires, leaving the clean wheat fit for the heavenly garner. It would be just as reasonable to expect the husbandman to let his wheat remain in the husks as to expect that a Christian can pass through this world without tribulations.

7. The final process is the gathering into the garner. Not into the barn before the flailing, but into the garner or granary after this. As the grain is first winnowed of all extraneous impurities, so the Christian can not enter the heavenly garner without a complete separation from the world. The garner suggests safety. From seed-time to granary what a struggle for growth in overcoming many of the opposing forces of nature! From birth to death, when angel reapers gather him in, what vicissitudes the Christian passes through! But the garner is at last reached, and then comes resting time. Let us all "grow in grace," that we may be counted worthy of being gathered into the heavenly garner.

HOW DOES GOD KEEP?

By W. L. WATKINSON, D.D., LL.D.,
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I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.—John xvii. 15.

THE evil is present everywhere and always, so that we always need to be kept from it. How does God keep from the evil?

I. God keeps men from the evil by implanting in them the faculty of knowing the approach of evil. This is comparable with the power of instinct so widely manifested in nature. The butterfly seeks shelter hours before the storm comes on. The orchid frees itself from the decaying branch to which it had been clinging in time to escape the crash. The horse breaks out into a perspiration when straw from a tiger-den is placed in its stable. God has in like manner made provision

for man's safety. We should give all diligence to preserve and mature this God-given instinct, and always be ready to hear and obey its warning voice, even tho we may not be able to define our fears or give them logical explanation.

II. God keeps His people from the evil by a robust spiritual health, not by coddling care or by shirking the difficulties and trials of life. If a man is in robust health he may breakfast off germs and dine off microbes with immunity. So by a robust spiritual life you will be kept from evil. Its power over you is taken away.

III. God keeps men from the evil by the inspiration of faith. Such inspiration keeps them from a wrong estimation of environment, making them sensible of God's presence around them and insensible to the presence of earthly foes. The martyr Stephen saw not the howling, murdering mob, "but the heavens opened and the Son of Man standing at the right hand of God." John Bunyan in his confinement thought not of the prison wall, but of

the City Beautiful and the Delectable Mountains, faith looking not at the things of earth, but on Him who reigns above.

"BEGINNING THE DAY ARIGHT."

BY JOHN S. MACK INTOSH, D.D.
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Cause me to hear thy loving kindness in the morning: for in thee do I trust; Cause me to know the way wherein I should walk: for I lift up my soul to thee.—Psalm cxliii. 8.

"WELL begun is half ended" is a good old maxim. Cross the threshold with the foot of faith and prayer, and at night you are sure to rest in the "sweetened chamber of safe content."

I. The sweetest morning greeting—"Hearthy loving kindness." The kinship of God and its love.

II. The day's guidance—"The way I should walk."

III. The ground of expectation—Trust—and the uplifted soul.

THOUGHTS AND THEMES FOR MEMORIAL DAY.

The Mantle of Elijah: A Memorial Day Discourse.

BY REV. CLARENCE G. REYNOLDS,
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And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.
—2 Kings ii. 12-18.

ELIJAH and Elisha, arm in arm, as father and son would walk together, have come to the border-land separated from their world by the river Jordan. There were many things to be said before the final farewell. The time was

growing short. There was a striking contrast and a striking likeness between the two men. Elijah, whose career had been one of conflict, must have had the carriage of the old soldier, his eye flashing with the recollection of the victory at Carmel; while Elisha, whose life had been one of unbroken quiet, rather suggested the man with the as yet undeveloped possibilities of peaceful, painstaking citizenship. As the two men walked and talked, Elisha's heart growing heavier at the thought of the inevitable parting, behold a commotion in the clouds and the chariot and horsemen of heaven, and in a moment the old veteran has been carried beyond earthly strife and has become immortal.

Is it any wonder Elisha lamented

against such pessimistic consideration of the rising generation. We do not disparage the veteran when we say that his son and grandson are as capable of great things as himself. Elisha is to pick up the mantle of Elijah. He can grow into it and learn to wear it, because it is intended that it fit him and he has a right to wear it. Youth is the time of opportunity, and can beat the best record of opportunity that is past. There is a great deal of manhood left in this country of ours. The soldiers of '97 are surely as ready to be men of character as were the soldiers of the '60's. Elisha may be inconspicuous to-day, but by a speedy to-morrow he has the chance of becoming somebody worthy of mention. Elisha of old became in some respects a more admirable man than Elijah. The sphere of his activities was not the same, but he met just as great foes. King Ahab was dead and Ahaziah was dead, but Jehoram reigned and did evil in the sight of the Lord. Elisha had a greater opportunity than Elijah ever had. His fighting had not a so-immediate relation to the dust and din of battle, but it was great work just the same. Watch the man turning away from the last glimpse of the chariot. He is going back to greater business than he has ever undertaken before. And yet his first work did not appear to be of much moment in the history of his country. He purified the water supply in one instance, he relieved a widow from debt, he kept the theological students from dying of poisoned pottage, he turned aside the King of Syria, and he protected the property rights of the woman of Shunem. Really, Elisha doesn't measure well with Elijah. The Elishas of the present generation may almost wish that there was something that would call them to shoulder their guns for their country's defense.

But something greater is required now. The country calls for good citizens, not civil conflict announced by mouth of cannon and scream of shell.

In the early '60's there was a call for thousands of men, but there are more real men needed now than ever before. The call is for men who are willing to sacrifice themselves to the degree of becoming true statesmen. The young men of the present have greater opportunity than their fathers and grandfathers because the conditions are so changed and everything is carried on upon a so much larger scale than formerly. No sooner does the young man cross the Jordan of his majority than he is confronted by the responsibility of doing his best to exert a purifying influence something like that required of Elisha of old at the poisoned spring. The young man needs salt in his life. He has his opportunity in politics. He has his opportunity in society. He has opportunity of championing the cause of the poor and oppressed as did Elisha in the case of the widow whom he saved from debt. He has the opportunity to resist all temptation to yield to any corruption in commercial affairs even as Elisha refused the money of Naaman; and as Elisha without bloodshed captured the King of Syria, so can the young man of the present generation become master of the situation in all affairs that pertain to government and the public welfare—provided that he, like Elisha, always carries the mantle of Elijah and always trusts in the Lord God of Elijah. But he must oftentimes fight against the odds, even as Elisha did at Dothan and elsewhere. There are so many foes ready to destroy the rising generation. Many a young man who might fight to the death in the battle-front is in great danger of being an easy victim of strong drink. It is ever to be remembered that impurity is a worse foe than grim-visaged war. The fight against the grosser and the more refined temptations of everyday life is more bitter than the struggle on any battlefield. The captivity caused by an evil nature indulged is far more to be dreaded than the awful prison pens of the South.

My friends, particularly my young friends, we are this day inspired by the thought of the valor and virtues of our fathers who wrested from the very jaws of death such precious victory for us. With such a host of heroes enshrined in memory, we can not be mere parade soldiers in the warfare of life. We want brave hearts as well as bright uniforms. We best honor our fathers by emulating their virtues. It is no easy undertaking, this wearing of the mantle of Elijah. It requires grit as well as grace to smite the waters of whatever difficulties there may be between us and final victory over foes that conspire against us with deadlier hate than that of any foes we have ever met on the literal battlefield. Nevertheless, hard as is the task, we may all become good soldiers. But we must ever keep our eye upon the Captain of the company, and we shall learn how to make any sacrifice required. See Him, the hero surviving every battle of the ages. See Him, for the Captain of our salvation is none other than the young Man of Nazareth. See Him going into battle. Some of you know what that means. "And he stedfastly set his face to go to Jerusalem," and Jerusalem was death, death for us. We can not forget such a soldier. What He hath done for us fills us with holy longing to live up to our opportunities. Friends, we must all, young and old, veteran and youngster in the ranks, be good soldiers. As we remember with eulogy and flowers the heroic dead on the day set apart for that loving labor, we shall be inspired to greater faithfulness, and with our eye upon the great Captain we shall before long join the grand review above, where we shall be mustered out with the plaudit of the Commander Himself.

Texts and Sermon Suggestions.

I. Let us honor the martyrs and the veterans.

1. *Judges v. 9*: "My heart is toward the governors of Israel that offered

themselves willingly among the people."

We owe them an affectionate gratitude for their generous heroism.

2. *Judges v. 18*: "That jeopardized their lives unto the death in the high places of the field."

The risk of death was the supreme proof of their patriotism.

II. Let us keep alive our patriotic impressions from the war.

1. *Judges ii. 7, 10, 11*: "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua who had seen all the great works of the Lord. . . . And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord."

Memorial-Day observances are needed to save us from this loss of our early devotion.

2. *Deut. iv. 9*: "Keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy sons' sons."

III. Such days are an essential part of the education of our children.

1. *Joshua iv. 6, 7*: "When your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; . . . and these stones shall be a memorial."

A monument forever of the great events of the war.

2. *Psalm lxxviii. 4*: "Showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

We should show our children the hand of God in the war.

3. *Psalm lxxviii. 6, 7*: "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might

set their hope in God, and not forget the works of God, but keep his commandments."

Our reverent observance of these memorials is essential to the welfare of future generations.

IV. We give thanks to God, who by the war preserved to us our Union and constitutional freedom.

1. *2 Chron. xx. 6, 7*: "O Lord God of our fathers, art not thou God in heaven, and rulest not thou over all the kingdoms of the heathen, and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God?"

The war made us feel God's power, and cling to Him.

2. *Deut. xxxiii. 29*: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."

The war led us so to feel our dependence on God that we universally accepted our release as from Him.

3. *Psalms cxlv. 15*: "Happy is that people whose God is the Lord."

Such dependence is the source of comfort and right living.

4. *Hosea xiii. 10*: "I will be thy king."

Our experience made it possible and even natural for us to appropriate to ourselves the special advantages of God's ancient people.

V. Fraternal reunion has taken the place of separation and hatred.

1. *1 Sam. xi. 12, 13*: "And the people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men that we may put them to death. And Saul said, There shall not a man be put to death this day; for to-day the Lord hath wrought salvation to Israel."

Our satisfaction in national success includes cordial amnesty toward those we fought against.

2. *1 Sam. xi. 14*: "Come, let us go to Gilgal and renew the kingdom there."

Over the graves of the boys in blue and gray we pledge ourselves anew to all that makes our Union sacred.

VI. Peace with one another and with all nations.

1. *1 Chron. xxi. 9*: "I will give peace and quietness unto Israel in his days."

This is God's word to Israel through David, their greatest captain, and recalls the "Let us have peace" of our great General.

2. *Psalms xxii. 11*: "The Lord will give strength unto his people; the Lord will bless his people with peace."

Peace is strength; war is weakness. This psalm is "a psalm of David." Brave warriors best know the weakness and misery of war.

3. *Num. vi. 26*: "The Lord lift up his countenance upon thee and give thee peace."

This is the third part of the "Levitical Blessing."

4. *Isaiah xxxiii. 17*: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

The only righteous war is that which is for peace. Peace is the field in which only can character develop in true beauty and blessedness.

5. *Isaiah lx. 17*: "I will make thine officers peace, and thine exactors righteousness."

Such was the good government for which our heroes fought and died; which Lincoln had in mind.

6. *Luke ii. 14*: "Glory to God in the highest; on earth, peace, good will toward men."

Armies died that we might be a Christian nation, great in our love of justice and peace.

7. *Luke i. 79*: "To guide our feet into the way of peace."

God's purpose in Christ lingers through the ages, and there are times of war for the true man, but peace is the end to which all tends.

VII. Call to a higher national righteousness.

1. *Psalms cxlvii. 19, 20*: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation."

Our special glory.

2. *Deut. iv. 33*: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

"I have read a fiery gospel writ in burnisht rows of steel:

'As ye deal with My contemners, so with you My grace shall deal.'"

3. *Jer. xlii. 6*: "Whether it be good, or whether it be evil, we will obey the voice of the Lord our God."

4. *Prov. xxv. 4, 5*: "Take away the dross from the silver, and there shall come forth a vessel for the finer; take away the wicked from before the king, and his throne shall be establishd in righteousness."

Politics which have to do with the Ten Commandments.

VIII. The forward movement in righteousness in view of what the national heroes have done.

1. *Deut. iv. 22, 23*: "I must die in this land. I must not go over Jordan; but ye shall go over, and possess that good land. Take heed unto yourselves lest ye forget the covenant of the Lord your God."

The words of Moses to the Israelites, and of our national martyrs to us.

2. *Joshua i. 2*: "Moses my servant is dead; now therefore arise, go over this Jordan."

How can we follow up and perfect the heroic work done for us? "God hath provided some better thing for us, that they without us should not be made perfect" (*Heb. xi. 30*).

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of THE HOMILETIC REVIEW for 1896 (see page 476). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.

The printing of the "Hints" for the prizes offered by THE HOMILETIC REVIEW will probably be closed with the June number. Those who are entitled to vote in deciding which are best in the various classes will do well to be making preparation for the casting of their votes.]

HINTS FOR COMMUNION SERMONS.

Wonderful Love.

Thy love to me was wonderful.—2 Sam. i. 26.

THIS love was wonderful in—

1. Condescension. A prince and a shepherd boy. God and man.

2. Intensity. "The soul of Jonathan was knit, etc." (1 Sam. xviii. 1). But it was love for a friend. Christ loved His enemies.

3. Constancy. When in favor at court, and when hated by his father. "I have loved thee with an everlasting love" (*Jer. xxxi. 3*).

4. Unselfishness. Jonathan persecuted, David shielded. Christ killed, men saved.

5. Reciprocation. David loved Jona-

than. Do we love Christ? "Herein is love, not that we loved God," etc. (1 John iv. 10). SHANGAR.*

The Atonement.

And almost all things are by the law purged with blood: and without shedding of blood is no remission.—Heb. ix. 22.

WHY so long a time before the sacrifice of Christ, which we commemorate in this ordinance? The world must be prepared for it. Children are taught to read before studying history. The race had first to see its need of an atonement.

I. Preparation of the world for the cross.

1. Pagan sacrifices. The pagan conscience intuitively turned to some sacrifice, expiating sin. Agamemnon's sacrifice of Iphigeneia is a prophecy of

* Mrs. Julia Ward Howe's "Battle-Hymn of the Republic."

the cross. Religious instincts of the human heart found expression in some kind of sacrifice for sin. This a preparation for sacrifice of Christ.

2. Hebrew sacrifices. The idea of sacrifice, freed from heathen abominations, was specially drilled into a special nation as a necessary special preparation for the atonement of Christ. Peculiarly typical and symbolical of Christ's death.

II. Christ crucified in fulness of time (Gal. iv. 4).

The answer of pagan longings and Hebrew types. We commemorate, then—

1. A work of priestly mediation (Heb. ix. 11, 12).
 2. An offering for sin (1 Cor. v. 7).
 3. A propitiation (Rom. iii. 25, 26).
 4. A substitution (Isa. liii. 5, 6).
- Remember Thee! Thy death, Thy shame,
The griefs which Thou didst bear!
O memory, leave no other name
But His recorded there!"

NORTH FORK.*

HINTS FOR REVIVAL SERMONS.

Peter's Penitence.

And when he thought thereon, he wept.—
Mark xiv. 72.

Jesus before Pilate. Peter denies Him thrice. Jesus looks at him. Peter goes out weeping. Consider:

- I. The subject of his "thought."
Shameful sin. 1. He had told a lie;
2. Through cowardice; 3. With profanity; 4. Persisting in the evil; 5. Showing base ingratitude.

Note: 1. His professions of constancy. 2. The warnings he received.

Observe, how weak is vain humanity, and how dangerous are evil associations.

II. The circumstances which awakened his "thought."

1. The crowing of the cock. 2. The look of Jesus.

III. The effect of his "thought."
"He wept." The margin reads, "He wept abundantly," or, "He began to weep." Matthew and Luke say that

"He went out and wept bitterly."
"Wept" here is in the imperfect tense, and indicates continuance of the action. "He wept," filled with remorse, "the echo of a lost virtue."

And he was forgiven. Note that—

1. He was the first to enter the tomb of Jesus after the Resurrection.
2. The angel said to the women, "Go and tell the disciples and *Peter*."
3. At Tiberias he three times attested his love for the risen Lord, and was reinstated.

"Beware of Peter's word,
Not confidently say,
I never will deny Thee, Lord:
But, Grant I never may!"

LUX BENIGNA.*

HINTS FOR MISCELLANEOUS SERMONS.

A Problem for Parents.

What, then, shall this child be?—Luke i. 66.

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

Such is our introduction into the world.

I. The particular object mentioned in the question—"this child." A child possesses:

1. Physical and mental powers, but marked by deficiencies and incapacities.
2. A moral nature tainted with sin. Born in sin, of sinful parents.
3. Possibilities of growth.

We must not "despise the day of small things." Nature does not. Farmer does not. Student does not.

II. The pith of the question—"What shall it be?"

Child looks toward the man. What sort of man shall this child be?

1. As to culture.—He must be fitted for service.
2. As to character.—He will exert an influence.
3. As to calling.—He should have a mission.

III. The problem must be solved largely by

1. The Training parents give.
2. The Praying parents do.
3. The Practising parents show.

KONIG.*

The Sanctuary Shekel.

And all thy estimations shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.—Lev. xxvii. 25.

EVERY realm must have its own standard of valuation. Illustrate—standards of grocer, jeweler, apothecary. Religious things must be valued upon a religious basis. Apply the principle to:

I. Religious Truth.

Scientific formulas will not do for spiritualities. Truth will admit of no construction of human devices. The Scriptures are the only true and final authority.

II. Religious Character.

We must value character according to

divine estimation. "As a man thinketh in his heart, so is he." Christ's words to Nicodemus, to Pharisees.—Matt. v. 20. See also Rom. ii. 28.

III. Religious Giving. Giving obligatory upon Christians.

(1) Of money. The early Church had a system of giving. The value of our giving not in the method, but the motive. Example—widow and her two mites.

(2) Of service. There is a true way of estimating personal service. Our ministry takes on value as it is done—cheerfully, willingly, through an intense love for Christ. Example—Mary and her alabaster box.

IV. All Things.

Is there anything that was not meant to be religious? The principle of Christ's life must be the principle in all departments of human activity. We must lift our secular calling up into the realm of a sacred calling.

KONIG.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Your Pedigree. "Whose son art thou, thou young man?"—1 Sam. xvii. 58. By T. De Witt Talmage, D.D., Washington, D. C.
2. The Great Conclusion: My Fellow Man, Are You Religious? "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."—Eccles. xii. 13. By David Gregg, D.D., Brooklyn, N. Y.
3. Two Uncrowned Kings: William Ewart Gladstone and Neal Dow. "His eye was not dim nor his natural force abated."—Deut. xxxiv. 7. By T. C. Watkins, D.D., Springfield, Mass.
4. The Relation of the Christian Life to the Citizen Life. "Fear God; honor the king."—1 Peter ii. 17. By O. N. Sims, D.D., Indianapolis, Ind.
5. Fine Words Followed by Fine Deeds. "When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshipt him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus," etc.—Matt. viii. 1-4. By Robert F. Coyle, D.D., Oakland, Cal.
6. The Morals and Political Economy of Bradley-Martin Balls. "And there wasted his substance in riotous living."—Luke xv. 13. By Nelson Millard, D.D., Rochester, N. Y.
7. The Dignity of the Human Soul. "For thou hast made him but little lower than God, and crowned him with glory and honor."—Psalm viii. 5. By Rev. James R. Danforth, Philadelphia, Pa.
8. Christ in the Home. "And He arose out of the synagog and entered into Simon's house."—Luke iv. 38. By Rev. J. T. Mastin, Richmond, Va.
9. Christ's Controversy with the Brutality and Sensuality of Greater New York. "It shall be more tolerable for the land of Sodom in the day of judgment than for thee."—Matt. xi. 24. By Louis Albert Banks, D.D., Brooklyn, N. Y.
10. Storming the Heights. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."—Zech. iv. 7. By T. DeWitt Talmage, D.D., Washington, D. C.
11. Unsatisfied Appetites. "But God giveth him not power to eat thereof."—Eccles. vi. 12. By Rev. J. L. Scott, D.D., Philadelphia, Pa.
12. For What Men Should Die. "Men who have hazarded their lives."—Acts xv. 26. By Rev. W. J. Cambron, Philadelphia, Pa.
13. Heart Purity and Our Reasons for Urging It. "Would to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealousy; for I have espoused

you to one husband, that I may present you as a chaste virgin to Christ."—3 Corinthians xi. 1, 2. By Bishop Joseph E. Key, D.D.

Themes for Pulpit Treatment.

1. The Oratorio of the Redemption. ("Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted."—Isa. xlii. 12.)
2. Requisitions of Divine Justice. ("That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecc. i. 10.)
3. A Divine Argument for the Economic Management of Wealth. ("Bethou diligent to know the state of thy flocks, and look well to thy herds; for riches are not for ever."—Prov. xxvii. 23, 24.)
4. The Clear Sign of an Approaching Revival. ("Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof."—Psalm cii. 13, 14.)
5. The Secret of Deliverance and Exaltation. ("Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name."—Psalm xci. 14.)
6. The True Recipe for a Long Life. ("If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."—1 Kings iii. 14.)
7. The Profession and Cost of Discipleship. ("And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."—Matt. viii. 19, 20.)
8. The Unattonable Insult. ("He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, he hath an unclean spirit."—Mark iii. 29, 30.)
9. Human vs. Divine Sympathy. ("Much people of the city was with her. And when the Lord saw her, he had compassion on her and said unto her, Weep not."—Luke vii. 12, 13.)
10. The Test of the Unworldly Life. ("If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19.)
11. The Distinctive Mark of Christian Sorrow. ("But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."—1 Thess. iv. 13.)

SEED-THOUGHT SECTION.

LEAVES FROM THE NOTE-BOOKS OF THE PROFESSOR.

OUR DEVOTIONAL CLASSICS.

By PROF. W. GARDEN BLAIR, D.D., LL.D., EDINBURGH, SCOTLAND; AUTHOR OF "FOR THE WORK OF THE MINISTRY," ETC.

II. Baxter's "Saint's Rest."

THE special object of the "Saint's Everlasting Rest" as a book of devotion is to bring the future prospects of God's servants to bear on their present duties and trials; to stimulate them to willing service now by the prospect of coming glory; in a word, to influence the present by means of the future. It needs hardly to be said that this is one of the most important parts of every Christian minister's duty. It is not, however, to make men dreamers that we ought to dwell upon the future, not to withdraw their attention from the present life, with its varied duties

and activities; it is not to foster the feeling that the present life needs no consideration; but to bring to our people a blessed inspiration, an inspiration that will make burdens light and self-denial easy, and that even along the steepest and roughest roads will carry them on their way rejoicing.

And of all the books that have been written with this intent, none can surpass the "Saint's Rest." It was not a book of Baxter's old age, as we might have supposed, but of his opening manhood. It was the second he ever wrote, and the first he published. It was written in a friend's house, when the author was smitten down by severe and apparently mortal sickness. It was written, in the first instance, for himself. After it was published, it was of all his books the one that he liked most to dip into from time to

time, in order to quicken and renew his early impressions. It proved to be a singularly useful book to others, and the testimonies he received of saving impression by means of it were even more numerous than those on behalf of his "Call to the Unconverted."

The book, however, has not escaped criticism, even from those most alive to its excellence. It was objected to in his own time, as carrying the duty of meditation too far, and as lifting men up to the skies and drawing them away from earthly duties; to which Baxter replied that there was not much risk of that, so long as this present world had such enormous power to occupy their thoughts and attract their hearts. It has, moreover, been complained of as prolix and wordy, and with some reason; even the abridgments in common circulation might stand condensation; and much more the original work, a quarto volume of some 800 pages, closely printed. It has also been said (*e.g.*, by the late Mr. Erskine, of Linlithgow) that it does not lay with sufficient clearness the foundation of all our hopes—justification by faith. Another of Erskine's criticisms is that there is too much detail in describing the punishments of the lost. That Baxter and others in his day erred in this we may freely own; but it is not in this direction that preachers of the present day are prone to err. The difficulty is to get them to say anything of future punishment, not to restrain them from saying too much.

The "Saint's Rest" is an exceedingly plain book. There is hardly a line in it that could not be readily apprehended by the common mind. It does not pretend to originality, far less to research of any kind. As the author wrote most of it on a sick-bed, in a friend's house, he had no books by him but a Bible and a concordance; and as the whole 830 pages were written in six months, it must have come literally flowing from his pen. An intellectual reader will come occasionally on a

happy phrase or a vivid image, on a series of well-expressed contrasts, or on an eloquent accumulation of particulars, in connection with a leading thought. But the one great charm of the book is its fervor. The author has a marvelous richness and glow of feeling, and he has contrived to impart it to his words. Persons who read the book in an unsympathetic spirit will tire of it very soon. Those who read it with a deep desire for benefit, with a deep desire to feel more its blessed subject—the glory of the eternal rest, reading deliberately, and only a small portion at a time, are likely to be profoundly interested. But we must observe that it is not in our more jubilant and prosperous moods that it is likely to be enjoyed. It is rather "when our heads are bowed with grief" or when we are dejected, as the author was when he wrote it. And for pastoral use, it is the sick and the bereaved and the dying to whom it may be most fitly recommended. Few books are better adapted to be read at the bedside of the dying.

One deep impression that Baxter makes on us is by showing us how *unheavenly-minded* we commonly are. This he does by contrasting our solicitude and thoughtfulness about common things with our prevailing want of thought upon heavenly things. All our worldly interests, our pleasures, our friends, our labors, our flesh and its lusts, yea, our wrongs and miseries, our fears and sufferings, excite lively and constant thought; but where is the Christian whose heart is on his rest? Who makes a point of directing his mind once a day even to the coming glory? When a man is an heir to a kingdom, does he never think of the time when he shall be king? Does the schoolboy never think of the coming holiday? When you have a charming excursion in prospect, do you never think how delightful it will be? How comes it then that we hardly ever think of the heavenly condition? Is our joy so full from other sources that we have

to use language that would not be becoming in the Master. Jesus said: "Blessed are the pure in heart." There must be something wrong about the heart of a man who indulges in unsavory stories. "Doth the fountain send forth from the same opening sweet water and bitter?" There is a class of men whose friendship may be gained by appearing to be interested in their vulgar stories, and by reciprocating in the narration of others a little more polished. Such people may say, "The minister is a good fellow," and they may help him a little at his donation, but in their hearts they despise him.

It goes without saying that the minister should not use profane language. Yet the very frequency of his use of sacred terms has a tendency to lead him to irreverence. Ministers often use such phrases as "for God's sake" and "for heaven's sake" when they are dealing with very common things, to which these utterances have no pertinence. I have heard an evangelist exclaim "My soul!" and "My Lord!" employing these expressions as any sinner might use them, not in prayer or apostrophe, but merely as expressions of emphasis. I once heard a clergyman of national reputation emphasize his statement by the profane expression, "By the eternal God I assert it." Ministers of Christ make a mis-

take in using such expressions as "My day!" "Bless you!" and "Goodness!" Matt. v. 33-37 should be carefully observed.

Not only is it a mistake to use words bordering on the obscene and the profane, but it is a mistake to use language that is not accurate, grammatical, and refined. A minister is supposed to be educated. The children of his parish imitate him more than he knows. He should therefore in an educational way be a help to those children. He should aid in bringing about a mental and moral uplift in the community by his speech and decorum.

3. It is a mistake for ministers to be indolent. God wants workers. "We are his fellow workers," says Paul. This position involves both honor and responsibility. We are ambassadors of God. His ambassadors have no business to be loafing in stores or on street corners. They may pause there to preach the Gospel in a familiar way or to say a kind word to somebody. They may use these places for doing good, but to be sitting here or there, doing nothing in particular, is an abuse of God's time. "The King's business demands haste." Souls are perishing, and it is our work to save them. We need culture and greater mental power. We have none too much time for attaining them. In this respect the pastor should be an example to his flock.

SIDE LIGHTS FROM VARIOUS SOURCES.

FROM HISTORY.

BY JAMES M. LUDLOW, D.D., EAST
ORANGE, N. J.

Patient continuance in well-doing.—
Rom. ii. 7.

TYNDALL paid this tribute to his friend Faraday:

"His nature was impulsive, but there was a force behind the impulse which did not permit it to retreat. If in his warm moments he formed a resolution, in his cool ones he made that resolution good. Thus his fire was that of a solid combustible, not that of a gas, which blazes suddenly, and dies as suddenly away."

Whatever thy hand findeth to do, do it.
—Eccles. ix. 10.

Catherine II. of Russia, a shrewd observer of the strength and weakness of the men about her, said, "I would like to found a Professorship of Indecision."

Vow, and pay.—Psalm lxxvi. 11.

Lincoln, during his candidacy for reelection, was impressed with the many temptations offered to his political ambition to turn aside from the strict policy of administration he had once

outlined. Lest some new purpose might be born amid the excitement of the campaign, he wrote out his present view of the needs of the country, signed the document, and had it countersigned by the members of his Cabinet, as witnesses.

When Hooper was at the stake an officer came to bind him. The martyr indignantly cried out, "Let me alone: God that called me hither can keep me from stirring." Then, after a moment's hesitation, he added, "Because I am flesh and blood, you had better bind me fast, lest I should shrink from the ordeal." The strongest need some outward obligation against the severity of temptation.

Thou shalt not follow a multitude to do evil.—Exod. xxiii. 2.

"Vox populi" is not "Vox Dei."

Once when Phocion was applauded while speaking, he suddenly stopt, and asked the crowd, "Why, what have I said that was unwise?"

Rostopchin, a governor of Moscow, on being told by a flatterer that he was growing very popular, exclaimed, "Mon Dieu! what new blunder have I now committed?"

I have yet many things to say unto you, but ye can not hear them now.—John xvi. 2.

Confucius, when asked if the dead knew of the worship of their descendants, replied: "If I said yes, dutiful survivors might injure their substance in paying the last offices to the departed. If I said no, unfilial folk would leave their parents unburied. There is no urgency on this point. One day you will know."

FROM SCRIPTURE METAPHORS.

By THOMAS P. HUGHES, D.D., NEW YORK CITY.

THE ARM OF GOD.

The everlasting arms.—Deut. xxxiii. 27.

In Eastern thought, among the Moslems for example, it is a "burning

question" of controversy as to whether the arm of God is figurative or real. It is, of course, used in the Bible as a figurative expression, denoting the strength, and power, and mercy of the Almighty God.

I. The arm is an essential and noble part of man. Power is an essential attribute of the Divine Being. "He hath showed strength with his arm" (Luke i. 51).

II. The arm is a very useful member of the body. What can a body do without arms? The power and grace of God are most necessary for the saints, "they go from strength to strength" (Psalm lxxiv. 7).

III. The arm guards, protects, defends, and saves the body from danger. The power of God protects, defends, and saves His mystical body, the saints, from the assaults and blows of Satan. "When we were yet without strength" (Rom. v. 6) (Isa. iv. 5; Psalm xxi. 1; v. 11; Isa. xxxi. 5).

IV. The arm is that which we take hold of and lean upon. God's grace and strength are the support of weak and feeble saints. "He led them . . . with His glorious arm" (Isa. lxiii. 12). "The Lord upholdeth him with his hand" (Psalm xxxvii. 24).

V. The body has, and needs two arms. We read not only of the arm, but of the "arms" of God. "Underneath are the everlasting arms" (Deut. xxxiii. 27). The arm of power, as well as the arm of mercy.

VI. A man usually stretches out his arms when he calls a rebellious child whom he is ready to pardon. God "spreads out his hands all the day unto a rebellious people" (Isa. lxv. 2).

VII. With our arms we embrace our friends. Thus Laban embraced Jacob (Gen. xxix. 13). Jacob embraced his sons (Gen. xlviii. 14). Esau embraced Jacob (Gen. xxxiv. 4). God embraces His people with arms of mercy and of love (Cant. ii. 6).

VIII. In our arms we carry our weak and young children. The Almighty God carries His weak children

in His arms. "He shall feed his flock like a shepherd, he shall gather the lambs with his arms and carry them in his bosom" (Isa. xl. 11).

IX. The arm is the instrument of action. Without the Almighty arm we can do nothing (John xv. 5; Isa. xxvi. 12; Psalm lxxi. 10).

X. The arms of man are the symbols of his power and might. Thus Samson broke the two cords wherewith he was bound, and with the jaw-bone of an ass he slew a thousand men. God's arm is mighty in power. "Hast thou an arm like God?" (Job xl. 9). "Who knows the power of his anger?" (Psalm xc. 11).

But there is a disparity between the arm of man and the arm of God. The arm of man is an arm of flesh, the arm of God is spiritual. The arm of man is short; "The Lord's arm is not shortened that he can not save" (Isa. lix. 1). The arm of man is often weak, the arm of God is all-powerful. The arm of man may be broken or cut off, the arms of God are "the everlasting arms." "Awake, awake, put on thy strength, O arm of the Lord" (Isa. li. 9; lii. 1).

FROM THE ORIENT.

By REV. DAVIES MOORE, A.M., B.D.,
SINGAPORE, MALAYA.

THE UNCLEAN LEPER.—He is a very common object here. His sickness, as to its origin, may probably in most cases be traced to heredity. Unclean practises, or unclean eating on the part of parents induced disease, which in the child has deteriorated into leprosy. The constant eating of semi-decayed fish among the poor classes will result in ulcerous disease that may develop in the course of heredity into leprosy. Syphilis, that scourge of the East, may also settle down into leprosy. This colony has leper hospitals and a leper island where these wretched, doomed creatures are incarcerated. But naturally they prefer to be free, and only a small proportion of our lepers

are so confined, and never the wealthy. In the Chinese house where I am at present living, the owner, an exceedingly wealthy man, died of this horrible disease. Our landlord, his son, who is about the premises every day, is much disfigured with the same sickness. But he never cries out, "Unclean!" when approaching any one, and will shake hands with the greatest of freedom, tho his fingers are almost gone. A few weeks ago a young lady missionary calling upon us met this gentleman at our front door, and shook hands with him. Afterward she inquired what was the matter with his hands. Hearing he had the leprosy she was naturally somewhat perturbed, but knowing there was no abrasion on her hand, felt quite reassured after we had provided her a basin of water well seasoned with Jey's Fluid.

We may safely say that leprosy is always the result of uncleanness, and therefore it is the unclean disease, the ever-abiding and ever-apt emblem of sin. Any person who has the leprosy is truly unclean, but it can not be inferred that either that man or his direct parents have sinned unclean sins, for the disease infliction may hail back to a much more remote time.

HEATHEN BENEVOLENCE.—The idea that benevolent institutions do not exist outside of Christian countries ought to be corrected. It does violence to facts, and also to the spirit of love that works even where the name of Christ is not yet known. I remember reading in a sermon by an eminent American clergyman that the "hospital" was solely a Christian institution, and unknown beyond the pale of Christianity. This is not correct. In this settlement are two great hospitals built and endowed by non-Christian Chinese. Connected with them are large pauper wards which prove an incalculable blessing not only to the natives but to poor Europeans and Eurasians. In the year 1895 twenty-five thousand sick were treated in these hospitals. The dis-

cases causing the greatest number of deaths were fevers, syphilis, rheumatism, beri-beri, and dysentery. The two benevolent Chinamen who erected these institutions conferred a vast and abiding benefit upon the poor and sick of this land, and left behind them a memorial pleasing to God and men.

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 GOD'S PROVIDENCE IN NATURE.—
 Nature teems with illustrations of this. Another instance comes to us from the island of Madagascar. In a recent

article upon that country, a writer, in *Le Genie Civil*, describes a certain tree which belongs to the banana family, and is called by the French, "Arbre de Voyageurs," or "Traveler's Tree." When the rain falls, the great wide peduncles of the tree, curving upward from the base, serve as a reservoir. Here the water, if not disturbed, will remain until the end of the dry period. A simple incision with a knife-blade will at once obtain a cool and abundant supply of good, sweet water.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

Factors in Salvation.

There are four things of great importance to salvation:

1. Belief in a record.
2. Faith in a person.
3. Trust in a promiser.
4. Obedience to a Lord.

Salvation begins in the first, but is fully enjoyed only in them all. Adam's sin began in disbelief of a testimony, and so beclouded his relations to God, and led to distrust and disobedience. Man's return follows the same process: he begins by believing a testimony, and so comes to know and trust and obey.

If ye believe not that I am He, ye shall die in your sins.

Yet even of such as believe He may still say, How is it that ye have no faith?

The need of the Spirit of God is not because faith is a difficult achievement, but because man's heart is utterly apostate and antagonistic, and they themselves confess, "We trusted that it had been he who should have redeemed Israel."

Lincoln's Skill in Debate.

Mr. Lincoln, in his debates with Douglas, learned something from One who spake as never man spake. The

Lord Jesus confounded and silenced the Pharisees by a question which they could safely answer in neither of the only two possible ways: "The baptism of John, was it from heaven or of men?"

And Mr. Lincoln, in the second debate at Freeport, Ill., put this question to Douglas: "Can the people of a United States Territory, in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits, prior to the formation of a State constitution?"

If Douglas said *no*, he would never be returned to the Senate by his Illinois constituency: if he said *yes*, he could never secure the Southern vote for President. As it was, Douglas, by his answer—tho it was skilfully evasive—lost the support of the Charleston Democratic Convention in 1860, and failed of being the nominee for the Presidency.

Bishop Simpson on the Bible.

Bishop Simpson says: "There are four grand arguments for the truth of the Bible. The first is the *miracles* on record; the second, the *prophecies*; the third, the *goodness of the doctrine*; the fourth, the moral character of the penmen. The miracles flow from *Divine power*, the prophecies from *Divine understanding*, the excellence of the doctrine from *Divine goodness*, the moral character of the penmen from *Divine purity*.

Thus, Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God.

"The Bible must be one of these things—either an invention of good men or angels, or bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels, for they neither would nor could make a book telling lies, at the same time saying, 'Thus saith the Lord,' when they knew it all to be their own invention. It could not be the invention of wicked men or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by Divine Inspiration."

Proposed New Bible.

Such men as Dean Farrar, Dr. Horton, and Dr. Marcus Dods have united in a proposition to prepare a Bible for children and families founded upon the theories and alleged discoveries of the higher criticism. It is assumed that the time has come when the Old-Testament Scriptures, reconstructed according to the deliverances of modern critical science, should be put in place of the ancient Bible.

We have already a children's Bible for the public schools, a women's Bible with all the portions omitted that are supposed to bear hard on womankind; and now we are to have a thoroughly scientific Bible prepared by a scientist and scholar who is free from all cant, bigotry, and prejudice, as all scientific and intellectual men are. And why not now a Universalists' Bible, with all parts omitted that look like final perdition to ungodly men; and a Unitarians' Bible, in which all is omitted that implies the deity of our Lord? By the time we have all the new Bibles which modern invention devises, and modern unbelief and disbelief make expedient, what will be left of the dear old Book?

How much depends on our attitude and the direction in which we move!

Eve, when she wept, wept with her back upon Eden and her face to the desert; but let us rejoice that when we

weep it is with our backs to the desert and our faces toward a better Eden, to which we are rapidly hastening.—*Dr. J. Cumming.*

It is good to take up and to bear the cross, whatever it may be, which God sees fit to impose. But it is not good and not safe to make crosses of our own, and by an act of our own choice to impose upon ourselves burdens which God does not require, and does not authorize. Such a course always implies either a faith too weak, or a will too strong; either fear to trust God's way, or a desire to have our own way.

Beecher and Ingersoll.

The following story has been often told, and, whether true or not, is very suggestive and helpful:

It is said that in a small company of men, Colonel Ingersoll was one day indulging in his assaults on Christianity. Among his hearers was Henry Ward Beecher, who seemed to be listening in an abstracted way. When the blatant infidel had done, the old man slowly lifted himself from his attitude and replied:

"If you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down-town to-day I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud in the endeavor to cross the street. He had just reached the middle of the filth when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was!" said the Colonel.

"What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll—"yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that

knock these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building: an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted.

The more we are disunited from the unnecessary and entangling alliances of this life, the more fully and freely will our minds be directed to the life which is to come. The more we are separated from that which is temporal, the more closely shall we be allied to that which is eternal; the more we are disunited from the creatures, the more we shall be united to the Creator.

The Paradox of Holy Writ.

"Ye have an unction from the Holy One, and ye know all things."

"If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know."

Paradox more compactly stated in one phrase: "To know the love of Christ, which passeth knowledge."

The preaching of the cross is to them that perish foolishness, but not so the preaching of Christ's death. Upon that error the whole fabric of apostate Christianity is based. It is owned as part of the world's philosophy, and as the highest tribute to human worth.

The cross has shut up man to grace or judgment. It has broken down all partition walls. Before the cross, circumcision was the outward sign of covenant blessing; afterward, the token of apostasy.

Rationalism and ritualism are the two great enemies of the cross. A gospel which pays court either to man's reason or to man's religion will never fail to be popular. The First Epistle to Corinthians touches on rationalism, and the Epistle to Galatians

on ritualism; Paul turned from both to the "offense of the cross."

The cross stands for self-emptying, also, and hence is perpetually an offense to the religion of selfishness—of self-elation. It is not reached by us without the *kenosis*. It stands for both the sin offering and the burnt-offering.

The law of the leper may teach us a lesson. Two sparrows were sold for a farthing, and no more was needed for the leper's cleansing. If price was to be paid at all, could it possibly be less? But, after the leper is brought nigh to God, it behoved him to bring all the great offerings the law enjoined.

We must not huckster the gospel, adulterating it to suit the natural or carnal man.

Faith is, first, belief of a record or testimony; secondly, belief in a person; lastly, it has the character of trust, which always points to the future, and the word rendered trust is, etymologically, hope. Our faith can admit of no degrees, but trust in God has as many degrees as there are saints on earth. Our faith in this sense depends entirely on our knowing God and on communion with Him; the faith of the Gospel comes by hearing Him.

At every pier along the new embankment of the Thames there hangs a chain that reaches to the water's edge at its lowest ebb. But for this, some poor drowning creature might perish with his very hand upon the pier. An appeal to perishing sinners to trust in Christ is like calling on a drowning wretch to climb the embankment wall. But once rescued, it is not the chain the river wail would trust for safety, but the rock immovable beneath his feet.

Pagan mythology had a three-headed monster at the door of hell, but modern Christianity has its Cerberus at the gate of heaven. Faith, repentance, and the Spirit's work, intended to bring salvation to our very door, and master our hostile hearts, are turned by men into a threefold hindrance to the way of life.

NOTES BY THE WAY.

Some Critics Criticized.

AT THE PRIZE-FIGHT.

"I never saw a prize-fight before, and I shall not attend any more, no matter what compensation may be offered—not because it is wrong, but because once is enough for me. I feel like Lord Chesterfield, who, after his first day's hunting, inquired of his host if a gentleman ever did it a second time."—*Ex-Senator John J. Ingalls.*

A more pertinent question is, Does a gentleman permit himself to witness a prize-fight the *first* time?

"IS IT ONLY AN EDDY?"

"Is it only an eddy, or is it more? I can not help asking the question. I hope that it is only an eddy, and that my fears are groundless. But sometimes I fear that it is more than an eddy, that it is a rising and destructive flood, not for Christianity, but for Congregationalism, for Congregationalism seems to have yielded most to doctrinal vagueness and disintegration. If we are only in an eddy I shall be glad, and perhaps my brethren can reassure me. At all events I have spoken my anxious word, and I have spoken it in the painful solicitude of love."—*Dr. Behrends in The Congregationalist.*

Dr. Behrends does well to make his anxious inquiry. We judge from his more recent utterances that he has concluded that for Congregationalism the present tide is more than an eddy, and so has set himself vigorously to resist it. If it is to be a destructive tide it will be because the strong men, the vast majority of whom hold conservative views, remain silent and inactive. Should they once rouse and bestir themselves, as Dr. Behrends is doing, the reaction would be only comparable to a cyclone.

HOW IT STRIKES AN UNBELIEVER.

"Dr. Lyman Abbott has put Christianity on rollers, and is engaged in moving it from its ancient site to one more on a level with modern ideas, and less exposed to danger from the discoveries of science, especially from the discovery of evolution. The rollers employed in the operation are the old names and phrases of orthodoxy used in a new and non-natural sense. Belief in the inspiration of the Bible is still strongly and even unctuously professed, but when you ask what inspira-

tion means, you find that it means nothing more than a spiritual excellence which is shared by purely human works, and that it does not preclude light or even contemptuous treatment of books of Scripture, such as the Proverbs, Ecclesiastes, Job, and the story of Jonah, to the last of which Jesus appeals as foreshadowing His own burial and resurrection. Belief in the miracles is professed, but the miracles are represented, in deference to physical science, as manifestations of a higher law, an explanation which would make them no miracles at all. Belief in redemption is professed, but it is not, as St. Paul thought, a redemption from the consequences of the fall of Adam, or from any fall, but only from the normal weakness of the flesh. The Messiah, to bring Him into the modern line of thought, becomes the 'Messiah of humanity,' tho 'humanity' is an idea foreign to the Jewish mind, and even to the mind, larger in this respect, of the Greek. The Bible, with the same object, is to be read, not 'mechanically,' that is, according to its plain meaning, but in a philosophical or allegorical sense, of which the simple souls of the writers never dreamed. Revelation, it seems, was hidden from the revealers.

"I would respectfully submit that a system of factitious rationalization, call it 'spiritual theology,' or what you will, is no more likely than the fabrications of the Jesuit to supply a firm foundation for religion. Its tendency is not only to falsify our views of particular facts or doctrines, but to subvert our general allegiance to truth. If mistrust of it is infidelity, I must allow myself to be called an infidel."—*Goldwin Smith to the Editor of the New York Sun, March 25.*

That is the way it strikes an avowed unbeliever who is probably as well qualified as any other man to appreciate the literary quality of the kind of work that is just now being done by some of the advanced critics. We have reason to believe that this putting of Christianity on rollers is having a disastrous effect upon large numbers of those already skeptically inclined, and upon many more who without any knowledge of the subjects discussed take their cue from the newspaper reports of what some preachers say.

MERCENARY EUROPE.

"Blood counts for little in the iron game of war. The only thing that can match iron

is gold. It was well pointed out by a writer in last Sunday's *Tribune* that the real bonds of peace in Europe are not marriage certificates nor registers of birth, but the literal bonds of financiers, which represent the indebtedness of the nations. If the Turkish Empire is destroyed, who will pay the Turkish debt? That is the phase of the Eastern question which is foremost in the minds of many, and they not the least influential of men."—*New York Tribune*, March 11, 1897.

Evidence is accumulating that the real bonds that bind the European powers to their policy of infamy in dealing with Turkey and Greece and the Cretans are no longer national interests, but the Turkish bonds, the interest of which is past due. Alas, for mercenary, merciless Europe!

"In the criticism of the early sources of Christianity, we are now embarked upon a retrograde movement toward *traditionalism*."—*Prof. Adolf Harnack*.

So even this rationalistic German professor concedes that the critics have been forced into a movement back to the orthodox belief in the inspiration and authenticity of the New Testament Scriptures! That is what he means by a "retrograde movement toward *traditionalism*"—that dreadful word!

THE FIJI ISLANDS MISSIONS.

"The Fiji Islands contributed last year to Foreign Missions nearly \$25,000."

Are we likely to need a part of their contribution to help secure the preaching of the saving doctrines of the Bible here in America?

COWARDLY MINISTERS.

"The generality of ministers, whether they believe in these mythical stories of the Bible or not, dare not express their disbelief."—*Dr. M. J. Savage*.

The Unitarian doctor, as reported in the daily papers, refers to such stories as those in the opening of Genesis, and vehemently declares that "it is grotesquely hideous to entertain such a belief" as is involved in the stories of the creation of Adam and Eve, of the Fall of Man, etc. If he had known anything about the preaching of the majority of orthodox ministers—and those the ablest—he would not have

been guilty of such defamation of men who are neither insincere nor cowardly. Were they the hypocrites and cowards he declares them to be, the reported experience of the doctor's church in Boston—where he freely and vigorously denounced all such "grotesquely hideous" beliefs—would not encourage them to follow his example. It would rather be in order to anticipate a speedy return to hyper-orthodoxy to avoid bankrupting and disrupting their churches!

Echoes from the Evangelistic Platform.

Gen. H. H. Hadley, of the United States Church Army, the organization which he recently started with the co-operation of Bishop Potter in New York, spoke recently at Christ church, Springfield, Mass., on the general work of the army. He took as his text the words of the ruler of the feast in Christ's parable, "Compel them to come in." The Church Army was started in England twenty-four years ago. It at first met with opposition, even from the churches, but now it is everywhere recognized as a power for good. The leader was a Mr. Carlyle, and he, followed by his small band, would go down to the wharves in London and by their musical instruments and chorus singing would attract a crowd. That Army now has an income of \$405,000 a year. The movement has at length reached America, and excellent work is being done.

General Hadley said:

"We preach to the drunkards that they can be saved from their drunkenness, and to thieves that they can be saved from their desire to steal. We have had as many as 105 rise at a single meeting. We three men who are here to-night are of that low class. I was a drunken lawyer. Col. S. F. Jones here was a dying, wandering tramp, who stumbled into the post to get a sandwich. Major Brown was an opera singer who hesitated long, but finally gave up his profession and came to the work. As to the church army, let me say that it is not a one-man affair. Five prominent ministers in New York make up the commission that stands at the head.

The country is divided into departments. A convert comes in as a recruit on six months' trial, and is put in charge of the officers, who teach him the Bible and prayer-book. Then when the six months are past, he is received into the church and is called a soldier. The Salvation Army makes something of a mistake in overlooking the church, and in discouraging its members from attending church services, but it has done an immense good in saving thousands of souls, and especially in causing the church to wake up. Our uniform serves us a good turn by arresting attention and attracting the people around us."

Mr. Hadley was followed by Colonel Jones, the leader of the work in Boston, who said:

"The work of the church army has been well defined as 'the Gospel in shirt-sleeves.' There is a class of men which is looked upon as hopeless. Listen: 'Jesus Christ came to seek and to save that which was lost.' A learned man was one day addressing a large audience of poor, homeless street urchins. He quoted a Greek sentence and said, 'I don't suppose any of you boys can translate that,' when, from the middle of the crowd, arose a begrimed hand, and a boy's voice gave the English translation, and added, 'But, doctor, you've used the wrong tense.' I have yet to find a man so low as not to bear about him some resemblance to the Son of Man. Great, big, loving hearts often beat beneath a ragged jacket. The first year that we started our post in the slums of Boston our attendance was 35,000. I started a wood-yard and

set the boys to work, and now we employ daily some 25 or 30 men. I next started a restaurant, and now a man can go there and get a good meal for five cents. We feed each day there about 1,300. We have also started a lodging-room. Thus we have tried to give a practical side to our work. This morning in St. Stephen's church in Boston ten of the men who were converted in the mission were confirmed in the church. Now this army comes to you here in Springfield and knocks at the door of the church for admission."

The organization has the great advantage of being a working part of the church.

In the closing days of his late campaign in Cooper Union, New York city, Mr. Moody gave some very plain instruction on the Ten Commandments. The following is one of his utterances on the Seventh Commandment:

"Before a mixed audience it would be more pleasant to pass over the Seventh Commandment. But the time has come for speaking out. If I should see a beautiful young lady standing on the brink of Niagara and I should haul her over upon the rocks below, 70,000,000 of people would revile me; yet I would rather have a man thus treat my daughter than to lure her on to moral destruction and then cast her off. Do you think that the God of heaven will permit such things, and that the man who is guilty of such an awful sin is not going to suffer? It is lust, not love, that leads to adultery."

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

BEARING FRUIT IN OLD AGE.—The world-wide influence of Mr. Gladstone's recent public utterance in defense of the position of Greece against the "Six Goliaths" of Europe, and the widespread celebration of the ninety-third birthday of Neal Dow, together with his clear-headed appeal to the churches in behalf of Prohibition, are signal illustrations of the truth of the utterance of the ninety-second Psalm: "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

THE TWO SULTANS.—It is interesting to follow the striking parallel between the appeal of Gladstone from the "concert" of Europe to the "conscience" of Europe against "The Great Assassin," and Neal Dow's ringing appeal to the conscience of the churches of America against the licensed liquor traffic. Gladstone makes it clear that the Turkish Sultan exists to murder fifty thousand Chris-

tians a year at the permission of the Christian powers of Europe. Neal Dow makes it just as clear that the liquor Sultan in America murders a hundred thousand victims a year, at the permission of the Christian churches. God speed the heroic call to conscience in both hemispheres!

A HEART FULL OF TRAMPS.—A certain community out on Long Island was greatly annoyed a few weeks ago by a band of tramps who pillaged the farmhouses and defied the authorities to punish them. These lawless men made their headquarters in an empty barn, to which they brought their plunder and enjoyed their hideous revels. A sinful heart is in much the condition of that barn. The heart naturally belongs to God, and ought to be the treasure-house of good thoughts and holy purposes, and sweet and happy musings. But evil lusts and appetites and sins like vagrant tramps invade the heart and make it their den of debauch. They go out through the eyes and the ears of their miserable victim and bring back

plunder on which to revel. Jesus Christ is able to dispossess these enemies and garrison the rescued soul with angelic soldiery.

A SOUL ON FIRE.—The citizens of a portion of Wilkesbarre, Pa., were greatly alarmed a few mornings since at an explosion in one of the coal-mines. People ran from their homes in confusion from a long distance about. It was soon found that one of the great coal-mines was on fire, and it is estimated that fully forty acres of coal are on fire down in the bowels of the earth and may burn on for a long time, destroying great wealth. The incident suggests the danger of having combustible appetites and passions and lusts hidden in the deep heart-chambers of one's soul, where some sudden temptation may ignite this hidden tinder and set the soul "on fire of hell."

THE DANGER OF LOSING ONE'S RECKONING.—The excuse given by the captain of the steamship *Saginaw* for going ashore recently is very suggestive. He says that for several days the fog was so bad he could not see the sun, and he lost his reckoning. How many there are on the broader sea of human life who lose their reckoning in the fog and are hopelessly cast ashore. Thank God there is a Pilot who never yet has lost His reckoning, always to be had by a perplexed soul. He came to the disciples in the midst of the storm at night, long ago, and soon brought them into quiet and peace. On every storm-swept deck, or fog-bound ship, the prayerful sailor may yet hear that strong but tender voice saying: "Lo! it is I, be not afraid."

KEEPING IN TUNE.—Few people who listen to a great singer have any conception of the exacting regimen popular singers are compelled to follow. Melba never allows herself to eat any sweets, altho she is very fond of them, and many articles of food which would be pleasing to her she nevertheless denies herself because of their hurtful effects on her voice. One of the sweetest singers of Germany has recently lost her voice through inhaling tobacco smoke in a restaurant where she went with her husband in the evening after the concert. This necessary care, in order to keep the voice in tune, suggests the still greater necessity of watchfulness in keeping the heart and soul in harmony. The human soul is like a most delicate musical instrument, and can not be kept attuned so as to give forth the sounds of love and hope and faith unless guarded from evil influences. As the kind of food a singer eats, or the atmosphere she breathes tells for good or ill upon her voice, so the books and newspapers we read, the conversation in which we indulge, and the thoughts and meditations we permit, have to do with the harmony or discord of the soul.

LACK OF SIMPLICITY IN PRAYER.—Few people have any idea of the curious things that find their way into the United States mail, and finally bring up in the Dead-Letter Office in Washington. Such things as rattle snakes, skulls, Indian scalp, tarantulas, revolvers, false teeth, bombs, bottles of liquor, inflammable oils and poisons, and innumerable other things that are unmarketable. Many people who make public prayer seem to have as erroneous an idea of the object of prayer as the people who send these things have of the proprieties of the United States Post-Office Department. How often in the prayer-meeting we hear a man pretending to address the Almighty, while he is in fact trying to explode a bomb for the special discomfort of his neighbor a few pews away. Others drag into their prayers all sorts of strange and queer information,

which they impose on the Lord and those who are listening. Real prayer is something very different. It is the earnest cry of the soul clearly directed, and never goes to the dead-letter office. A good many churches would stand a better chance for a revival if a stop could be put to the dead-letter prayers.

HONESTY ITS OWN COLLECTOR.—A New England merchant visited New York the other day on a rather unusual mission. Nine years ago this gentleman failed in business and was compelled to allow his accounts to be settled up at fifty cents on the dollar. He was entirely freed from any legal obligation to his old creditors by this settlement. He set himself to work again, however, with a brave heart, and having prospered in business, he came to New York with his notebook, in which were entered sundry amounts, and the names of a score or more of old New York wholesale and manufacturing firms. He went from one to another, and paid dollar for dollar all the old debts that had been written in the profit and loss account long ago. Such a man is not under the law but under grace. He is not honest because he fears the punishment of law, but because of the inner promptings of the soul. He has a law written in the tablets of his heart more imperative than the law on the statute-books. The latter may hold him free of debt, but the inner law still collects the unforgotten obligation. The millennium will have come when the inner law is supreme in the hearts of mankind.

ROBBED OF HIS JEWELS.—The chief of police of Olean, N. Y., is convinced of the genuineness of the statement of a man who claims to have been robbed of a million dollars' worth of diamonds. The man is now penniless. He claims that he went to a band concert in Jackson Park, Chicago, and was sandbagged and robbed of a hundred and three diamonds, which he had in a belt, and which were the product of his operations in the Transvaal. Whether this strange story is true or not, many a poor wandering tramp who is living to-day by beggary or pillage has been robbed of jewels more precious than any the mines of South Africa have ever yielded. The jewel of innocence, the jewel of a mother's love, the jewel of a truthful character, the jewel of confidence in God, a hope of heaven, a fellowship with Christ,—and yet all these precious jewels have been taken from him by the wayside thieves of lust and passion.

RETURNING TO LOYALTY.—There is something inspiring about the enthusiasm with which the Greeks who have been living in America are answering the appeal of their king, and are going home on every vessel that crosses the ocean, to fight under their native flag. When the French line steamship *Champagne* went out on her last voyage, she carried a hundred and fifty Greeks, who were bound for the island of Crete, and who took with them twenty cases of rifles for use on their arrival. How it would inspire the church of God everywhere if all the backsliding Christians who have wandered away from their loyalty and fidelity could hear the appeal of their King to come back and assist Him in the battle He is making against sin. The church everywhere would take on new courage and inspiration, and many a threatened defeat would be turned into a speedy victory.

ICEBERGS INSTEAD OF ISLANDS.—Mr. H. J. Bull has recently written a book on explorations in the Antarctic, in which he tells a very interesting story of how the ship one day sighted a long island, flat on the top,

but rising in one place to a much greater height. Sailing along at a distance, they found that it was about fifty miles in length. As no land in that position was marked on the charts, the captain drew nearer and called all hands on deck to celebrate the discovery of an important island. The new land was christened *Svend Foyn*, in honor of the famous Norwegian whaler of that name, but as they drew nearer still, they were bitterly disappointed to find that the new island, which they had hoped might yield much comfort and profit, was merely a floating iceberg of enormous dimensions. Its dirty gray color, given it by the sifting ashes of a volcano, was responsible for their mistake. We sometimes see churches that remind us of that iceberg. They make large pretensions and are the theater of a good deal of brilliance in intellect and music and display, and if viewed from a distance sufficiently remote appear to be an island of Christian fertility and comfort. But when a wayfarer's soul draws near he finds that it is only an iceberg after all, and yields no fruits of Christian kindness and mercy.

FACING SHIPWRECK.—No one who has ever been through such an experience can appreciate the joy of the twenty-seven seamen on the British ship *Andross* when they beheld the steamship *Ontario* answering their flag of distress on the 8th of March last, and drawing near with evident purpose to save them. They were in danger of immediate destruction. They had been in an awful storm for many days. The bulwarks were swept clean away. The chain-plates were torn off and the topmasts were gone. The vessel was unmanageable, and her starboard side was down in the water as far as the hatches. The vessel sprang a leak, and the men worked at the pumps until it was evidently hopeless. No wonder when the steamship bore down upon them, weather-beaten sailors cried for joy. How many poor sinners there are whose ship of character has been swept by storm, whose masts and sails are gone, and whose leaky hull is sure to founder unless divine help shall soon come. To all such, Christ, the mighty Savior, offers a sure salvation. If they will

only turn from their own worthless pumps and climb into the life-boat, they shall find safety and peace.

DIAMONDS AMONG THE RUBBISH.—A few days ago a gentleman from New York lost a valuable diamond from his ring at the station of the New York Central Railroad in Poughkeepsie. He was on his way to Saratoga and waited until the train was moving before attempting to get aboard. He mist his footing and was dragged some distance. On the train he discovered that the diamond was missing. He offered a reward for its recovery, but after two or three days had past it was given up as lost. But the other day the baggage-man saw something glistening among the cinders on the track. It proved to be the gentleman's diamond and was returned to him. The Bible is full of the advertisements of heaven's lost diamonds. Never was such rich rewards offered for the rescue of lost treasures as are offered there. And our streets are full of these lost jewels. No earnest seeker shall fail of making a find, or obtaining a rich reward.

THE AWFUL WASTE OF SIN.—A little boy led a policeman the other day to a house which appeared at first to be deserted, but at last a little girl appeared at the door and said she kept house for her father and two little brothers. She is only ten years old. "I am all alone to-day," said the child. "Papa is drunk and has gone away, and he has sold lots of the furniture." On examination it was found that the father was only a few years since a well-known Wall-Street broker, and a member of the Stock Exchange. He married a beautiful girl out of a splendid family, whose parents gave her a present of ten thousand dollars on her wedding-day. This money and all her husband's fortune has been spent in the saloon. A month ago she died, and the husband has been drunk nearly ever since. Who can compute the waste that has gone on in that home! No wonder the prophet exclaims, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

EXEGETICAL AND EXPOSITORY SECTION.

GETTING INTO A TEXT.

By CORNELIUS WALKER, D.D., PROFESSOR OF SYSTEMATIC DIVINITY, ETC., AND DEAN OF THE FACULTY, P. E. THEOLOGICAL SEMINARY, VA.

"I was so full of that text that we had in class," said a student once, "that I could not rest until I prepared a sermon on it." This class exercise had been a discussion of the meaning, etc., of a text, with a trial of different plans proposed, of its various particulars and their legitimate conclusion. The object of the discussion had certainly, in one case, been accomplished.

So, too, in other cases. Subjects may

come at a flash; the sermon may be the bringing out of one point—the general impression may suggest and control the whole treatment. But for all these and similar exceptions, the general rule is: Try and be thoroughly familiar with your text. Find out, if you can, what it really means and all that is in it. And even tho you do not use all, its full understanding will aid you in dealing with part. Some of the processes of such investigation we may now examine.

We take one of the most familiar and most precious of passages for our purpose: "God so loved the world that he gave his only-begotten Son, that

whosoever believeth in him should not perish, but have eternal life."

First, we look at the question of the purity of the text, what is called lower criticism. Here there are only two very slight variations, that of *οὐτω* and *οὕτως*, and the omission of *αὐτου*, making the, instead of his, only-begotten Son. The English Revised and King James' Version read alike.

How as to questions of higher criticism, those which have to do with style, forms of expression, as indicative of authorship? Here we find the point has been made, whether this is a continuance of the Master's language, or whether that stops with the close of the preceding verse. Are these the words of the Master, or those of the Evangelist? It is urged that such is the case with the last two verses of this same chapter, where St. John seems to be following out or supplementing the declarations of John the Baptist. It is to be said, however, that the reason for referring the language following the declarations of the Baptist to the Evangelist, *i.e.*, that they seem to go beyond the stage of John the Baptist's teaching and mission, can not apply to this statement of the text as made by the Master. The Spirit dwelt in Him without measure. There seems to be no good reason for departing from the usual acceptance of this as the language of the Master. Its inspiration and divine authority are not, however, by this issue affected. Whether the Master, speaking from the Spirit of Truth, which dwelt in Him in all fulness, or the Evangelist under the authentication of that Master speaking by the same Divine Spirit, it is truth divinely authoritative.

We are thus brought to its exegesis, its interpretation. Is anything of that kind needed? Are there any expressions that are peculiar,—that need explanation?

One of these is the word "world"; its Johannean sense, the "world," not of physical nature, not merely of men, of moral and spiritual humanity, but

that humanity alienated from God. So, too, the appellation "only-begotten Son." Its peculiar significance not of a Sonship of origination in time, but of essential sameness of being and nature, as also of mediatorial relation. So, too, "believeth," hath faith; not only believes His words, but trusts, confides in Him, in His person. The terms "perish" and "eternal life" also demand specific examination.

Passing from the criticism and exegesis, we look now at the logical analysis.

"God." He is. There is a God, the Infinitude of Being and Perfection.

God loves. He comes into relations with His creature, man; and one of these relations, that of love.

"God loves the world." Loves men not only as His creatures, but as sinful and rebellious creatures, and in spite of their alienation and enmity, with the love of pity and compassion.

God exercises this love to a sinful world in a special and peculiar manner at a great sacrifice, the gift of His well-beloved Son.

God's loving self-sacrifice has in view man's salvation, deliverance from perdition, eternal life.

God makes this love operative to its full effect as man by faith appropriates it: "Whosoever believeth."

Thus far, we have been occupied in what is properly closet study and work. While of the highest importance to the preacher, these matters are only in their results for the hearer. Of course, if the preacher would show off his Greek or Hebrew, or his higher criticism, or his theological skill and profundity, the opportunity is presented. But it would be better for him, as for his hearers, not to avail himself of such opportunity. Of course, where there is a disposition to bray, there will always be found the occasion. Guard against the disposition, and no such occasion will be presented. The results of the preceding are to be looked for in practical form, in the rhetorical construction, the

arrangement of the ideas and material for practical instruction and improvement. This last is that to which all else is to be subordinated. When Demosthenes ended one of his orations, his Athenian hearers said, "Let us go and fight Philip." So with the sermon. Its result sought is: Let us go, and do, or stop doing something.

Here, then, we need, first, a unifying thought or truth, one that goes through the whole discourse and is never absent. Second, there is to be progress in the exhibition of this truth or idea. Third, a point of departure. And last, a practical conclusion, something to be done in view of the truths exhibited.

As to the first, the unifying truth or idea, this can hardly be missed: "the love of God to men."

The point of departure, or introduction, may be different in view of different conditions and circumstances. It must, of course, lead up to the subject of discussion.

Such introduction, for instance, may be found in the circumstances: the speaker, and the person spoken to—Jesus and Nicodemus. Or it may be the idea that the text is not what men naturally believe—the love of God. Or it may be the fact that all classes are interested in the text—for "the world," "whosoever."

But whatever this introduction, let it be brief, and not get into any discus-

sion, or explanation of any of the topics. This is the most common, and often fatal, blunder of introduction.

We thus indicate a mode and progress of thought and treatment.

(a) "God loves the world." Evidence in nature and human experience. But peculiarly the Gospel message: "God is love." He is holy and righteous and wise and powerful. But He also loves His creatures, takes interest in and does them good.

(b) God thus loves men, not only as His creatures with the love of interest or approval when they obey Him, but of forgiving, fatherly tenderness and compassion. He loves the world of sinful creatures. The Father of a world of prodigals.

(c) God thus loves His creatures, and shows His love in a peculiar manner, providing for their salvation, for their deliverance from perdition, for their attainment of eternal life.

(d) He makes this provision at a great sacrifice. "So loved." "He gave his only-begotten Son." What this involved of sacrifice and suffering. The Father sacrificing, the Son sacrificing Himself.

(e) What its appeal. "Believe." Have faith. Gratefully take this gift of divine love, escape death, and take hold of life, as He offers it. "Whosoever" for all, none excluded. The blessing of its acceptance, the enormity of its rejection. Amen.

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, D.D., LL.D.

FIRST PAULINE GROUP OF EPISTLES.

IN the April number of THE REVIEW the Epistles of the New Testament were considered as presenting the *Doctrinal Unfolding of the Gospel* or Divine Religion of the New Dispensation, and were found to consist of *two Classes*, the Pauline, unfolding the system of

Christian Doctrine, and the Catholic, confirming it.

The Pauline Epistles were found to embrace:

1. The Epistles of the fundamental Doctrines of Salvation.
2. The Epistles of God's Purpose of Grace in a Renewed Spiritual Life.
3. The Epistles of the Second Coming.

4. The Epistles of the Outward Religious and Churchly Life.

5. The Epistle of the Relations of the New Dispensation to the Old.

Paul's Epistles of Salvation.

The *First Group of Epistles* give the teaching of the Great Doctor of the Apostolic Church in expounding "with blended argument and authority," for the three great races—Roman, Greek, and Jew—the fundamental doctrine of the Gospel of Salvation which they had already received. Man's first relation as a sinner to the Gospel is through the law which he has broken. Condemned by law, he perversely seeks salvation, under stress of an awakened conscience, *by law*, and must be taught that he can only be saved *by the grace of the Gospel*. The Bible doctrine is that of Justification by Faith in Christ, and not by the deeds of the law.

Three Erroneous Tendencies were manifest in the three great historical races to which the Gospel was address:

(1) Of the Roman to exalt *the Moral Law*, or the works of morality;

(2) Of the Greek to exalt *the Law of Reason and Culture*, or *Human Wisdom and Philosophy*, as the mode of working out salvation;

(3) Of the Jew to exalt *the Ceremonial Law*, or Jewish rites and ceremonies, as a way of salvation.

Hence, we have *three Epistles*, one of them double, as making up this group:

Romans, 1 and 2 Corinthians, Galatians.

As human nature remains essentially the same in all ages, these tendencies appear continually in the Church, in as many different *types of legality*—so that these Epistles meet the perpetual needs of the Church in relation to the law.

These Epistles are seen to take up the three races to which the first Three Gospels were address, and for whom the three great centers of propagation were prepared at Jerusalem, Antioch (later removed to Corinth), and Rome.

Lange, in his general Introduction to his commentaries on the Epistles, remarks that:

"Down to the present time the comprehension of the Biblical books has been essentially retarded by regarding them too little as original creations, and by inquiring too little into their fundamental thoughts. . . .

"As far as the organic unity of the Pauline Epistles is concerned, we would make the following statements as a guide:

"(a) Every Pauline Epistle has a clearly defined fundamental idea which controls the entire contents of the Epistles.

"(b) This fundamental thought shapes not only the division, but also the introduction and conclusion, and even pervades all the slender threads.

"(c) The introduction is determined by the Apostle's method, which seizes the appropriate point of connection with a congregation or a person, in order to develop the argument into its full proportions.

"(d) The introduction is followed throughout by a fundamental or didactic theme (proposition), which the Apostle proceeds dogmatically to elaborate.

"(e) This elaboration arrives at a final theme, from which the practical inferences are carefully drawn.

"(f) The conclusion corresponds so exactly to the fundamental thought of the Epistle, that it is reflected in all the single parts."

These suggestions should be borne in mind and made use of in the study of the Epistles.

The Epistle to the Romans.

The time of writing the Epistle was 58 A.D., probably in January or February. It was written from Corinth during the three months spent there during Paul's second visit to Greece (Acts xx. 3). Phebe was about to visit Rome, and Paul, who had long desired to visit the Imperial City, took occasion to send the Epistle by her. "Phebe, the humble deaconess of Cenchrea, when she conveyed this letter to Rome or to Ephesus, was carrying under the folds of her robe 'the whole future of Christian theology.'"

Doubtless his aim was to lay the solid doctrinal foundation in Rome for the great future work that was to be carried on from that center, and of which three years later he was to take the direction in person. The Epistle was probably circulated widely over

the Roman world among the Romans in the churches.

The fundamental doctrine for the Church everywhere is that of *Salvation by Faith in Christ*. The Scriptures everywhere teach that salvation is accomplished through Christ's work of redemption for mankind. Man's sinful disposition constantly leads him to seek salvation *by his own obedience to law*. The Roman, to whom Paul wrote this Epistle, was the representative of law in the ancient world, and naturally inclined to the error of seeking to work out his own salvation by obedience to law, especially to the moral law or principles of natural justice. To him, as the man of power and law, Paul presents his great theme, in Rom. i. 16, 17:

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Throughout the Epistle Paul's one theme is,

The Doctrine of Justification by Faith.

On its negative side, the Gospel demonstrates to the Roman the impossibility of salvation by any obedience of his own to the moral law, or law of right, or any other law, and so shuts him up to *salvation through faith in the righteousness of another*, that is, of Christ. It is made abundantly clear to all men that man can not save himself by keeping the divine law in any form. Bernard has said:

"The subject on which it gives a full and decisive exposition is not only vital but fundamental; namely, the need, the nature, and the effects of the justification for individual souls which the Gospel preaches and which faith receives. As there can be no repose while that first point of personal anxiety, 'How can man be just with God?' is left unsettled; so there can be no solidity for a system of doctrine till the true answer to that question has been distinctly shaped and firmly deposited. Moreover, if the Gospel of St. Matthew fitly opens the whole evangelical record by connecting it with the former Scriptures, so also for the same reason does this great Epistle fitly open the

doctrinal series: for what the one does in respect of fact, the other does in respect of doctrine, justifying throughout the intimation with which it opens that the Gospel will here be treated as that 'which God has promised before by his prophets in the Holy Scriptures.'"

The Apostle, in dealing with this subject so vital and fundamental for the Roman church in that age, provides for the needs of men of the Roman type in all subsequent ages, since those that are Roman in character always seek in this legal spirit to work out salvation. It is evident at a glance that the Roman represented the most common and widely extended form of legality.

The *Doctrine of Justification by Faith*, by means of which the Apostle counteracted this early Roman tendency, is the doctrine to which the Church returned at the Reformation and by the means of which Luther and his co-peers sought to counteract the modern Romish tendency to the same error of legality. The present erroneous doctrinal movements in the Church are traceable to departure from this always fundamental doctrine.

It seems evident that Paul address the Church at Rome as a "Gentile Church, grounded on faith in Christ." That there was a Jewish element in it would appear from the fact that while Paul quite generally addresses them as Gentiles, as in ch. xi. 18, he sometimes addresses them as Jews, as in ch. vii. 1.

The predominance of the Gentile element, with the presence of a Jewish, rendered necessary the *Theodicy* which Paul weaves into the Epistle in presenting the *Position Apostasy and the future Restoration of the Jews*.

Dealing as the Epistle to the Romans does with the fundamental doctrine of all, it is not to be wondered at that it should have been accounted the *master-piece of the Apostles*. Says Farrar:

"All writers agree in recognizing the greatness of the Epistle. Calvin said that 'every Christian man should feed upon it as the daily bread of his soul.' Luther calls it 'the chief book of the New Testament, and the purest Gospel.' Melancthon made it the basis of the first scientific treatise of Reformation

mation theology—the *Loet Commune*, 1831. Coleridge calls it 'the profoundest book in existence.' Meyer, 'the greatest and richest of all the apostolic works.' Tholuck, 'a Christian philosophy of human history.' Godet, 'the cathedral of the Christian Faith.'

Certain words by their frequent recurrence show the drift of the Epistle. Among these are:

"Law," which occurs 75 times.

"Righteous," or "just" and its cognates, righteousness, justify, justification, etc., 65 times.

"Imputing," or reckoning to the account of, 10 times in the fourth chapter alone.

The six words, "*The just shall live by faith*," furnish the key to the Epistle.

It needs to be carefully noted, however, that *Justifying, Life-giving Faith* is not merely *Belief*, whether in a doctrine, or a righteousness, or a person, but vastly more than this. Considered in itself and its results—

1st. It is *Faith in Christ* (Gal. ii. 16; iii. 20), and Faith in Christ's blood (Rom. iii. 24-27), and Faith in Christ's righteousness (Rom. v. 1, 2), with added appropriating *trust on Him as Jesus*, the Divine Savior, *for salvation* (Acts xvi. 31).

2d. It is a *faith that unites the believer to Christ by a Mystical Union*, so that he is "in Christ" (Rom. viii. 1), sharing Christ's divine life and all that is His; so that Luther said rightly, "Faith is a divine work in us, which changes us, and creates us anew in God." It becomes thus in the soul a living impulse, a spontaneous activity in obedience to the Master—the spirit of life (1 Cor. v. 17).

3d. It is a *faith that leads to an absolute self-surrender* of the grateful soul to Jesus as *Lord* (Acts xvi. 31), or *Master*, working outward and transforming the Christian's conduct in all the relations of life.

Paul in the Epistle to the Romans successively delineates *Faith in these aspects and relations*, which furnish the main *Divisions* of the Epistle.

The Plan of the Epistle.

1st. The Introduction. Ch. i. 1-17.

2d. Justification by Faith as the only way of salvation. Ch. i. 18-iv.

3d. Results of Justification. Ch. v.-viii.

4th. A Theodicy—God's dealings with Israel. Ch. ix.-xi.

5th. Resulting Christian Conduct. Ch. xii.-xv. 13.

6th. Conclusion. Personal Statements and Messages. Ch. xv. 14-xvi.

This comprehensive statement may be unfolded more in detail, as an aid in studying the Epistle:

Introduction.—Ch. i. 1-17.

1. Greeting by Paul as a servant (*slave*) of Christ to the saints at Rome. I. 1-7.

2. Thanksgiving of the Apostle for the widely commended faith of the Roman Christians. I. 8-15.

3. Statement of the fundamental doctrine of the Gospel as the power of God unto salvation, through *Justification by Faith*—as the theme of the Epistle. I. 16, 17.

Part First.—*Justification by Faith* in the Righteousness of Christ presented as the only and all-sufficient way of Salvation.—Ch. i. 18-vi. This embraces:

I. *The Necessity for Christ's Righteousness* shown by the impossibility of a law righteousness. Ch. i. 18-iii. 20.

1. The Gentiles are all sinners and condemned by the inner law written in the conscience. Ch. i. 18-32.

2. The Jews, in spite of their special privileges, all sinners and condemned by the law given to them. Ch. ii. 1-iii. 19.

3. Universal Conclusion: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Ch. iii. 20.

II. *Positive Presentation of the Doctrine of Justification by Faith* in the Gospel Righteousness as accomplishing what the Law could not. Ch. iii. 20-iv.

1. The provision, by the grace of God, through the redemption that is in Christ Jesus, of a righteousness without the law, that justifies through faith and excludes human merit and boasting while establishing the law. Ch. iii. 21-31.

2. The agreement of this doctrine with the Old Testament Scriptures. Ch. iv.

Part Second.—The Immediate Results of Justification by Faith. Ch. v.-viii.

I. *It Exalts the Believer into a State of Free Grace* wherein he is free from the Law. Ch. v.-vii.

1. This gracious estate of freedom from the Law, for the present and the future, and for mankind. Ch. v.

2. The objections to the doctrine of free grace answered. Ch. vi.-vii.

(1) Objection, that free grace would multiply sin. Answer: Grace annihilates sin. Ch. vi.

(2) Objection, that the doctrine discredits the Law. Answer: The Law is spiritual, but we are now dead to the Law (vii. 1-6), which at once provokes to sin (7-13) and gives the sting to disobedience (13-24). But Christ gives us the victory over sin (vii. 25).

II. *It Frees the Believer from Condemnation and Unites him to Christ*, and thereby introduces him to the new divine life of holiness "in Christ" through the Spirit, with its transforming efficacy and its transcendent hopes and results. Ch. viii.

Part Third.—A Theodicy, Justifying God in His Present Rejection of Israel. because of their rejection of His method of salvation by grace rather than law. Ch. ix.-xi.

I. God righteous in rejecting, free in electing. Ch. ix.

1. Paul's intense love for Israel. Ch. ix. 1-5.

2. Spiritual sonship independent of natural descent. Ch. ix. 6-9.

3. God's free will illustrated in the rejection of Esau and Pharaoh. Ch. ix. 10-18.

4. Israel's failure, in seeking justification by the deeds of the law, altho the way by faith was open to them. Ch. ix. 19-33.

II. *Israel's Responsibility for the Rejection.* Ch. x.

III. *God's Gracious Plan in His present dealing with Israel.* Ch. xi.

1. The rejection is (a) only partial, not absolute (ch. xi. 1-10); (b) temporary, not final, and meant for the blessing of the Gentiles (11-32).

2. To the Glory of God. Ch. xi. 33-36.

Part Fourth.—The Gospel Righteousness through Faith, in its Transforming Power over Christian Conduct in all the relations of life. Ch. xii.-xv. 18.

I. Conduct as a member of the Christian body. Ch. xii. 1-21.

1. In the exercise of special spiritual gifts. Ch. xii. 1-8.

2. In its exercise of love. Ch. xii. 9-21.

II. Conduct as a subject of the state. Ch. xiii. 1-14.

1. Toward the state. Ch. xiii. 1-7.

2. Toward other subjects. Ch. xiii. 8-14.

III. Conduct in questions of conscience. Ch. xiv. 1-xv. 12.

Conclusion.—Epistolary Matter. Ch. xv. 13-xvi.

I. Personal apology (xv. 13-21), and future plans (21-33).

II. Personal Salutations. Ch. xvi. 1-24.

III. Closing Benediction. Ch. xvi. 25-27.

The Epistle to the Romans is thus seen to be a most complete presentation of (1) fundamental *Doctrines of Salvation*, (2) the *Divine Life* resulting from it, and (3) of the *Christian Conduct* required by it.

That Rome was the point from which this most remarkable of all the Bible statements of the doctrine of salvation would exert the widest influence, appears from a consideration of the changes that had moved the religious center from Jerusalem westward.

[In the progress of Christianity the center of the Church constantly drifted in the providence of God toward Rome, the center of the empire. The destruction of Jerusalem left the Jews without the temple which had been the center of their religious system, so that the pilgrimages of Christians to the mother church at Jerusalem from other churches were no longer possible. The Greek center of missionary effort at Antioch gradually lost importance, as Corinth, the center of Greece proper, was taken possession of by the Apostle to the Gentiles; and this again gave place to Rome when that city became the one great center from which the travel and traffic and law of the world went forth, and to which everything returned. Hence the importance which Paul attach to the church at Rome as the central point of instruction, and the transfer of the Gospel center by himself to Rome as his last work recorded in the Acts of the Apostles.]

[Note.—In addition to the ordinary commentaries on the Epistles, the student will derive substantial aid from Bernard, "Progress of Doctrine in the New Testament," Farrar, "Messages of the Books," Wordsworth, "Greek Testament with Notes," Stiefel, "Commentary on Romans," Lange, "Commentary on Romans," and other kindred works.]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 2-8.—LIGHT ON THE DAILY DUTY.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.—John xi. 8-10.

It has seemed to me that this unexplained parable of our Lord streams various lights upon this really great matter of the daily duty.

First light:—There is yielded every man a definite time for the doing of his daily duty. "Are there not twelve hours in the day?" Each man is furnished with his twelve hours.

You say you have no time. But did you ever think that, while you are in time, and before eternity enwraps you, you have all the time there is? You shall not miss your twelve hours. By our measurements they may be longer or shorter—the three-score years and ten, or the life cut short in what we call untimeliness. But a certain and sufficient section of time shall be yielded you for filling with your duty. I think that true which some one said: "I am immortal till my work is done."

Second light:—This yielded and definite time is to be filled with the duty appropriate to the time. "If a man walk in the day he stumbleth not."

The primal duties are plain. I do not say that duties never seem to clash, or that it is never difficult to discover just what duty may be. Yet, as plainly as the sun shines into the day, so plainly stand disclosed and regnant the great primal duties; and concern-

ing these there is no question but that the twelve hours allotted me should be filled with the doing them.

These unquestioned and regnant duties spring out of our relations. The relations in which we confessedly stand are the mothers of our duties. Every man stands in relations *Godward*; out of these spring duties *Godward*—e.g., recognition of God, worship, obedience, trust, righteousness. Every man stands in relations *others-ward*; we are certain things—husbands, wives, children, neighbors, friends, citizens, etc. Out of these relations spring immediately and confessedly corresponding duties. This second light on the daily duty—how luminous it is! "If any man walk in the day he stumbleth not."

Third light:—These duties are to be done, notwithstanding opposition and difficulty.

Tho the Jews had threatened stoning, our Lord would not remain in Perea when His duty called Him back to Bethany. There is nothing so holy and imperial as the doing of the daily duty.

Fourth light:—There are nights which prevent the doing of the daily duty. "But if a man walk in the night he stumbleth because the light is not in him."

(a) It is a very easy thing to induce the night of a bad *putting off* of the daily duty.

(b) It is a very easy thing to induce the night of *carelessness*, of a shabby doing of the daily duty.

(c) There is the night of *lost opportunity* of the doing the daily duty.

Here is the secret of a happy life: the filling of the twelve hours with the daily duty.

MAY 9-15.—LESSONS FROM THE LEAVES.

And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.—Gen. viii. 11.

It is a good time to think of these lessons in the bright spring weather.

What a joy and spring of hope that pluckt leaf must have been to Noah, after the long desolation of the flood. And, just as that pluckt olive-leaf was symbol of many precious things to Noah, so all these million leaves, waving now about us, bear ministry of most valuable spiritual meaning to our selves.

First :—These leaves furnish lesson of the value of steady, tho humble, working.

Each single leaf well represents a single person. The whole summer foliage of each tree is accurate symbol of a present living generation of men and women. The tree is the city, the church, the nation. In time the leaves drop off, but the tree remains. So generations pass away, but the city, the church, the nation stands. The leaves die, but the tree lives. Men die, but mankind lives.

And the tree lives ever after *different*, because the summer foliage was hung upon it. For all the woody portion of the tree is formed by the leaf alone. Every single leaf, of all the millions waving in the summer air, is steadily at work manufacturing its small proportion of woody fiber, and sending it down along shoot and spray and branch and trunk and into root, giving the tree thus girth and loftiness and wider sweep of bannered boughs. And so it comes to pass that all the pillared trees of a far-stretching forest are but the vast results which the patient, plodding leaves have builded us; year by year, they have come and gone. I think every leaf ought to be vocal to us of the value of patient, tho it may be humble, service.

Second :—These leaves about us are symbolical of beneficent mediation.

It has been computed that there are suspended in the atmosphere over every square inch of the earth's surface 18,750 tons of carbonic acid gas. This gas is deadly to all life animal. But, through the million *stomata* or mouths with which every leaf is furnished, they receive this deadly gas, and, toucht of moisture and of the sunlight, they decompose the gas in their green' laboratory, take to themselves the carbon to work it up into woody fiber, and throw off the oxygen, pure, sweet, life-supporting. And so the leaves make it possible for us to live.

Well, there is plenty of moral carbonic acid about in the moral atmosphere. Christians ought to be like the leaves of the tree of life which are for the healing of the nations. They ought to be perpetually at work. They ought to be sources of moral health, sweetness, purity.

Third :—These leaves are symbolical of helpful shade. It ought to be our purpose, like the leaves, to cast helpful, protecting shade over our fellows, that the springs of their hope and courage be not dried away in the hot and dusty and sometimes tiresome life.

Fourth :—Leaves are symbolical of sacrificial care-taking. Every leaf manufactures a bud to succeed itself. Not simply for the self may we live, but for others, for the young, for the generation to succeed ourselves.

Fifth :—Leaves are symbolical of a noble aspiration. They struggle steadily toward the light. So every one of us should seek to hold himself in the communion of Christ, who is the soul's light.

MAY 16-22.—THE GREATEST THING TO KNOW.

Our Father which art in heaven.—Matt. vi. 9.

This first clause in the great yet simple prayer tells us of the greatest thing to know.

Think first :—We are here taught the

fact of the *being of God*, and that is a great thing to know. "Our Father which art." Art—that is a verb of being. Actually God is in existence.

Think second:—This first clause of our Lord's prayer makes revelation to us that this God is our Father: "Our Father which art in heaven." And the certainty that God is our Father is an utmost thing to know.

Christ discloses to us the fulness of the fatherly idea, not that of begetting simply, but that of a brooding and fatherly heart of love and care.

Notice, just here, a singular and noteworthy fact concerning Christ's use of the term Father as applied to God in relation with Himself. Christ taught us to say our Father. But He always spoke of God in relation to Himself as *the* Father, *My* Father, and, as toward others, *your* Father, but never, as including Himself, our Father. Christ stands toward God in different and unique relationship. He is in lonely and singular sense the Son of God, and so He is fitted to make definite revelation to us of the heart of God, that it is, in the utmost of meanings, a Father's heart of love and care.

Think third:—This first clause in this great prayer makes revelation to us that men are brothers—and that is a mighty thing to know, "Our Father which art in heaven." And this fact of our deep human unity and brotherhood because we all have one Father, God, the latest science is reaffirming. Certainly such things as these are the greatest possible things to know—that God is; that God is Father; that men are brothers.

Turn to some practical applications of this great knowledge.

(A) Since God is Father, I ought to stand toward Him in filial relation. Is God the Father of all men? Certainly. Of the worst, the most defiantly sinful? Certainly. Does God have, as Father, the same feeling toward all men? No; that is impossible. There is a most real difference between the love of benevolence and the love of complacency.

Toward even the worst sinner God does have the fatherly love of *benevolence*, but only toward those who are in real filial relation with Him can He have the fatherly love of *complacency*, of delighting in them. We, the sinners, may be brought into filial relation toward God through Christ. Let me come under this divine complacency, and so be sure God is, in this utmost meaning, my Father. John i. 12.

(B) Since God is Father, let me value this relation of sonship to Him; it is honor beside which all other honors fade.

(C) Since God is Father, we need not be troubled with questions as to whether prayer can reach and move Him. Certainly the child's cry can find the father's heart.

(D) Since God is our Father, we may be sure that He knoweth our frame and that His heart runs out toward us in the fullest sympathy.

(E) Since God is our Father, let me be sure that His refusals to me are really His best blessings. They are His love and wisdom which refuse.

(F) Since God is our Father, let me remember that my daily toil is His business, and let me make it noble by doing it as toward Him.

(G) Since God is our Father, and we are therefore brothers, let me be brotherly.

MAY 23-29.—THE HAND OF HELP.
And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.—Acts iii. 7-8.

I am sure this lame man could have done it all—this standing, walking, leaping, without that hand-lift from the Apostle. Jesus would have been enough for him. He could have gotten on without further help from the Apostle than the speaking over him the great and the gracious name.

But I suppose the Apostle gave him

his hand because he could not help it; because his whole heart yearned to lend the man some help; because there was in the Apostle, filled with the Holy Ghost, that genuine, Christian, irresistible impulse to help wherever he could lend a hand.

That is a fine true legend sculptured into the base of the marble bust of John Wesley, as it stands there near the poet's corner in Westminster Abbey: "God buries the workers, but He carries on the work." Yes, He does and He will. His cause will go marching on whether you or I lend a hand or not. If I refuse to lend a hand God will find some one who gladly will.

But it is our duty to lend a hand. And we are unchristian in just the proportion in which we refuse to do it, and excuse ourselves, saying: "Somebody else will." For God lifts us into the dignity, if we will let Him do it, of being coworkers together with Him. And we bereave ourselves of a great blessing and reward, if we refuse to work with God; and especially with the portion of God's cause to which we stand closest. This portion of God's cause, special to ourselves, while it will get on without us, will, however, get on a great deal better and quicker with our hand of help, just as this lame man got quicker and stronger on his feet through this Christian and generous hand-help of the Apostle.

(A) Well, lend the hand of help to the regular Sunday services of your own church:

(a) Do it by always talking your own church up, never down.

(b) Do it by steady presence at the services.

(c) Do it by personal invitation to your church.

(d) Do it by a cordial welcome and hand-grasp to all who come.

(e) Do it by cheerful and regular payment for the support of your church.

(B) Lend a hand to the mid-week service of your church:

(a) By remembering the value of it.

The church's heart and hearth is the weekly prayer-meeting.

(b) By taking the front seats in it.

(c) By yourself taking share in song and prayer and speech.

(C) Take by the right hand the Sunday-school:

(a) By contributing to the support of it.

(b) By having your children attend it.

(c) By teaching a class in it.

(d) By, in every way, nurturing it.

(D) Take by the right hand the Dorcas Society of your church:

(E) Take by the right hand the Christian Endeavor or other young people's society of your church. The rising up and the marshaling of the young people is the religious phenomenon of our day. Have you some share in the mighty and splendid movement?

(F) Lend you also a hand to the personal winning of others to Jesus Christ:

(a) By having some definite one or ones upon your heart.

(b) By skillful and persistent attempt toward them.

(c) By particular prayer for them.

Ah, how, all lending some such hand, would your church leap, walk, go on with the temple of a large and beautiful achievement, walking and leaping and praising God.

MAY 30-31; JUNE 1-5.—SOME LESSONS FROM OUR DEAD HEROES—DECORATION DAY.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. xii. 1.

The figure is that of the ancient arena. In the eleventh chapter of this Epistle—which is the Bible-roll of honor—the author of the Epistle has been enumerating the Heroes of Faith. The living Hebrew Christians, to whom the Epistle is address, are the

racers and contestants on the sands of the arena.

But they are not unwitnessed strugglers. The circling seats around the arena are filled with shadowy and sympathetic lookers-on. These heroes of the faith, just enumerated, are the interested spectators. The author of the Epistle charges these living strugglers to get strength and impulse by memory of them.

This, then, is the thought: the heroes of the past ought to furnish lesson and diligence to the strugglers of the present.

Sad shall be that day, and sure token of a decaying national life, when thought about and honor for those who died to save the nation shall grow dim and cease. To better uses flowers never can be put than to lay them in loving tribute on the graves of heroes, and heroes dying in such a cause.

But Decoration Day ought to mean more than flower-casting simply. These heroes compass us about as a great cloud of witnesses. Yet we may not think of them as only gazing on us, as witnesses in that meaning. We ought to think of them, even as those heroes of the faith were to be thought of, as witnesses in a higher significance; as *witnesses* for truths and deeds; as teachers of great lessons.

(A) We ought to learn from our dead heroes the value of principle.

So precious was country and all of high weal the country stood for, that, when country was threatened, no sacrifice, however costly, even tho it should be the sacrifice of life itself, was, in these heroes' sight, any more than the dust of the balance.

This is the lesson our dead heroes teach us; this is the truth they witness for as the shadowy clouds of them surround us, that a high, true principle is the most precious thing under God's stars; and that to maintain it even transcendent sacrifice is not too costly.

And we, in these piping times of

peace, peace which their sacrifice purchased for us, need to keep at the learning of this great lesson our dead heroes teach us.

(a) In political life—for, too often, political life has dwindled into being a hunt for the main chance instead of the acceptance of opportunity for the service of the state.

(b) In commercial life—for how often what ought to be a shining integrity is dimmed and eaten into by tricks of trade, by something other than a splendid business righteousness.

(c) In religious life—for how often are truth and an undeviating loyalty to Jesus Christ bartered for the applause of a so-called liberalism, for fascinating pleasure and enticing sin.

(B) A second lesson we ought to learn from our dead heroes is that service for the right is, in the long run, the successful service.

Said the great President Abraham Lincoln to his Cabinet: "I have made a vow, a covenant, that if God should give us victory in battle I would consider it as an indication of Divine will, and that it would be our duty to move forward with emancipation. God has decided this question in favor of the slave." So the Proclamation of Emancipation was sent forth. Thenceforward the issue was removed from haze. Thenceforward the Right shone clearly forth amid the clouds of war. Thenceforward the arms of our now-dead heroes were so strong. Thenceforward they began to move steadily on to victory. True success can only come from alliance with the Right, but it will come with such alliance.

(C) And surely from our dead heroes comes the admonition to care for the survivors of the great struggle—companions with them in risk and sacrifice.

(D) And as they were good soldiers in their great cause, let us swear upon their graves to be ourselves good soldiers under the great Captain Jesus Christ, in the behalf of all righteousness and toward the defeat of all wrong.

employment of these men [professional revivalists] will be likely to leave the whole church in worse plight than before."

And so it has gone all along the line. Living so far as I do from the great centers of evangelistic work, I can not suppose myself posted upon this subject, and therefore shall not controvert the positions of these able editors. Perhaps I do not fully understand or fairly state them. I ask for light upon two points. Does not St. Paul put evangelists upon the same plane as ministers in the church, when he says, "And he gave some evangelists and some pastors"? What about a revival with all "pastors" left out? Second:

What about the revivals of national scope in the past century, with Whitfield, Nettleton, Baker, Hammond, Pentecost, Earle, Finney, Chapman, Mills, and Moody all left out? Would there have been any?

May not this whole plan of a great revival with a God-called and honored class of the ministry rejected cause its failure?

I feel sure that the men who are proposing this great revival desire above all things that it be builded upon the rock of God's Word.

I venture to suggest that this matter is vital, and should be either reconsidered or restated. **BYRON BEALL.**

FIRTH, NEBR.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

By J. H. W. STUCKENBERG, D.D.

OUR age abounds in social agitations which suggest St. George on English tavern signs, "Always riding on, but never getting anywhere."

We do not want Mohammedanism, but there are times when we wish every executive adopted the following from the Koran: "A ruler who appoints any man to an office, when there is in his dominion another man better qualified for it, sins against God and against the state."

Never, never can we get along with our Christian social work without the spirit of Christ in the individual members. If we want the Gospel to dominate institutions, laws, governments, industries, and society, there must be Christian individuals to spiritualize them. The institutional church is evidently here to remain and spread; but its recreations, its instructions, and all its manifold appliances will be effective and enduring in proportion as they embody and manifest the mind and

teaching of Christ. Wherever we look, among capitalists and laborers, the source of the greatest difficulties is the lack of character, of ethical principles, and of spiritual motive. The best institutions will be perverted and the best laws abused, unless supported by the Christian mind and heart. We value society because we value the individuals which constitute it; and society itself will be exalted only as the persons who form it are elevated. The social movement does not take the place of individual effort and of the salvation of the individual soul, but emphasizes their importance. The Kingdom of God comes to a community only so far as it comes to the individual members of the community.

How deeply communities are interested in the discussion of the burning questions of the day was lately illustrated in Johnstown, Pa. Rev. W. A. Shipman, of the Lutheran church, organized an association for the discussion of living problems, on Thursday

evenings, the speakers to represent different views, the discussions being free, and the aim being to get light on the great issues and to promote the truth. Such an interest was excited that greater crowds came than could gain admittance.

"The Relation of Christianity to the Conflict between Capital and Labor," by C. F. Andrews, Methuen & Co., London, is among the best of the recent books on that subject. Profoundly spiritual, it is likewise thoughtful and practical, seeking everywhere to interpret the relation of Christ's spirit and doctrine to the momentous problems of the day. A few passages will indicate the author's aim.

"In the fierceness of competition, in the selfishness of material progress, the appeal of brotherhood seems nearly lost, and men not wholly selfish are yet helpless and hopeless. The Christian faith on its social side has stood almost disregarded by the world. The time has now come to prove that faith in the wider fields of social life."

Quoting the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," he continues:

"Christ identifies Himself with all the weak, the downtrodden, the fallen, the forlorn, the sorrowing. In their sufferings He suffers, in their sorrows He grieves, by our neglect of them He is wounded afresh and put to open shame. The great compelling force, which has shaken men from sloth and indifference, has thus been to see His form in the weak and suffering and needy. Lowell has given the picture for this century:

The Christ sought out an artisan,
A stunted, low-browed, haggard man,
And a motherless girl whose fingers thin
Pusht from her faintly want and sin.
These He set in the midst of them;
And as they drew back their garment hem
For fear of defilement, 'Lo here,' said He,
'The images ye have made of me.' "

No doubt the civilizing influence of the United States on its foreign population is great, but there is also another side. A Russian, who practises medicine in one of our slums, told the writer that he found the filth, the vices, and the progressive degeneration appalling

beyond description. Many of his patients are Russians. They come from villages where poverty and simplicity prevail, but here they are massed amid conditions which degrade them far below what they were at home. He gave descriptions from personal observation which can not be put in print. These people seem to become attached to their swinish surroundings, and in the midst of unsanitary conditions and contagious diseases reveal an astounding vitality. He is a friend of the laborers, but declared that while he might be willing to die for such as he labored among, he could not live with them. He came to the United States as a revolutionist, being affected by the spirit of Nihilism in his Russian home. "I am cured of my revolutionary tendencies since I came to America," he said. His cure was effected by the fear that these people might come to the front and gain influence. "Now I am sure that there is no salvation for America in revolution, but only in education."

Thucydides, a Greek and a heathen, lived more than two thousand years ago, nevertheless the following passage from his writings has a lesson for our age and Christian civilization.

"We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household. We regard a man who takes no interest in public affairs not as harmless, but as a useless character. The great impediment to action is not discussion, but the want of that knowledge which is gained by discussion preparatory to action. We make friends by conferring, not by receiving, favors. The love of honor alone is ever young; and not riches, as some say, but honor, is the delight of men when they are old and useless."

The Social Problem in the Country.

THE social questions in the cities naturally attract most attention. There we find the centers of the industries

and of commerce, there the laborers are massed, and there the great conflicts between capital and labor take place. It is, however, a mistake to suppose that among our country population there is no social problem. The social condition in the country has some peculiar features; the problems involved are of much importance and of great magnitude; and if they are overlooked it is due to the fact that the social movement is more obtrusive in populous centers. The general agricultural depression in America, Europe, and other countries is one of the signs of the times. Those who dismiss the subject with the statement that farmers are apt to complain do not understand the situation.

The following conclusions are drawn from personal inquiries among men of large experience in the country. They apply most of all to the Middle States, but in many respects they give the situation of the farming population in all sections.

Farmers with an experience of fifty or sixty years declare that farming is no longer as prosperous as formerly. The fathers who had peculiar hardships to endure nevertheless developed their farms and usually left them unincumbered or with little debt to their heirs. Frequently the inheritance consisted of some money besides land. But now, instead of a continuance of the old prosperity, it is common to find mortgages on farms; many affirm that they can barely make a living from the same land which formerly enabled them to save annually; and in many places there is dissatisfaction with country life and a disposition to move to cities. These are the facts for which we must account.

At first it seems strange that farming should be unprofitable when there has been a constant and rapid increase of population. It must, however, be remembered that the West has been opened and that the amount of land under cultivation has been vastly increased. The world's market has changed by the

growing facilities of transportation by land and water, and Australia, India, and South America are more formidable rivals than formerly. The general depression has affected the value of land as well as of its products. The small farmers of the East claim that they can not compete with those of the West where the soil is new and rich, and where the large farms have all the labor-saving machinery. It is claimed that railroads often discriminate against them and thus put them at a disadvantage. It is also said that legislation has too much neglected the interest of farmers, they being treated as if able to take care of themselves. Being isolated individually and scattered over a large extent of territory, they have found it difficult to unite and to make their influence felt.

These are among the most evident and most striking causes of the depression in the country. But careful inquiry revealed a different set of causes which are more apt to be overlooked. Intelligent farmers admit that besides the industrial factors moral causes ought to be considered. Sometimes, not always, the changes in the character of the farmers themselves are largely to blame for the depression. Many regard the inflated prices of the war as the normal standard by which everything is to be measured. They have higher ideals of life, are more extravagant in their demands, and have been animated by the old American optimism and the hope of a ceaseless increase of prosperity. The culture of the soil has often been injudicious; the utmost yield for the present was sought, but the future fertility of the land was not considered. There has been careless farming. Old farmers speak of a marked degeneracy in this respect, though in some instances there are evidences of improvement. It is not uncommon for those who inherit the land to reveal less attachment and concern for it than did those who created the farm. Among the most important changes is the growth of luxuries. In

this respect the views and practises of the city have infected the country. The calico has yielded to silk, the homespun to broadcloth, the sunbonnet to laces and feathers and flowers. The fathers went to church in wagons, the children go in carriages. This luxury is seen in furnishing the house, in the social life, in the table; extravagance has in many cases taken the place of the old simplicity. A farmer of seventy years' experience said that the fathers themselves set the example of more extravagant habits as their prosperity increased, and that then the children naturally went to a still greater extreme. When hard times came, parents and children were carried along by their old habits, found it difficult to deny themselves the accustomed luxuries, and the natural consequences were debts and mortgages. This mode of life interfered with a taste for farming and also with efficient labor. Society "duties" became more absorbing and interfered with arduous toil. The process of development in the country thus prepared the younger generation to long for the city with its social life, its display, its luxuries, its concerts and theaters, its excitement, its sensations. Frequently the educational advantages of the city have also served as a powerful attraction.

Some of these changes mean real progress. They are evidences of culture and of a higher standard of life. The education is better, the ideals are more exalted, literature is more extensively read, and the views in general have been enlarged. But in the country as well as in the city much of the culture is on a false basis, has a debilitating influence, works pernicious results, and unfits its possessors for efficiency and happiness in their situation. Where the farmer's family apes the follies of the city we look in vain for the beautiful simplicity, the quiet contentment, and the peaceful and fruitful activity, which were formerly thought to give the country great advantages over the city.

The general dissatisfaction of laborers is also affecting the country. Special difficulties are often connected with the securing of good laborers for the farms. Many prefer the city and take to the country only in case of necessity. Thrown out of employment in a factory or mill or trade, they imagine themselves fit for the farm. Without taste and skill and adaptation, they are neither content nor efficient. The personal relation between employer and employed is usually more intimate on a farm than where hundreds work in a factory; yet the complaint is general that the hired men rarely make the farmer's interests their own. While the farmer aims at the largest rent at least cost, the laborer wants the highest wages for least work. An old farmer said: "Formerly the hired man worked till dark; now he stops as soon as he hears the whistle of a factory in a neighboring town." Sometimes he insists on owning, or having the use of, a horse and buggy. "He drives out after supper, stays away half the night, and is not fit for work the next day."

Numerous other factors must, of course, be taken into account in order to understand the situation. The causes at work are very complex and vary in different places. Their perplexities and their dissatisfaction often lead farmers to make experiments which prove failures, and to engage in undertakings for which they have not the requisite knowledge. The haste to get rich at times leads to wild speculation. Increased facility of communication has also extended the numerous vices of the city to the country.

Some farmers see evidences of changes for the better. As prosperity promoted luxury and carelessness, so it is claimed that adversity is teaching lessons of frugality and industry. It is a favorable sign that many realize the evils of the situation and the need of a change, and that they recognize in themselves, not merely in external circumstances, a responsibility for the situation. Most hopeful of all is the

fact that in agricultural as in industrial affairs it has become evident that ethical factors must be considered; that man is not wholly dependent on natural forces, on his physical environment, and on inevitable social conditions, but that his destiny turns in a large measure on his character, his energy, his aim, and his mode of life.

QUESTIONS.*

Is Not the American Passion for Wealth the Source of Many of Our Social Ills?

Unquestionably. It is the black plague of individual, social, and national life; it consumes the ideals of education, literature, art, religion, and statesmanship; its essence is that carnal materialism of which it has been said that the nation which yields to it will be crushed by the wheels of progress. We despair of describing its dire effects. A picture of it may be seen in Rome's glory and fall. Perhaps modern opportunities and material development have increased its corrupting influences.

Can the Church as Now Constituted Meet the Present Demands? Does It Need Reorganization?

A question of deep import, springing from the conviction that these demands are not met now, and from a desire to meet them. It must, of course, be decided how far the demands are legitimate, which is no easy matter. The Salvation Army, the Army in the English Church, and numerous other Christian organizations outside of the Church, tho not divorced from it, prove that there is a general conviction that the present constitution of the Church must be supplemented by other associations if the demands of the day are to be met. We are justified in putting the reorganization of the Church among the vital questions of the times.

* Questions for this department should be sent to the address of the Editor, 17 Arlington Street, Cambridge, Mass.

Why should not its organization be so developed as to meet the peculiar demands which arise at particular periods? The development may not require revolution; it may be organic, for which the principles are found in the Gospel and in the Church itself. Thus a congregation can, by means of committees and societies, all remaining in organic connection with the Church, take up special needed departments of work. Often it may become evident that a new spirit and enlarged conceptions of Christian responsibility are more needed than a change of organization. Let the right spirit prevail, and the required organization will be the natural result.

We refer the question to the pastors and churches for consideration. The organization of the Church is a matter of such great importance as to deserve profound inquiry. Changes are now in process, and others are contemplated. A stagnant traditionalism is no law for the future. Ritschl's distinction between the Church and the Kingdom of God may help some in their study of the subject. He held that the Church is an organization for worship, this being the chief aim of its officers and ministrations; but the Kingdom of God is the sphere in which Christian love is to manifest itself in all possible forms. The organization of the Church is more compact, and concentrates attention chiefly on the members; in the Kingdom of God there is more room for the free Christian spirit to exercise its gifts. Whether this view is accepted or not, there can be no doubt that the development of the Church to the largeness of the Kingdom of God is among the urgent demands of our era.

Is There Evidence that the Social Revolution Is Growing?

If we consider the United States only, we answer, yes; and we believe the same is true generally of Europe. Violent outbreaks have decreased; their futility may have been discovered,

and the authorities are more vigilant. But the conviction is deepening and broadening that radical changes in the social condition are inevitable. Specialists declare that the alternative is evolution or revolution; and by evolution they mean simply a gradual revolution. Thus processes of socialization are taking the place of the long dominant individualism; the change may be gradual and called evolution, yet it is really a revolution which substitutes a social for an individualistic principle. Thus far the revolutionary process in the United States has been peaceful in the main; but that it is growing is evident from the prominence of the social problem with its demands for change, from the increased solidarity of labor, from the social trend of legislation, from the existence of the socialistic, national, and populist parties; and also from the character and votes of the late

campaign. All this is but a beginning. If the new administration discriminates against labor, or fails to meet its just demands, there can be no doubt that old party lines will be obliterated, and the welfare of the laboring classes made the main issue. Not money, but men, will be the watchword. To this the indications point. It must be remembered that in such an issue the small traders, men on a salary, and others of the middle class, sympathize with the just demands of laborers, and will vote with them. No one can foretell the future, but there can be no reasonable doubt that there is a growing determination to bring about, chiefly by means of legislation and organization, a revolution in social conditions, whose character is not changed by calling it a gradual and peaceful evolution which involves a change of principles.

LIVING ISSUES FOR PULPIT TREATMENT.

Idleness and Crime.

Thou wicked and slothful servant.—
Matt. xxv. 26.

THE intimate relation between idleness and crime is well shown by certain facts recently brought out by United States Commissioner Carroll D. Wright. He says that of 4,840 convicts at one time in the state of Massachusetts there were 2,991, or 68 per cent., who were returned as having no occupation. There were 220 men sentenced during the year to state prison. Of these were 147, or 66 per cent., without a trade or any regular means of support.

In Pennsylvania during a recent year, nearly 88 per cent. of the penitentiary convicts had never been apprenticed to any trade or occupation.

Dr. F. H. Wines, the expert in penology, reports that of 6,958 men in the prisons of the United States in 1890 because of homicide, 5,175, or more than 74 per cent., were without a trade.

The Army of the Unemployed.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.—Prov. x. 4.

A RELATED census report brings some extremely valuable information as to the number of the employed in the United States in 1890. There were 22,735,661 persons employed in gainful occupations during the year. Of these there were 3,523,730, or 15 per cent., who were unemployed during some part of the year at their principal occupations. If the varying periods of idleness were taken into account, these represent the equivalent of 1,139,672 persons who were idle for the whole twelve months of the year. This is 5 per cent. of the total number in gainful occupations.

If there was an army of a million who were unemployed in the prosperous year 1890, what must be the number of out-of-works in these days of business depression which follow the collapse of 1893?

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

VI. The Institutional Church a Remedy for Social Alienation.

By REV. EDWARD JUDSON, D.D.,
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IN savage life individualism predominates. Domestic ties are weak. There is little social feeling. In some barbarous tribes the members of the same family do not come together even to eat. Each one takes his food in privacy, as a dog drags away a bone to enjoy it apart. Parental affection, even, is short-lived, and the young early learn to fight and care for themselves. The aged are exposed and left to die of hunger or to be eaten up by wild beasts. Inter-tribal wars are frequent and continuous; social alienation prevails. There is little or no instinct of solidarity.

But as men become more civilized they learn to stand shoulder to shoulder. The home becomes more stable, people take a reef in their individual preferences, and unite for military, industrial, educational, and religious ends. Battles do not hinge upon the personal prowess of a single hero. Worthy objects are secured by combinations, in which the individual becomes a small part of a vast machine. The eminent men of civilized life are not conspicuous for brilliant talents. They are great organizers. They can bring things to pass. They gently coerce others into the realization of their own ideas. Themistocles said: "I can not fiddle, but I know how to make a small town a great city."

We ourselves belong to a social age. Almost every man whom you meet wears some kind of a badge. Individuals seem instinctively to unite and form social crystallizations. We have great secret organizations—like the

Freemasons and the Odd Fellows—for mutual aid and protection; and insurance companies—accident, life, and fire; we have college fraternities, trades'-unions, social, artistic, and literary clubs, as well as political organizations; and the Church does a large share of her work through the machinery of societies and guilds.

In spite, however, of this strong social trend, the community as a whole does not become more compact and stable. When individual men come closer together into a society, in the very nature of the case they draw away from others, as a new patch shrinks on an old garment, so that the rent is made worse. The more perfectly working men are organized, the wider will be the chasm between them and their employers. When cultivated and congenial spirits join in a coterie for mutual delectation and the pursuit of higher ideals, they only draw the further away from the ignorant and rude. The exclusive societies and clubs into which the rich are gathered only intensify caste prejudice and antipathy. So that the social instinct that seemed to have within it the promise of cohesion tends ultimately to disintegration. Society is seamed with crevasses, which only widen as individuals come into closer social contact.

It would almost seem as tho the Church were the only society in which human units can cohere on a common plane—rich and poor, prince and pauper, the learned and the illiterate. All races and nationalities meet together on a common ground—share in the same aspirations, struggles, and hopes. This was the glory and miracle of the primitive Church, that at a time when race antipathy compared with ours was as sunlight unto moonlight, the middle wall of partition was broken down, and Jew and Greek shared in the common eucharistic meal. And now the extended and complicated congeries

of Christian churches distributed through the community—groups of people who, irrespective of social condition, meet together at stated times to share a common repast in memory of their Founder—this forms the one cohesive force in human society. The churches are stitches that keep the different parts of the social fabric from falling asunder.

In our great towns, however, the churches are confronted by new and artificial conditions, that tend to social alienation, the separation of class from class. Take New York, for instance. The southernmost section is being solidly filled up with business houses, to the exclusion of residences. The process is almost as complete as when water fills a retort from the bottom up. But it is a mistake to suppose that our town is going to be solidly filled with business all the way up. Just as soon as the island widens out northward, business tends to fringe the water fronts and the main thoroughfares, and it ascends skyward by means of elevators, and there are left in the interstices behind congested masses of population, denser than anywhere else in the world. People are packed together in tenement-houses like sardines in a box. It is a mistake to suppose that the upper part of New York is entirely given over to residences, and the lower part to business. Because people do not belong to our set we sometimes forget that they exist at all. "Out of sight out of mind."

Now these great masses of people left down-town by the upward trend of business and genteel residences, and composed largely of foreign elements dominated by materialistic or sacramentarian notions, constitute at our very doors a mission-field of unparalleled richness and promise. But, like all rich mission-fields, it is hard to work, and, if neglected, becomes a menace. We have a new and very dangerous phase of social alienation. The tendency is for the intelligent, well-to-do, and churchgoing people

to withdraw little by little from this part of the city. They go to Harlem, or Brooklyn, or New Jersey. This can not be helpt. It is right for families to move where the children can have the best advantages of air and space and school and society. And so the down-town churches steadily decline, and the people charge it up to the minister. They say he does not draw. They have a new minister every two or three years. The wealth, little by little, leaks out of the church, and the Gospel appliances become correspondingly weaker. The respectable families move away from the church; and in their places come people who are indifferent, uncongenial, or perhaps even hostile. The old, tried methods do not seem to work. The church is being gradually engulfed by a sand-wave. It is not the fault of the minister. All that the angel Gabriel himself could do would be to retard the process of decay. The only thing left for the church to do seems to be to move up-town, and so the plain people down-town see Christianity, as far as it is represented by the churches, die out before their face and eyes. These dense masses of human beings are left practically unchurched. But they have their revenge. We can not escape them. We are like the silly ostrich that hides her head in the sand. Up-town is all the time becoming down-town. The streets swarm with children like a rabbit warren. There is a saloon on every corner. These people outvote us at every election. We catch their diseases. The miasma from this social swamp steals upward and infects our whole municipal life, and our cities determine the character and destiny of our country. We must be either hammer or anvil—either subdue these people with the Gospel or in the end be assimilated by them. We send our best men and women to the heathen, and pay their traveling expenses; and when God, seeing how interested we are in the heathen, puts it into their hearts to come to us from all parts of

ing your people, you will find that they have come to you out of the world, not out of other churches. This is clear gain. The idea of the Institutional Church is to cling to the old fields, adapting its methods to the kind of people God sends. It does not want to become a traveling show.

It is not strange that many good people are shy of Church institutionalism. They say that what we want is the *simple Gospel*, and, if Christ be lifted up, He will draw all men to Him. But the difficulty is to bring men within reach of the Gospel. Now shall they believe in Him of whom they have not heard? The preacher is often like one who rings a silver bell in a vacuum. What is the use of transmuting the Gospel into atmospheric vibrations, if there are no ears within the reach of those vibrations? Church institutionalism is nothing more than systematic, organized kindness, which conciliates the hostile and indifferent, alluring them within reach, and softening their hearts for the reception of the word of life. It never can take the place of the Gospel. All the old, tried methods must be conserved—well-thought-out and inspiring sermons, attractive prayer-meetings and Sunday-school, faithful and painstaking pastoral visitation. The worst off need the best we have of preaching, music, architecture,—all the rest; not cold victuals and a servants' dining-room,—a church, not a mission. My own rule is to preach twice on Sunday, attend my Sunday-school, conduct my weekly prayer-meetings, and make fifty calls a week. An assistant can not do this in lieu of the pastor. People want to see the same man in the pulpit that they saw by the wash-tub or the sick-bed. Otherwise the charm is broken. If institutionalism means to displace the old *régime* of preaching and pastoral work, it had better take itself off. Its only use is to bring people within range of the pastor and preacher. These things ought ye to do, and not to leave the other undone.

The forms which institutionalism assumes will vary with the peculiar character and needs of each field. There can be no hard-and-fast rule. You will often make mistakes, and have occasion silently to retrace your steps. You are like a ferry-boat that bumps against one side and another, and so feels its way into the slip. On my own field we have, as appliances for physical relief and improvement, a Dispensary (eight thousand visits in one year), the Fresh-Air work, the Cool-Water Fountain, the Flower Mission, the Bureau for the Poor, through which we secure work for the unemployed, applying relief to the needy and deserving in their homes,—mainly to women and children,—and in such a way that each person gives, if possible, some equivalent in work for the relief extended; a Mothers' Meeting, attended by about a hundred poor women, who sew for three hours, and are credited for their work thirty cents, receiving the value of the money in groceries at wholesale prices, or in clothing made at the meeting; and the Sewing-School for Girls, where we gather about a hundred and fifty little girls, who learn to sew on scientific principles. Our social and educational institutions are the Kindergarten, a volunteer Chorus Choir of over one hundred voices, the Young Men's Club, with its social room, library and reading-room; the Classes in Gymnastics for young men, for women and girls as well as for boys. Our Children's Home may be said to touch life on all three of its sides,—physical, social, and intellectual. It accommodates twenty children. Under the same roof they have shelter, bed, clothes, food, school, and church. The family tone and idea prevail. Childhood needs *mothering*, and we try to achieve the homelikeness which can not be found in a great institution. Almost all our work has to do with children, for it is through their children that foreigners can be most successfully reached.

PULPIT PLAGIARISTS ONCE MORE.

BY PROF. J. E. GOODRICH, BURLINGTON, VT.

THE article in THE HOMILETIC REVIEW for August, 1896, p. 186, appears to me to be both confused and morally confusing. It is very like a case of *ignoratio elenchi*.

The question is not whether a clergyman may use the sermon of another, but whether he may present it as his own. That would seem to be forbidden by the eighth commandment. "Look not every man on his own things, but every man also on the things of others" does not mean that, because I deem them superior to my own, I may appropriate their poems, or essays, or homiletic material, without due acknowledgment, any more than it encourages and justifies me in "borrowing" from their orchard or woodpile or larder to supply my lack of store. There are not two laws respecting plagiarism. Editors sometimes plagiarize, but they get no credit when detected. Writers of books borrow, with or without translation, but sooner or later the robbery is unearthed and punished as it deserves.

He has poor taste and judgment, or extraordinary homiletic ability, who can not select a better discourse than he can compose, especially under the occasional pressure of parish or other duties.

Henry Ward Beecher could preach a stronger discourse than my old acquaintance A., but some of A.'s congregation were shocked when he repeated one of Beecher's discourses almost word for word; and A. was so disturbed by their protestations that he kept his lamp burning all Sunday night, and on Monday morning laid before his church officers a sermon which he would have had them believe was the one they had fancied to be Beecher's. It may have been right for him to use Beecher's sermon, but he did not think it right for his people to know that he had used it!

My good friend B. was once sorrowfully remonstrated with by the leading member of his congregation, because he had given them the same sermon on two successive Sundays, *i. e.*, he had plagiarized from himself—had tried to deceive them; or, rather, had insulted their intelligence by treating them as if they could not remember the week-old lesson of the previous Lord's Day. And no denial or explanation could satisfy her until he brought from his study-table the two sermons on the same text, and asked her to read them and judge for herself.

Another dominie, C., used year by year at his evening service to give his hearers choice extracts from the best religious writers, "waled with judicious care"; but in no case did he palm them off as his own, and never did his people imagine them to be his, for he read always from the printed volume.

So, too, an esteemed doctor of divinity, D., when hard-pressed with Lenten services, treats his flock to the instructions of some prosy Anglican. They are ill-suited to the latitude or to the intelligence of his auditors, and are not half as good as his own extemporaneous talk would be; but he makes it plain that they are not his.

"What do you think of E.?" was asked of a minister who had long been an inmate of an insane asylum. The answer came like a flash: "E., the man who stole all his sermons and then preached them with such impudence and innocence!" The crazy man spoke with a sane and unsophisticated conscience.

One day in the college chapel, where the rules called for an original oration, F. presented as his own an admirable selection from a fresh volume of essays. His acquaintances have never forgotten that theft and that he, tho nigh forty years have since elapsed. Indeed, he has often since been known to appropriate small matters belonging to other men, albeit he has long been active as a church officer.

G. borrowed in a different way.

When preparing his sermons, he used to open and station all about him on table and floor all the discourses and articles his library contained on his chosen text or theme. With their help, by careful selection and dovetailing, the original (?) homily was created.

I have not access at present to any number of British papers, but there lies before me a collection made by another, twenty-eight years ago, of thirteen advertisements offering sermonic wares of all sorts, manuscript, lithographed, and printed, and at all prices. Thirteen sermons (a quarter's supply) for 13s. 6d.; five hundred sermons (of all three kinds named above) for £5, which is certainly cheap enough; manuscript sermons, "original, striking, and eloquent," for 10s. per quarter. One offers to "sound Evangelical churchmen," "the use of the sermons of an incumbent of known ability, clearly lithographed, and confidentially supplied on very reasonable terms."

Appended to this baker's dozen of advertisements is a fascicle of thirteen circulars, one offering "brilliant discourses on all subjects at 5s. each, strict secrecy promised." Two advertisers will write sermons, "eloquent or simple, High or Low," for a guinea apiece (no competent man could work for less); others will write on any text, one sermon for 10s., or two for 15s.; another charges three guineas a dozen. A reputable British writer of the year 1868 says: "The wholesale traffic in so-called lithographed manuscript discourses is now going on to an almost incredible extent."

"Confidentially supplied," "secrecy promised!" Must, then, so high and sacred a business as the composing and distributing of sermons be conducted clandestinely, like that of certain medical practitioners? *In occulto nihil.*—John xviii. 20.

A certain town in Ohio, which shall not be named, is notorious for an essay or oration factory, which is continually sending its circulars to college sophomores and seniors. College essays and

orations are quoted at from \$3 to \$15; political speeches, \$10 to \$30; but sermons at 50 cents (!) to \$25. The low-priced sermons, however, are not guaranteed to be original, as everything else is. I wonder if, when these seniors get to be preachers, they have occasion to seek the aid of their quondam benefactors. Their "increasing business" has now, the company says, after sixteen years, reached "the limits of the English-speaking world." They pride themselves on "honest, conscientious work." Then comes a significant clause: "We do not ask you to speculate upon the question of our honesty." Indeed! That question could hardly be raised by the purchaser of their wares! No fears for their clients, the boys and the clergymen. They have reason enough to keep their side of the secret. The traffic is clandestine, and the use of the smuggled goods is studiously concealed, and questions regarding the matter are evasively and disingenuously, rather than "hum- bly,"* answered. Why?

The commandment is read, as in old Sparta, "Thou shalt not get found out." That would damage your reputation and so diminish the confidence of the people and your usefulness (read rather, "your ability to fill a post and draw a salary").

If one modestly think Robertson's, or Spurgeon's, or Phillips Brooks's, or Holland's discourses better than his own, there is certainly no objection to his telling his congregation so, and proving his view correct by openly and frankly preaching one of their sermons as well and as vigorously as he can. That would be an honest way of using material not his own. And it need not reduce his services to the level of "deacons' sermons," for he should be able to preach the discourse—not merely to read it in a dry, monotonous, lifeless way.

Some men get into the ministry who

* See HOMILETIC REVIEW, August, 1868, p. 168, col. 2.

can read prayers fairly well, and yet can not preach acceptably. Possibly they were never "called of God as was Aaron," of whom, by the way, it was said: "I know that he can speak well"; "he shall be thy spokesman unto the people" (Exodus iv. 14, 16). Of the watchmen it should never be possible to say: "They are dumb dogs, they can not bark" (Isaiah lvi. 10). It would doubtless be gain, and not loss, if some who are now preachers should become farmers or carpenters. But the square pegs not seldom get into the round holes, and the fact is not rec-

ognized until it is wellnigh impossible to change them.

The question under discussion is really very simple. Divested of its accessories, it is simply, Is it right for a clergyman to deceive? Does deception of any sort consist with our ideal of the clerical character? So stated, it answers itself.

Whoso is tempted by sermons lithographed or in type, let him sit down and honestly write an honest sermon on Common or Commercial Honesty, preaching it first, as he studies or writes, to himself.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Some Essentials in Effective Sermons.

Doubtless no little stupidity has resulted from the unintelligent study of the so-called masters of pulpit eloquence. Bossuet, Massillon, Saurin, Barrow, and all the rest have been indiscriminately recommended and have gone into the library of the young preacher to furnish him with models for sermons to be preached to plain people perhaps in the country. Had he been taught to discriminate, some profit might have come of his study. He might have been taught by any of them to look for great themes for his discourses. From Barrow he might have brought a lesson of logical consecutiveness. Massillon might have taught him a lesson in speech-organization to be learned in its perfection from no other orator but Demosthenes. But left without wise direction, the preacher has perhaps brought nothing from his models save rhetorical trick and stateliness with the turgid and swollen periods of the court oration, or the would-be profundity of thought that with the small man and the different occasion becomes insufferable heaviness and dullness. Just because of his models he has missed the essential qualities of effectiveness in preaching.

Turn by way of contrast to one of the sermons of Robertson of Brighton, that entitled (insufficiently) "The Irreparable Past," from Mark xiv. 41, 42:

"And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

1. The first quality of effectiveness to be noted is that the subject and sermon come naturally and easily out of the text.

However ingenious a preacher may be in hitching a theme and sermon to a text to which they do not belong, he is likely to break connection with the interest of many of his audience and with the memory of most of them in doing it. How naturally and easily Robertson passes to his subject in answering the question, "What did our Redeemer mean?"

"Safety was out of the question: but they might meet their fate, instead of being overwhelmed by it: and so, as respected what was gone by, Christ said, 'Sleep, what is done can not be undone'; but as respected the duties that were lying before them still, He said, 'We must make the best of it that can be made: rouse yourselves to dare the worst: on to enact your parts like men. Rise, let us be going—we have something still left to do.' Here then we have two

"Sensationalism Run Mad."

In the March number of *THE REVIEW* we quoted a paragraph from one of our leading dailies, purporting to state what had occurred in a Western city, and we added a brief comment thereon with the heading quoted above, based upon the assumption that the affair had been reported correctly. We are glad to learn from the minister himself that the report was wholly incorrect. While we would not abate one jot from the severity of our criticism of the supposed case, we gladly take opportunity to set the matter before our readers in its corrected form. Least of all was any injustice intended to a worthy servant of Christ. It was a mistake in quoting the paragraph not to omit the local references. We summarize the statement of facts received.

"First, Let me disclaim all notion of sensationalism. . . .

"Second, Let me inform you that the experiment was not performed in a church service at all nor in illustration of a sermon. It occurred in connection with a lecture on tobacco, second in a course on personal purity, to men only, to which admission was gained only by ticket, and to which no ladies or boys were admitted. The course is being given in connection with a series of revival services in the church, and has for its object the warning of our men of the danger and death in their vices and impurity. I have read with stirred heart your trumpet calls to the ministers of our land and deeply felt the force of the same. So as the new year opened I gave myself with burdened soul to the conversion of the unsaved of the city in which I live. But how shall the lost be convicted of sin that they may be saved? The Bible way is to both show them their sins and also that death is the consequence of the same. The particular experiment under criticism is certainly very effective for that purpose, as appears both by its nature and the actual good done here. You will certainly admit therefore that, if performed before the right ones at the right time for the right purpose, the experiment is surely as proper as if performed, as it usually is, for purely scientific information. . . .

"Third, What effect follows the clear presentation of the results of vice such as I have given in this city the past seven weeks? Not indifference at least! The city has been greatly moved, fifty young men have professed Christ, as many more young women,

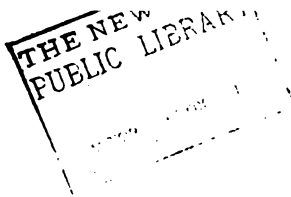
one hundred married men and women also, a total of two hundred people, and others coming to Jesus every night. Besides, I have personal knowledge of one hundred men who have abandoned the habit of tobacco directly, so they say, because I caused them to see the deadly effects by that experiment. The entire official board of my church stand ready to verify these facts and to indorse my methods. You will say that the same results would have followed had the objectionable methods been omitted. Very well, will you kindly inform me where and when such results have appeared as these, and then show me your reasons for thinking that the same methods would have secured the same results here? When a minister must choose between the lives of two worthless cats, destined by their owners to death anyhow, and one hundred reformed men, half of them young men, there must be valid and important reasons if he choose the cats."

As our readers will perceive, this statement gives the case a very different aspect. We see nothing in it that is not legitimate and commendable. We know something of the inveteracy of the tobacco habit, especially in the West, altho the East now bids fair with its cigarette craze to surpass the West; and we have never known any successful efforts to meet the case until the experiment of this Western pastor. *THE HOMILETIC REVIEW* has never objected to methods because they were new, but only when in their newness they parted company with God's truth or discredited it.

The Ideal Newspaper.

APROPOS of the recent discussion of the ideal of a Christian newspaper, by the clergymen of New York city, some of our older readers will recall the fact that the *New York World*, now looked upon as one of the leaders in "yellow journalism," was originally established to meet this end! It is questionable whether the discussion will result in the ideal newspaper, but it seems already to have resulted in such a rousing of conscience over the country as to lead many of the libraries and clubs to exclude the products of the "new journalism" from their reading-rooms. Let the good work go on.

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REVIEW SECTION.

I.—HOW BEST TO PRESENT THE LIFE OF CHRIST FROM THE PULPIT.

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No subject could be more important than the one which is here assigned to me. It is capable of being treated in manifold ways; but what I mainly desire is to indicate ways of presenting Christ, and the meaning of His life and work which represent the truth as it stands—plain and unsophisticated by human traditions—in His own divine words, and in the teaching of the gospels. Those methods of regarding the Lord of Glory seem to me all the more important because they differ widely from modes of presentation which are not only widely current, but are, in some churches, all but universal.

When, in the Gospel of St. John, our Lord askt the poor blind man whom He had healed, "Dost thou believe on the Son of God?" the persecuted outcast answered and said: "Who is he, Lord, that I may believe on him?" Many in their bewilderment might ask the same question; and many, amid the multiplicity of widely varying views, might find it none too easy to answer the question which Jesus put to the Pharisees: "What think ye of the Christ?" There are prevalent, it seems to me, many ways of presenting Christ in the pulpit which are altogether erroneous, and still more which are unfortunately partial and incomplete.

No one, indeed, has ever been able to answer that question perfectly. Our finite can not measure Christ's infinite, nor can our onesidedness reflect more than a single ray or two of His many-sided glory. The lamp which He carried in His hand has seven openings, and each is of different shape. The differences of human modes of apprehension are inevitable, but the light of the seven spirits of God before His throne

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—
PUMPHREY.

is one and the same; the experiences of men in history are ever teaching us how various has been the apprehension of Christ even in Christianity, even in Christendom. We point to these errors, not that we may pride ourselves on superiority, but that we may be ever learning by the light with which God "shows all things in the slow history of their ripening."

The answers of men to the question, What think ye of the Christ? have been exprest partly in their *methods of life*, partly in their *theories*, partly in the fashion of their art. It is one more proof of His divine perfection that even the best of men, in age after age, have failed to do more than estimate *some single element* of His work and character. To the *Crusaders* He was the mirror of all chivalry; to the *monks* the model of all asceticism; to the *schoolmen* the teacher of all theology: to some Christians He has seemed to be the most rapt of mystics; to others, the most practical of philanthropists. Even men of the world have seized on differing phases of His grandeur: to the French Revolutionist He was the greatest of political reformers; to an English poet—

"The best of men
That ere wore earth about Him was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed."

His life was confessedly the copy over which has been faintly traced the biography of all the truest saints amid all their wide diversities of conception and of view. In meek humility, in fiery thunders, in soft, silent pictures,—in the sweetness of all holy women, in the nobleness of all holy men,—we do but catch the single gleams of His radiance, we do but hear single accents of His voice. His life was not only a perfect type of *each* excellence, but a perfect *consummation* of them *all*.

This *partialness* of imitation has arisen mainly from the diversities of theory. Take, by way of illustration, that celebrated and exquisite book of devotion, "The Imitation of Christ." No human being, I suppose, could read that book without being the better for it. And yet even in this book the imitation recommended to us is startlingly incomplete. It hardly contemplates anything beyond the sacred selfishness of struggle for individual salvation. It leaves completely out of sight that divine summary of the Savior's earthly work which tells us that "he went about doing good."

Yet by the humble study of Scripture and of history, and by the light of that spirit of man which is the candle of the Lord, we may, if we approach the subject in humble sincerity, avoid some forms of error or one-sidedness which have existed for ages, and have clouded His brightness, and hindered the spread of His kingdom in the world.

1. And first I would say, It is of primary importance to represent *Christ as a living Christ*, not as a dead Christ. I think that the warn-

ing is intensely needed. Tearing from their context one or two *phrases* of St. Paul, and not observing what was his *whole method*, and that of all the other Apostles, there is a most mistaken tendency to *concentrate* religious thought and emotion far more exclusively than was ever done by those whose brows had been mitred with Pentecostal flame, upon the few hours of our Lord's agony upon the cross, instead of remembering that the Cross was but *one moment* of His great redemption, the brief prelude to the eternal exaltation. Read the glowing Epistle to the Ephesians, and you will see how St. Paul's thoughts turned habitually to Christ in the heavenly places. The conception of Christ during the first three centuries was habitually and predominantly that of the *triumphant* Christ, the *glorified* Christ, the *living* Lord of time and all worlds; the medieval and modern conception has been far too predominantly of the Christ convulsed, agonized, humiliated, dying, dead. It is a certain and unquestionable historic fact that many of the material representations of Christ which are now the most popular, and all but universal, would in the first three centuries have been regarded as repellant, and almost as blasphemous. This change came in the fourth and later centuries, when many of those perversions originated from which we draw our popular and unprimitive Christianity. The Christianity of multitudes, even to an extent short of actual heresy, was deeply affected by all sorts of Oriental, pagan, and Manichean influences, tending specially to the glorification of mere physical pain and self-torturing asceticism. These had their influence on art, and art in its turn reacted upon religion. In the thoughts and the art of the earliest Christians there are two profoundly significant principles: one that they *never* separate Christ's death from His life; the other, that they *never* disintegrate His humanity from His divinity.

This is why the Latin cross is not found as a Christian symbol till the middle of the fifth century; nor the crucifix, unless most rarely, till the seventh; nor a *painted crucifixion* till the Dark Ages. The first known representation of the Crucifixion dates from the year 586, and is in a private Syriac Bible painted in the Eastern monastery of Zagba; and this illumination was not intended for the multitude, but exclusively for the hands of priests. The early Christians felt, as we have ceased to feel, the force of St. Paul's words: "It is Christ that died; *yea, rather* that is risen again"; the force of His own meaning respecting Himself: "I am he that *liveth*—and was dead—and *behold I am alive for evermore*." Never indeed, for one moment, do we forget that Christ died for us; but always with it we recall that He rose again, and that His death was the death of Death, was Death swallowed up in Victory. The *exclusive* and isolated dwelling upon His death led to morbid sentimentalism, and ascetic gloom, and a deification of misery presented to the groaning acceptance of mankind, instead of the eternal Peace and eternal Victory of which that brief disquiet was but the spasm of birth. The contemplation of the living,

glorified Savior who had gone up on high and led captivity captive inaugurates a larger, manlier, more human, more hopeful, more vigorous faith which sees in His presence the fulness of joy, and at His right hand pleasures forevermore.

2. Next it is of the utmost importance that we set before our hearers the Christ not after the flesh, but after the spirit. What says St. Paul? "Wherefore henceforth know we *no* man after the flesh; yea, tho we *have* known Christ after the flesh, yet now henceforth know we Him no more." Our oneness with Christ is not *physical*, but *spiritual*. It is not to be obtained by pilgrimages to the cave of Bethany or the Rock of the Sepulcher, nor by haunting holy places, nor by material images, nor by material symbols, nor by mystic dreams, nor by magical fetishes. What said our Lord? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are Spirit and they are life. Mere *physical* nearness, mere material contact with Christ was *valueless*. To Judas He was nothing, tho he saw and heard, and his hands handled the word of life; He was nothing to Scribes and Pharisees even as He hung dying on the cross. We are infinitely better off than they if we see Him by faith. Many, with strange misreading of Scripture, speak as if these were the days when the Bridegroom is *taken from us*, and therefore that now we ought to fast. Taken from us? He himself told us that it was *expedient* for us that He should go away, that He might be *nearer* to us forever by His out-poured Spirit than He *could* be in bodily form. Taken from us? Nay, nearer now than if, like Mary, we could kiss His feet, or, like John, lay our heads upon His breast.

To show that the *old* relationship was past, that the new *spiritual* relationship had begun, He said to Mary Magdalene: "Cling not to me." To show that *earthly* contact was nothing He said: "*Who* is my mother and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Christians in myriads to this day with idolatrous sentimentalism worship the Virgin Mary; but to the woman who cried, "Blessed is the womb that bore thee and the breasts which thou didst suck," He answered: "Yea, rather blessed are they that hear the Word of God, and keep it."

3. Thirdly, Let not our Christ be a mere Christ of definitions, of dogmas, of shibboleths, of formulæ. Let us not fancy, as many do, that the Gospel consists in endless repetitions of His name. Against this also Christ Himself warned us: "Not every one that saith unto me Lord, Lord, shall inherit the Kingdom of heaven, but he that *doeth the will* of my Father who is in heaven." To think rightly of our Lord Jesus Christ is indeed a blessed thing, and we may be thankful that the long and terrible controversies of the fourth and fifth centuries left us that legacy of accurate doctrine to which the Church of God has set her seal. Yet even one who does *not* understand rightly the In-

carnation of our Lord Jesus Christ may be far nearer to Him than he who, knowing his Lord, does *not* do His will. The Church in many ages has rankt orthodoxy above holiness. It is a desperate and immeasurable error. The truest orthodoxy is holiness, the worst heresy is sin and hatred. Better by far the virtuous heathen than the corrupt convert, better the holy heretic than the malignant Christian. When, as the great father, St. Gregory of Nazianzen, tells us, the very bakers and bathmen of Byzantium were furiously discussing the double nature of the Lord, that city was seething with immorality and crime. Let us indeed learn what is the Catholic faith about Christ, but never let us forget that He told us how easy it was to confess Him with the *mouth*, and draw nigh unto Him with the *lips*, while all the time our heart was far from Him.

4. Then, fourthly, let not our view of Christ be merely ecclesiastical. I believe with all my heart in the Holy Catholic Church; and I do not confuse or identify it exclusively with any one branch of the Church; but it is only too possible to make the Church an *opaque barrier* between us and Christ instead of a *glorious crystal mirror* to reflect Him. It is quite possible to thrust out of all due perspective a word which, in our sense, occurs but once only on Christ's lips, and that in but one Gospel. The truth that in the Church and its ordinances we find means of grace may be distorted into very exaggerated and unscriptural forms. The word *grace* is used constantly in our days as tho it meant some specific influence, incommunicable except as conveyed by priestly agencies, through external channels, in some occult, arbitrary way. But the word *grace* means "*favor*"—God's favor or kindness—and nothing else, and I do not believe that that is confined to human instrumentalities, being, as Christ said, like the wind which bloweth where it listeth. So far is it from being *limited* to outward ordinances of any kind, that, tho mentioned more than one hundred times in the New Testament, *grace* is never once mentioned in connection even with the sacraments, or with anything but that love of God to man which is as universal as the world, as individual as ourselves. How partial would be the parable of the Prodigal Son, how one-sided the great mass of the recorded words of Jesus, if there were no approach to Christ save through certain forms administered only by certain men. In the Middle Ages popes insolently laid kingdoms under interdicts, and men trembled by millions as tho their salvation depended on the breath of some often intriguing and sometimes execrable Italian priest. They had no need to tremble. Popes might have tried just as reasonably to monopolize the common sunshine, or to make an enclosure in the common air. Christ is not to be parceled into fragments. He is not *my* Christ, He is not *our* Christ, save as He is the Christ of *all* who seek, of all who worship Him, whether they belong to this fold or no. He is not so poor as to have no church save one at Geneva, or one in England, or one in Rome.

They who would argue that the way of salvation lies only through their small systems, should remember how Esaias waxeth bold and saith: "I was found, says the Lord, of them *that sought me not*; I became manifest unto *them that askt not of me.*"

5. But lastly, it is yet more important that our Christ should not be a *distant* Christ,—a Christ who lived and died, and rose again, and then left all His work to a vicegerent in Italy, or a patriarch in Russia, or an army of ministers to whom as a class neither He nor His disciples ever gave the name of priests. "Who shall ascend into heaven? (that is, to bring Christ down from above) or Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth and in thy heart." And what said the Lord Himself? "The kingdom of God is *within* you." "It is not *hidden* from thee, neither is it *far* off. It is not in *heaven*, neither is it beyond the sea." Christ did not say: I am going into heaven, to delegate all My authority to the Virgin, or to arch-angels, or to nine orders of a celestial hierarchy, or to saints, martyrs, virgins, confessors, priests (who may be very far from being either saints or angels), and *these* must protect you, and *these* must intercede for you, and *these* must absolve your sins. No! but He said, "Lo! I am with you *always*, even to the end of the world"; and, "If a man love me he will keep my commandments; and my Father will love him, and we will come unto him, and make our abode with him."

If, then, to conclude, we would understand our Lord and Savior Jesus Christ as He is set forth in His own gospels, and in the teaching of His Apostles, let us realize Him, not as a *dead* Christ, but as a Christ who is now *risen, ascended, glorified*, at the right hand of the Father, ever interceding for us; not as a Christ *after the flesh*, but as Christ after the Spirit, to be spiritually discerned; not as a Christ who is anxious to visit condemnation on those who have failed to understand His nature, but as the Christ *in* whom, and *through* whom, and *to* whom we must live, and with whom no dogma or formula or shibboleth is for one moment accepted in lieu of the heart's obedience; not as a Christ who can be apprehended only through ecclesiastical ordinances, but as a Christ who must be *known* in the inmost heart, and approacht, neither in Gerizim nor in Jerusalem, but in love and obedience by all who worship Him in spirit and in truth. Let us *thus* think of Christ, and we shall not suffer our *freedom* to be hampered by the bondage of beggarly elements; nor our *religious life* to be dwarfed and dwindled into the commandments of men; nor our *spiritual communion* to be contaminated by a gross and superstitious materialism; nor our knowledge of God to be identified with what this or that man has scholastically written of Him; nor our charity to be rent in pieces with party antagonisms; nor the inner mysteries of the spiritual life to be profanely pawed and meddled with by any man, or by any caste of men whatever. What we should desire above all things is that our

religion should *not* be inextricably bound up in the infinitely subordinate minutiae of orthodoxies or ceremonials, or be liable to the ignorant, intrusive tamperings of our fellow sinners, whatever be their office; but that the sacredness of our individuality should be as a divine shadow wherein we walk alone with God, and where no human interloper was intended; that our souls so become the immediate temple of the living, indwelling Christ that by keeping His commandments we should dwell in Him and He in us; that falling in all things into the hands of God, and not of man, we should be members of His body, stones of His temple, branches of His vine; that to us, and to all who love the liberty in which Christ hath set us free, neither *circumcision* should be anything nor *uncircumcision*, nor alien influxes of agnosticism, nor a revived Judaism, nor corrupt and complicated forms of ecclesiastical Christianity—but the *keeping of the commandments of God*, but a *new creature*, but faith which worketh by love.

If we trust in any child of man there is *no* help in them; if we lean upon any earthly hopes they will break under us like a bruised reed; but *He* NEVER faileth them that seek Him. What prayer do we need, what prayer for ourselves is of *any* intrinsic importance, but this, that we may count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord; that, even if we suffer the loss of all things *else*, we may gain CHRIST, and be found in HIM, not having a righteousness of our own, even that which is of the Law, but that which is through faith in Christ,—the righteousness which is of God by faith?

II.—GOLDWIN SMITH ON AGNOSTICISM.

BY PROFESSOR JESSE B. THOMAS, D.D., NEWTON THEOLOGICAL INSTITUTE, NEWTON CENTER, MASS.

PLATO, in the "Charmides," represents Socrates as asking "whether the knowledge that you know and do not know what you know and do not know is possible; and, in the second place, whether, even if quite possible, such knowledge is of any use." To admit such possibility, he declares, would "amount to this: that there must be a science which is wholly a science of itself, and also of other sciences, and that the same is also the science of the absence of science," which would be "monstrous." Yet he proceeds experimentally, on the basis of this "monstrous" assumption, to explore the meaning of "temperance or wisdom," until, finding himself floundering with his disciple in a logical quagmire, he begs to be regarded "simply as a fool who is never able to reason out anything," and lapses into silence.

After more than two thousand years the question of the possibility and utility of a "science of the absence of science" is still a living one. Brilliant dialecticians have arisen, who soberly maintain that a trig-

nometric survey of the unknowable is an essential preliminary to our gaging the contents of the knowable. Their repetition of the Socratic experiment has led them to triumph instead of discomfiture, and pre-disposed them to anything but diffident taciturnity. They, rather, jubilantly "set their mouth against the heavens, and their tongue walketh through the earth." The modest proposition, "Behold, we know not anything," might, since an empty bottle needs no vent, seem fitly to suggest the corollary, "therefore let us say not anything." Carlyle, when conscious of approaching mental obfuscation, paused, prudently suggesting that "sacred silence" should "meditate that matter." Even Professor Huxley found himself impelled to "worship mostly of the silent sort" in the presence of that theological "nebular hypothesis" to which his speculative methods had brought him. But the same oppressive mystery that had husht the worshiper stimulated the debater to unusual fluency when it offered itself as a speculative theme. Fertility of affirmation, in fact, seems to have been reckoned by him and his school the normal outcome of barrenness of information. So that when they begin to affirm with peculiar emphasis that nothing is, or can be, known, one learns to expect the immediate delivery of generous revelations of the unknown and the unknowable. The seemingly humble confession of weakness is apt to be a proud profession of strength: instead of voicing submission, it is probably the battle-cry of an aggressive campaign. The claim of nescience seems often to be a modest device of conscious omniscience, seeking to hide itself under a convenient pseudonym.

One of the most notable of the later champions of Agnosticism is Professor Goldwin Smith. Not content with the high honors already won in the field of history and politics, he has descended into the theological arena and offered to break a lance in its behalf with any combatant. An article published by him not very long ago (August, 1895) in *The North American Review*, on "Guesses at the Riddle of Existence," after caustic criticism of the recent "guesses" of Drummond, Kidd, and Balfour, concludes as follows, viz.:

"There can be no hope, apparently, of laying new foundations for a rational theology in any direction excepting that of the study of the universe and humanity as manifestations of the supreme power, in that spirit of thorough-going intellectual honesty of which Huxley, who has just been taken from us, is truly said to have been an illustrious example. That we are made and intended to pursue knowledge is as certain as that we are made and intended to strive for the improvement of our estate, and we can not tell how far or to what revelations the pursuit may lead us. If revelation is lost to us manifestation remains, and great manifestations appear to be opening on our view. Agnosticism is right, if it is a counsel of honesty, but ought not to be heard if it is a counsel of despair."

The last sentence, which is manifestly intended to summarize and give practical significance to the whole discussion, is, taken by itself, a *Delphic oracle*. The whole paragraph is therefore reproduced, that

it may, if possible, lend intelligibility to a rhetoric which in its struggle to grapple the Agnostic theorem seems to have been badly damaged.

Agnosticism is confusingly called a "counsel"; whereas it is, if words mean anything, a posture of mind or a dogma. Professor Huxley, with like perversity, protested that it is not a "creed," but a "method." A method of not knowing, forsooth! Why not then a "method" of mathematically manipulating a blank blackboard, or chemically analyzing the contents of an empty crucible?

Again, Agnosticism is "right" if it be a "counsel of honesty"; wrong if it be a "counsel of despair." This language leaves it uncertain whether the learned writer refers to honesty and despair as cause or consequence, respectively, of Agnosticism. If the former, it is not difficult to see that, upon becoming convinced that the ultimate secret of the universe has not yet been "rationally" mastered, "thorough-going intellectual honesty" must compel the acknowledgment of that fact. But the "despair" indicated being evidently intellectual (that is, a renunciation of hope that the secret in question can ever be so mastered), it is not clear how such a conviction as to future possibility can properly cause any affirmation whatever as to present actuality. On the other hand, if the Agnostic attitude entails honesty, why may it not, since there is no intrinsic antithesis between honesty and despair, also normally lead to despair? Assume that experience is the sole source of valid knowledge and that the preponderance of evidence is to determine conviction, then since the uniform and cumulative experience of the world is against the knowableness of the ultimate mystery, judicial integrity seems to demand a verdict that it can never be rationally known. Despair is, indeed, but a riper phase of Agnosticism: it is a stage inevitably reached as that sentiment becomes chronic or attempts philosophical self-justification. It seems paradoxical to insinuate that honesty, inseparable in some sense from the seed, is impossible in any sense in the fruit. It would seem, thereupon, that a man must embrace Agnosticism in order to get credit for honesty, but must, at some undetermined point, renounce it again to avoid the charge of dishonesty: for persistence in it, or even the expectation or fear of enforced abiding in it, verges toward "despair."

It is a pity that Professor Smith, in common with other admirers of Professor Huxley, should insist upon singling out his invention and use of the term "Agnosticism" as a palmary illustration of his "thorough-going intellectual honesty." We owe that illustrious thinker so much in the way of original research and luminous instruction in his proper sphere, and he was withal so genial, clear-sighted, and candid there, that it is a pity to perpetuate and exalt into prominence his casual forays into another realm where he was betrayed into the exhibition of intellectual and moral qualities least of all creditable to him.

It is not too much to say that the original selection of the term in question (as explained by its originator) revealed in him a mental ob-

tuseness if not a spice of moral perversity most unworthy of him; and it is certain that its use in the acrimonious controversy that followed was marked by a disingenuousness and culminated in an irreverent and contemptuous treatment of themes counted sacred by most of the community to which they were address, that have naturally made Agnosticism an object of suspicion among fair-minded men ever since.

For, so well-informed a man as Professor Huxley could not but have known that Gnosticism was not the friend but the foe of normal Christianity: arrogantly opposing its "scientifically" infallible "gnosis" to the modest Christian "pistis." In choosing the name Agnostic as antithetic to the Christian orthodoxy of to-day, he thus virtually insinuated a claim on the part of modern Christians to "know absolutely things about which he was ignorant" (in the same sense as that in which the old Gnostics had pretended to "know"). Professing that absolute neutrality which becomes one who professes not to know, he sharply resented the epithet "infidel," declaring it unfair to reckon him as one who, also, does not believe. With what candor may be inferred from the elaborate and coarsely bitter tone of his invective against the trustworthiness of the Gospel narrative of the "bedeviled hogs" soon after publisht.

Agnosticism, if Professor Huxley's language be fairly intelligible, requires a "suspense of judgment"; precluding affirmation, or even utterance of opinion, as to matters devoid of scientific verification. He would not affirm the existence of God or a spiritual world, nor the truth of Christianity, because an "act of faith" must underlie such affirmation. On the other hand, he was a belligerent advocate of the right of "science" to speak oracularly concerning things past and invisible, as well as those concretely present. How could he reconcile such claims with his own frequent admissions that science can not take its first step in exploration of the universe save by a preliminary leap, which he himself calls an "act of faith"? If Agnosticism be right at all, it is as compulsory in the realm of the physical as in that of the spiritual. He should have been, to avoid inconsistency, a scientific Agnostic also.

Professor Smith lays great stress upon the fact that a "right" Agnosticism can not be a "counsel of despair." Herbert Spencer, then, who reaffirms in his last volume that Agnosticism "continually prompts" its devotee "to imagine some solution of the great enigma which he knows can not be solved," must teach falsely, if not dishonestly. Yet Professor Huxley, whose unique "honesty" is held up as exemplary, can scarcely escape classification with the same school of "despair." For he takes pains to emphasize his agreement with Sir William Hamilton and Mansel, who preceded Spencer in the affirmation, on purely metaphysical grounds, that the Infinite and Absolute is unknowable, and a "rational theology" (that is, rationally originated) is therefore impossible.

The pessimistic temper of Agnosticism is manifest in the very article that here denounces it. Professor Smith assures us that "dogmatic religion" has "received a fatal wound," "nor has the natural theology of the old school suffered from free criticism much less than revelation," evolutionary speculation in the hands of Messrs. Drummond and Kidd is "fast becoming a jargon," the schemes of the metaphysicians have "flitted like a series of dreams," and Dean Mansel has in his rash endeavor to buttress orthodoxy "inadvertently demonstrated the impossibility of believing in God." Notwithstanding the "gentle caveat" against Balfour's alleged attempt to "drive the world back through general skepticism to faith" (since such an attempt tends to promote "skepticism not only general but universal"), and notwithstanding the Professor's reassuring proclamation, toward the end of his discussion, that we are "made and intended to pursue knowledge," one can hardly resist the impression, gathered from the whole article, that in the writer's opinion we were not "made" at all, but "just growed" like Topsy, in some inscrutable way; that we were not "intended" for anything, but are what we are as the result of the vagrant play of mechanical circumstance; and that since the word "mind" is but an ingenious hieroglyph for an evanescent phenomenon of matter, we merely delude ourselves with the fancy that we ever have known or can know anything in any proper sense. In that case Agnosticism, as here commended, is but a seductive euphemism for that very universal skepticism which has been above formally deprecated. If it be not already this, it certainly opens the gate and beckons winningly toward it.

III.—WILLIAM COWPER'S LIFE AND WORK.

By T. W. HUNT, PH.D., LITT.D., PROFESSOR IN PRINCETON UNIVERSITY, PRINCETON, N. Y.

MR. TAINE remarks of Cowper "that his talent is but the picture of his character, and his poems but the echo of his life and works." Born at Great Berkhamstead, November 15, 1731, his moral history, as it develops, impresses every thoughtful reader,—a history often so abnormal and unfortunate as to awaken genuine sympathy. He was one of an unusually large number of afflicted authors in the Georgian Era, a group including Chatterton, Henry Kirke White, Lamb, De Quincey, Byron, Burns, Keats, Goldsmith, and Shelley. In an earlier age Swift was similarly affected with mental and spiritual unsoundness.

Cowper's sorrows seem to have begun with the loss of his mother, when he was six years of age, a sorrow that elicited those tender and beautiful lines beginning:

"Oh, that those lips had language."

At school, at Hertfordshire, a sensitive and timid boy, he was so ill-treated by his fellows that it embittered his young life and led him

afterward to condemn in verse the prevailing public school system of England. Here, however, he caught a gleam of spiritual light, which he called "the first and last." He speaks of himself as obdurate under the experience of illness, and as an adept in the art of deceit. Other testimony goes to show that waywardness bordering on dissipation was, at times, charged to his account. Later, in the sphere of law, decided traces of moroseness were visible. He wrote under the dejected feeling: "What nature expressly designed me for, I have never been able to conjecture. The only use I can make of myself is to serve *in terrorem* to others, that they may escape my folly and my fate." Shut up to himself, he became a student of his own sympathies, and strangely betook himself to religious exercises as a mental relief. On his way to Southampton he enjoyed, as he thought, a kind of apostolic vision and deliverance from the powers of sin within him. Called to the bar in 1754, when utterly unfitted for it, his experience in the Temple was more and more distressing. In urgent need of funds, and anticipating a vacancy in the clerkship of the Journals, he sought the appointment, and suffered unwonted agony of spirit in view of the necessary examination. He attempted to end his life, and became a confirmed imbecile at St. Albans. There were, undoubtedly, other causes of mental aberration, such as loss of friends on whom he relied, loss of health, personal disappointments not a few, and an unnatural religious sensibility.

Benefited at St. Albans by rest and medical aid, he was soon rejoicing at Huntington on the Ouse, in the company of the Unwins. After this he was at Olney, where he met John Newton, formerly captain of an English slave-ship, and now curate of Olney. Here he worked with Newton in the duties of the parish; composed, with his assistance, the Olney Hymns, and once again became a subject of melancholy. At Olney he met Lady Arden, a helper in his literary work, interesting herself, as she did, in the publication of his poems and his translation of Homer. Later he went to Weston and thence to Norfolk, where he wrote his most significant poem, "The Castaway." As his life drew to a close, the recital of his own productions especially pleased him, the only exception being his "John Gilpin," too joyous in its spirit to be in keeping with the life of its saddened author. When asked by his physician how he felt, he answered, "I feel unutterable despair." He died April 25, 1800, "a heart as true," says Hayley, "as e'er the arms of amity embraced." His last words "What can it signify?" often recur to us as we think of his gifts, and his writings, and his untold griefs, and darkened death. It was Cowper's Calvinism, as some extremists allege, that explained his spiritual gloom. This doctrinal belief, it is said, was awakened by the great religious movement under Whitfield and the Wesleys, and intensified by Cowper's relations to John Newton. Mr. Brooke finds in this religious bias the basis of the "tragic element" in the poet's life

and teachings. Others charge it to his general character as over-religious. So Mr. Taine, who connects all English history with moral dejection, and contends that our Saxon ancestors were religious through sheer force of word and clime. These explanations are on their face captious and misleading. Whatever the cause of Cowper's mental malady, it could not have been his piety, for he was morbid long before he professed Christian faith. He gives us his own view of his case when he says: "The only thing that could promote my cause was yet wanting—an experimental knowledge of the truth as it is in Christ." In fine, Cowper was constitutionally morose, hence his faith became morbid, even despite the fact that he saw the virtue of cheerfulness and hope, and fought against his despondent tendencies, as he wrote:

"Let no man charge me that I mean
To clothe in sable every social scene."

He feels, indeed, as if he must have committed some unpardonable sin, and is thus suffering the effect of his own folly. All his failings and faults conceded, however, he has a valid place as an author and as a representative of the new literary awakening in England, so that we can appreciate the eulogy of Hayley:

"England, exulting in his spotless fame,
Ranks with her dearest sons
His favorite name."

Leaving the sketch of his life, we may turn to his specific work as a man of letters. Literature was at first his diversion; afterward it became a vocation. He tells us that since he was fourteen years of age he had been a dabbler in rime, beginning with translations from the Latin. While studying law, his preference was for literature, which he evinced by contributing to the periodicals of the day. With the same purpose he joined the Nonsense Club, in which Colman, Lloyd, and Thornton were prominent. More than half of his life past, however, before his first volume appeared. In prose, his private correspondence was his chief work, making him, as Southey said, "the best of English letter-writers." He corresponded with Hill, Newton, Lady Hesketh, Mrs. Cowper, Mr. Knavin, and others. Tho, at times, giving us valuable criticisms on Prior, Pope, Dryden, and Milton, the intercourse was mainly confidential and non-professional. He gave an account of his work, his view of life, his estimate of friendship and natural beauty. He translated from Latin, Italian, Greek, and French, his version of Homer being by far the most important of these. The occasion of it was Pope's failure, as he deemed it to be. If he has escaped Pope's artifice, however, in the sphere of meter, he has not escaped some harshness of diction and lack of vigor, nor was this a line of work for which he was signally fitted. As to his original work, the Olney Hymns bear witness. Suggested by Newton and

shared in by Montgomery, Cowper's name is conspicuous, and the Christian Church of to-day will maintain it in the place of prominence. In his *Miscellanies*, the verses on "The History of John Gilpin" are the most notable, full of honest English humor as they are.

His more formal and lengthy poems are nine or ten in number, beginning with "Table Talk." In this first example, written in dialog, we have a virtual plea for liberty, with occasional allusion to the sins of England and the nature of the poetic art. In "The Progress of Error," there is a practical homily on the Sabbath; also on various public excesses, and on education.

In "Truth," religious errors are discusst; sympathies are exprest for the sinful, and a tribute offered to the Christian religion as the only true one. In "Expostulation," a strong rebuke is given of the sins of the English clergy; emphasis is laid on the necessity of public integrity, and a warning uttered against national vice. In "Hope," a view is given us of human life. In "Charity," allusion is made to the needs of the opprest; good will in trade and society is enjoined, and a picture drawn of the beneficent results, should such a state of things exist. In "Conversation," attention is called to it as an art and caution given as to its easy degeneracy. In "Retirement," its devotees are mentioned, its loss by public men is lamented; its congeniality to the work of the poet is noticed, and some of the best methods of enjoying it are stated.

In "Tirocinium," Cowper gives us a picture of the public school system of his day, in order to condemn it. He specifies the various reasons for education, and discusses false teachers and teaching, strongly advocating private teaching as the best. His criticisms are largely personal, as induced by his own unfortunate experience as a pupil. Moreover, in his day the English schools were especially corrupt.

The author's most important poem is "The Task," with its six divisions, The Sofa, The Time-Piece, The Garden, The Winter Evening, The Winter Morning Walk, and The Winter Walk at Noon. In it he descants on solitude and society; on civilization and public life; on art and nature and home. He draws to the life the clerical coxcomb; speaks of the homely delights of the lowly; of the dire effects of war, and of the blessings of Providence.

In his poetry, as thus suggested, there are two or three characteristics of special prominence and value.

(a) One of these is its Christian and serious type. Apart from the *Olney Hymns*, which are strictly devotional, his *Miscellanies* are religious in tone, while each of his longer poems is of this ethically contemplative order.

Thus, in his "Table Talk," he gives a kind of history of the moral development of English letters, bitterly lamenting such an age of decline as that of the Stuarts. He thus rebuked prevailing evil at home,

as the undue love of military fame, disgraceful wrangling in parliament, despotism in colonial rule and perjury in office,—feeling called, as he did, to such a moral censorship. He protested against the desecration of the Sabbath, as against gambling and similar sins. His contrast in "Truth," between the adroit Voltaire and a simple English cottager, is well deserved:

"View him at Paris in his last career,
Surrounding throngs the demigod revere.

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store,
Just knows, and knows no more, her Bible true,—
A truth the brilliant Frenchman never knew.

"He praised, perhaps, for ages yet to come;
She never heard of half a mile from home;"

With Cowper, as with Mrs. Browning, "Poetry was as serious a thing as life itself," and it was most fortunate for English literature at the time that such a poet lived and wrote. The tendencies of the day were straight toward infidelity and looseness of life, and against each of these extremes this serious-minded author earnestly protested.

(b) Susceptibility and sympathy are also features of his verse. Even the dumb animals were the objects of his affection, as he said:

"I would not enter on my list of friends, the man
Who needlessly sets foot upon a worm."

He was especially bitter against slavery, as a violation not only of the laws of God, but of the deepest instincts and interests of man. He calls it

"Human nature's broadest, foulest blot."

While praising England for disfranchising her slaves at home, he stoutly rebukes her for maintaining them in her colonies. In more restrictive spheres, this same sensitiveness of nature was manifest. He regretted that children in the schools should be exposed to unkindness. He loved retirement, in that one is then free from public censure and cruelty. He rejoiced in natural scenery, in that out among the hills all the best impulses of his nature find their play and satisfaction. Oppression of the poor was with Cowper treason against God. Hence he took a modest estimate of himself and his lineage. He was more pleased that his father was a chaplain than that he was chaplain of George II. In fine, his susceptibility was so extreme as to expose him to personal sufferings and the unjust reflections of those who failed to understand him.

(c) A further feature in Cowper's verse is its frankness or openness of spirit. It is so pronounced as to give to his poetry the full effect of originality, and is especially suggestive as opposed to the prevailing formality of the Augustan Age just preceding. In view of this in-

genuousness, it is interesting to note the position he assumed as to the nature, methods, and function of the poetic art. "To be a poet," he said, "does not happen to more than one man in a century." In his "Table Talk" he enlarged on the same theme:

"Ages elapst ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard
To carry Nature lengths unknown before;
To give a Milton birth, aakt ages more."

He speaks of poetry "as above all teaching, and the child of the gods," and with his eye on the classical age of Pope aims to educate his countrymen out of the fastidious standards of the eighteenth century into a larger literary freedom: as he says,

"A poet does not work by square or line,
As smiths and joiners perfect a design."

but rather, as he insists,

"Like some cottage beauty strikes the heart,
Quite unindebted to the tricks of art."

He was thus wholly averse to affectation and mechanism, preferring Chaucer and Spenser to Dryden and Pope; insisting on flexibility and freshness and genuine sentiment as essential to verse. Out of this naturalness grew Cowper's individuality and his influence as a personal force in English letters.

Cowper had his faults in the sphere of authorship, in lack of unity, or prolonged mental impression, or anything like epic sublimity, and in an unduly prominent homiletic strain. There is little that is strictly creative and inspiring in the uniformly meditative quality of his verse; not enough, indeed, to give him a place among the great English poets. He was, however, with all his didacticism, one of the heralds and exponents of the Romantic Era, a poet of nature, friendship, home, religion, and the inalienable rights of man.

He wrote no epics and no dramas and no imposing poem of the Miltonic order, and yet wrote a good amount of readable and helpful verse, and always on the side of truth and goodness.

'Tis thus, in the memory of his goodness as a man and poet, rather than in that of his greatness, that it may be said:

"Fame holds her golden clarion to her lips,
And sounds his praises over all the world."

It is well, indeed, that a poet need not be great in order to place his fellow men under lasting indebtedness to his literary services.

IV.—OUR ANGLICAN REVIEW.

BY WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, CANON OF ST. PAUL'S, AND CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

PRESS AND PULPIT.

It is absolutely impossible to exaggerate the power and importance of the Press. Among a rich, busy, and commercial people, where liberty is allowed for the expression of every conceivable kind of opinion except to libel and immorality, it need not surprise us that journalism has come to hold such unprecedented and prodigious influence. It has been a slow growth, a case of supply and demand, to a large extent a result of commercial enterprise and of keen competition. "Much has been accomplished," said De Quincey of his day; and what has not been since? "More than most people are aware, so gradual has been the advance. How noiseless is the growth of corn! Watch it night and day for a week, and you will never see it growing; but return after two months, and you will find it all whitening for the harvest; such, and so imperceptible in the stages of their motion, are the victories of the press." "What gunpowder did for war," said an Irish writer (C. Phillips), "the printing-press has done for the mind; and the statesman is no longer clad in the steel of special education, but every reading man is his judge." It is not too much to say with the American reformer and abolitionist, Wendell Phillips, that the press is the exclusive literature of the masses; to the millions it is literature, church, and college. It is perfectly true that to the vast multitudes of the people, whatever they read in the newspaper is supposed to be endowed not merely with accuracy, but infallibility. They read nothing else. That, indeed, is the case, in a less degree, with the majority of the educated classes also. So innumerable and so interesting on every subject are the vast masses of daily and periodical literature, that they have little time for much other reading. The press is not unaware of this almost unlimited dominion. "It is the mission of the newspaper press," says the leader of one of the most gigantic journalistic enterprises the other side of the Atlantic, "aided by that mighty lever, public opinion, to move political worlds, make and unmake statesmen, cause crowns and dynasties to tremble, reveal and lay bare corruption in high places, and inspire enthusiasm in religious communities." It is a high-sounding boast, but it is true. "The productions of the press," says another, "fast as steam can make and carry them, go abroad through all the land, silent as snowflakes, but potent as thunder; it is an additional tongue of steam and lightning, by which a man speaks his first thought, his first argument or grievance, to millions in a day." Even in science this universal publicity is claimed as an incalculable support. "It is to discussion," wrote Helvetius in the last century, "and consequently to the liberty of the press, that the science of physics owes its improvements; had this liberty never subsisted, how many errors, consecrated by time, would be cited as incontestable axioms!"

It is not necessary for us to count up how many newspapers, daily, weekly, monthly, or quarterly, are registered for issue in London, nor how many thousands and millions of readers they number individually and collectively. We know perfectly well that the press is the most effective power in the country. It can not make laws, but no important laws can be past without its approbation and assistance. Its leading articles form the opinions of that vast mass of our fellow citizens who have neither the time nor the inclination nor the ability to form opinions for themselves. It can blast and make reputations. It can decide contested elections. It can convey to every cottage hearthside in the country the feelings and wishes of popular statesmen. It can make good gov-

ernment easy, or it can nullify all effects of wise administration. It can hold up to ridicule some unhappy subject, deserving or undeserving, and the laughter of millions greets the antics which it describes. In one single day it focuses all the news of the civilized world. The secrets of cabinets are sometimes hardly hidden from its penetration; but not a book, a saying, or a journey of a significant personage can take place without its knowledge; not a battalion can be moved or a ship constructed, but it is public to all Europe; not a subject of the smallest interest can arise, but the full glare of its electric illumination is turned upon its bearings. "Let it be imprest upon your minds," wrote Junius, "let it be instilled in your children, that the liberty of the press is the palladium of all their civil, political, and religious rights." I have before me one of the weekly journals, which appears on Saturday, but which is dated for Sunday and is intended for the reading of the masses on the one holiday of the week. Everything that has happened; everything that has been discussed; everything that has been said by the most conspicuous men during the past week, will be found in it in miniature for its readers. That is the secular press.

It is to the religious press that we might naturally perhaps look for examples of right Christian feelings and principles put steadily into practice. But it is often here that we are most disappointed. With some honorable exceptions, it is in this class of newspapers that we find most of the spirit of faction, bitterness, intolerance, misrepresentation, and bigotry. It is in the religious newspaper that we should expect the least of the spirit of formalism, ecclesiasticism, and devotion to the watchwords of party. The more a man has of the spirit of Christ, the more thoroughly is he able to rise above this mere earthly level. He knows that tho he understands all mysteries, and all knowledge, and tho he has all faith so that he can remove mountains, and has not charity, he is nothing. He knows that he has the spirit of Christian love; he puts up with misunderstandings, and leaves all judgment of the opinions and practices of others to Almighty God. He must have a boundless tolerance, and not expect others to adopt the same habits and customs as himself. He is kind, courteous, brotherly to all, however much they disagree from him. Recognizing no party, except the glorious association of those who love the Lord Jesus Christ in sincerity, he has no envy at the progress, popularity, or promotion of those who do not hold exactly the same opinions as himself. He never boasts of the merits or the achievements or the orthodoxy or the inflexibility of his set, for he knows no set at all except the citizens of the Kingdom of Heaven. He is not inflated with satisfaction at party victories, for he grieves that there should be any emulation among Christians except the wholesome provoking each other unto love and unto good works. He never behaves himself unseemly, by bespattering those whom he does not like with covert sneers or open abuse. He seeks not his own, but the welfare and advancement and prosperity alike of all good men. He is not easily provoked even by the foolish divisions and untoward cabals of those who think they have the spirit of Christ and have it not. He thinks no evil of the proceedings of other men, however incompatible they may be with the teaching of Christ; he makes excuses, he puts himself in the place of those who have become unconsciously dominated by the hard and narrow genius of sectarianism. He rejoices not in iniquity, but grieves sincerely even when an enemy stumbles. He bears all things, believes the best about all things, hopes all things about everybody, endures all things. Knowing that the Kingdom of God consists not in meats and drinks, not in observance of a holy day, not in outward rites and ceremonies, but in righteousness and peace and the Holy Ghost, he cares nothing for the most gorgeous ecclesiastical functions, or the most sumptuous forms of worship, but is ever on the lookout for the fruits of the Spirit and the life of ceaselessly going about doing good. Remembering that God is a Spirit, and they that worship Him must worship Him in spirit and in truth; remembering with St. Clem-

ent that as God has revealed Himself at sundry times and in divers manners, so he is known and worshipt in more ways than one, he is not anxious about small points or traditional observances, but only desires the communion of the Holy Ghost and the fellowship of the Father and the Son.

It is not within my province or intention to hold up any individual journal to admiration or to censure. When the pulpit owes so inextinguishable a debt of gratitude to the press as a whole, it would ill become a preacher of the Gospel of Christ to retaliate on any part of it for unfairness or for lowness of ideal. My only object is to press home the high ideal. No doubt it is a high ideal that we have set before us, but it is plain, simple truth. Christian duty extends to every part of the life of him who calls himself Christian. Some time a day will come when even the journalists of worldly interests will understand that Christianity does not consist in gossip about bishops or ecclesiastical functions, but rather in the daily record of benevolence, the cup of cold water given in the name of a disciple. Some time, instead of the annals of crime, ambition, and party spirit, our journals will present us each day with the story of whatsoever things are true, lovely, venerable, and of good report, the victories of virtue, and the beauty of that which deserves praise. Some time, remembering that according to Christ no man is called Master, or Rabbi, or Lord, they will value men and their performances, not in proportion to their rank, wealth, or notoriety, but according to their goodness, humility, and love of their fellow men. Some time our mighty English journalism, calm in its conscious and indisputable strength, will itself become truly and sincerely imbued with the Christian spirit. At that day the vigor of the old Puritan grasp of moral and religious truth will return to our people with more of experience and enlightenment. The details of the divorce courts, of lust and crime, will then no longer stimulate the imagination of the weak and vicious, but will only pass in briefest outline from the awful precincts of the halls of justice. Betting and gambling will never be quoted; to judge of a race men will have once more the ordinary common sense to go themselves to the course. Once more we shall return to that happy state when personal gossip in a public print was thought unworthy of a free, enlightened, and self-respecting people. At that day, if an explanation or contradiction is sent of some ill-founded report, it will be put in the very foremost place of the newspaper, given more than the publicity of the report itself, and not relegated to some obscure and unimportant corner. But, indeed, there will be no false reports, for before venturing to print his statement, every journalist will have the candor to verify. Once more men will recognize that Christianity does not mean the display of the wars and backbitings of faction and party, of church and denominations, of the adherents of new and old opinions, but faith, purity, and humility working by love. Once more it will be seen that in the seriousness and responsibilities of human life sport and amusement can hold but at best a subordinate place, and one worth but little attention and remembrance. Newspapers will then vie with each other, not in smartness or in catering to public appetites, but in loftiness of ideal, in wisdom, in usefulness, and in public spirit.

But in the mean time the practical thing for us to realize is, that we are part of that public for which the press provides, our own judgments and tastes will help to form, as it is at present constituted, the judgments and tastes of the press. If our principles are inflexibly loyal to the standard of our Lord, if our actions and conduct are never inconsistent with the ideal of Christian loving-kindness, men will listen to us when in all humility and brotherly affection we show them where their performances are plainly at variance with the teachings of our Master. So a truer understanding will grow up of the differences between right and wrong, and all men will gradually be led to acknowledge that God is indeed amongst His people.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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THE STORY OF THE CREATION.

I MAY be permitted to begin this paper with a quotation from an early number of the present series (REVIEW, March, 1896, p. 217): "No one entitled to speak with any degree of authority now maintains that the historical statements of the Bible are a haphazard collection of stories and legends, more or less edifying, which happen to be cast upon our shores by the buoyant and uncertain current of Jewish tradition." What I have written on this subject in these pages since the above sentence was penned has shown in some measure how the Biblical narrative is elucidated and supplemented by the Assyrian and Babylonian monuments, which at the same time abundantly confirm the sacred record. Attention has been called so far mainly to the events that come within the range of historical verification,—in other words, to those which are illustrated by contemporary documents or unmistakable allusions. The great achievement of this new branch of Biblical archeology is that it has not only done a final and thorough work of rehabilitation, but has extended the area of observation so as to make it run back far beyond the time of the Exodus even to the days of the earliest patriarchs.

Now when we get beyond the time of Abraham we come to a different region of inquiry. I think it may be said broadly that the first eleven chapters of Genesis may have been based on traditions that were possibly never put down in writing until they were gathered by the inspired editors. For them we must not expect confirmation or illustration from contemporary documents. We have rather to inquire whether the same traditions are to be found elsewhere in the same or another form. All Bible readers know by this time, at least in a general way, how such an expectation has been fulfilled. It has been possible to compile what has been called roughly, but with a certain degree of accuracy, a "Chaldean Genesis." In other words, documents have been found among the Babylonian remains which contain at least fundamentally the same traditions. The most familiar of these is the so-called Deluge story. The most difficult and obscure is naturally the Creation story. Following the proper order we shall begin by looking into the Babylonian legends of the Creation. First, it will be seen what the contents of the story are; next, how they agree with or differ from the Hebrew account; lastly, how the respective documents are related to one another in point of origin. As a general guaranty of the reliability of the statements to be made, it may be said that, while the cuneiform documents are fragmentary and incomplete, and many points of their meaning still obscure, steady and sure progress has been made in their interpretation since the time of their first decipherment and explanation in 1875 by the great Assyriologist George Smith. The latest and best authorities are Prof. Jensen, of Marburg, Prof. Zimmern, of Leipzig, and Prof. Delitzsch, of Breslau, who have within the last seven years published special investigations on the subject. To these treatises all scholars must defer, tho the older, more popular literature on the subject is still not without value.

I. The Babylonian beliefs or theories as to the manner and character of the Creation go back, speaking generally, to the antithesis between light and darkness. In this respect the Babylonians resemble most other ancient peoples who have made this antagonism the basis of their mythological systems. Naturally they have looked upon the powers still active in nature as those which have been active from the beginning. They accordingly see in the manifestations or em-

bodiments of the light-giving power the *formative* principles of the world, while in the phenomena or forces of nature which bring on darkness they see the *destructive* principles. It must also be carefully noted that all the processes or phenomena of nature which accompany the coming or spreading of light are arrayed on the side of light or come under one general category with it, while all that causes or increases or attends upon darkness is with equal consistency associated with darkness. Hence the sun and moon and stars, and even the lightning, in their light-giving aspects are all adjutants of the formative or creative powers, while clouds, storms, tempests, eclipses, the sea-waves, and the sea itself as the source of clouds, storms, and rain are the helpers and promoters of ruin and desolation. We must add to these as being in league with the powers of darkness the most destructive of animals, marine and terrestrial, above all the great rapacious sea-monsters, whose movements are so threatening and elusive. There is good reason to believe that mythological fancies based upon all these conceptions were prevalent throughout the Semitic world from very early times. Indeed, the Old Testament contains allusions to them much more numerous than one would suspect without examination. They are found scattered here and there in the poetical books, especially in the Book of Job, and are employed in a figurative sense or for the sake of poetical embellishment.

Our knowledge of what the Babylonians held as to the creation of the world has made intelligible two accounts, to be referred to later, which have been handed down by Greek writers who had gathered their information directly or indirectly from native Babylonian sources. Until the cuneiform records were made accessible these notices were the only source of our information, quite obscure tho they then were.

According to Babylonian conceptions the creation of the world was a secondary result of this conflict between the powers of light and darkness. The earth was in fact brought into being by one of the gods, as an act of beneficence; but what is most noteworthy is that the gods themselves were created or of secondary origin. From the presentation made above it will seem quite natural that the most active and influential of all terrestrial agencies, namely, the sea, should be taken as the prime mover of the universe, of which the earth was of course regarded as the center. A brief summary of the course of these primeval events based upon the dominant form of the myth may be given as follows:

To account for the production of all things from the ocean two of its aspects were personified as the male and female principles respectively. The former, under the name of Apsû, represented the sea as vast and gloomy; the latter, called Tîāmat, personified it as turbulent and aggressive. From these was born a son Mammu, besides two other male and female manifestations, Lachmu and Lachamu. These latter had for offspring Anshar and Kishar, who, in their turn, became the parents of the great gods Anu, Bel, and Ea. Other gods, great and small, were descended from these, and with them the Babylonian pantheon was replenished. Anshar means simply the celestial, and Kishar the terrestrial host or company, and these words are therefore originally only a collective expression for the gods themselves who had to do respectively with the affairs of heaven and earth. The three greatest gods, Anu, Bel, and Ea, are named in the order of their nearness to and interest in humanity. Anu is the most remote, dwelling in the highest heaven. Bel is the active ruler of the universe, disposed sometimes to favor celestial, sometimes human interests. Ea is the friendly and benevolent god, who intercedes and intervenes in behalf of men continually. His son Marduk (Merodach) is his agent in dealing with men, ministering to their wants and healing their diseases. It is he who in the Babylonian cosmogony is the real creator or former of the world.

A word of comment is needed here. According to one current form of the myth Bel is not mentioned by this name but by the name Enlil, which was one of his

designations, or perhaps that of a related deity whose attributes were united with his; and in both the Greek versions the rôle of Marduk, as above described, is attributed to Bel. The explanation is probably this, that Bel being adopted as the great Semitic patron god (*Baäl*) he was thought of as being most busy with human affairs, and therefore the part of creator of the world was assigned to him independently of Marduk, with the result that the functions or actions of the two were confounded or combined.

But how was the creation brought about? Naturally enough, in consequence of a struggle. The powers of darkness and disorder, with *Tiāmat* at their head, were jealous of the growing dominion of the powers of light and order. They summoned all the monsters and demons to their side, and determined to destroy their own more intelligent and beneficent offspring. The popular conception of the process of the struggle is set forth in an epic poem, in which we observe that most of the gods and demigods which bore a definite name, and were therefore the products of a process of development, are found on the side of the deities that bore the brunt of *Tiāmat*'s attack. On the other side were all the nameless maleficent gods and demons, followed by a train of land and sea monsters, poisonous serpents and scorpions.

The powers of light were in the greatest consternation. Anahar appealed at first to the highest god, his son Anu, to meet *Tiāmat* in conflict. But he turned back affrighted at her terrible aspect. Ea was then appealed to, but without result. But his son Marduk is prevailed upon, with the promise of unlimited honor and dignity, to encounter the "dragon." They meet and wage a terrific combat. Marduk can call upon the fire-god or the lightning to help him, as being one of the manifestations of light. He triumphs over *Tiāmat*, throwing over her a great net and piercing her with his spear, presumably the thunderbolt. Her husband and her helpers are in like manner discomfited and slain. The body of the great monster *Tiāmat* he divided into two halves. Of the one he formed the heavens, where he erected the "Temple of the Hosts," in which Anu, Bel, and Ea were enthroned. As images of the gods he set the stars in heaven, and ordered therewith the year with its twelve months. In heaven he fixed a barrier, with a guardian to watch it, which should restrain the upper waters. The moon he appointed to measure the days of the month.

In like manner the earth was formed from the other half of *Tiāmat*. The waters were separated from the dry land, vegetation grew up, the earth and sea were peopled. After the creation of mankind temples to the gods were erected, and cities were founded with them as the centers.

The account of the origin of the gods above given wonderfully agrees with and explains a condensed statement by Damascius (of the time of Justinian) as to Babylonian notions of the same subject, the native names being nearly all recognizable in his Greek rendition. In essentials also there is an agreement with the version of the myth given by Berosus, the Babylonian priest and historian of the time of Alexander the Great, who wrote in the Greek language, but whom we know only at second or third hand. His statement is that a woman named *Homoraka*, which means *Tiāmat*, ruled over a realm of misshapen monsters; that Bel came and divided her in two, making the earth of the one half and the heavens of the other. The explanation which he offers is that Bel divided it in twain, separated the resultant earth and heaven, and set all in order. The beings which could not endure the light perished. The creation of mankind was effected by Bel's ordering one of the gods to cut off his head, and his blood being mingled with the soil, men were formed out of the mixture, whence they were endowed with a certain measure of divine intelligence.

In our next paper we shall turn to the analogy with the Bible account and the practical conclusions to be drawn therefrom.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

RECONCILIATION BY DEATH— SALVATION BY LIFE.

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For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.—Rom. v. 10.

To die for another is the highest possible achievement of love. "Greater love hath no man than this, that a man lay down his life for his friends." Damon and Pythias of classic story contended which should die for the other, until the tyrant bade both live; the soldier has with his body shielded his general from shot or shell; the courtier his king from assassin's dagger; mothers die to save their babes. But in all such cases, death was quick, easy, and honorable; and the last feature threw around the deed the glamour of heroism. But in all history we read of but one, who died a cruel, lingering, disgraceful death for His foes; and it is He of whom the text and context treat. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." We have in these words the twin thoughts:

I. Reconciliation by death;

II. Salvation by life.

I. Reconciliation by death. "For, when we were enemies, we were reconciled to God by the death of his Son."

1. We were once God's enemies. Proof of this is available both from Scripture and Christian experience. This is what the Bible, in its wonderful habit of condensing while generalizing, has to say: "The carnal mind (which is nature as unaltered by grace) is enmity against God." Christian experience, too, is in evidence. What believer, brought to God in mature years, but recalls aversion to his Maker, ranging from cold dislike to positive hatred, mirrored in his former sentiments toward all things representing or reminding of God? As the populace show their hate of an old dynasty not only by welcoming with huzzas the new king, but by wreaking vengeance on the effigies of the old, so, as God can not be the direct object of overt hostility, we take it out in showing it toward His images, His people, His book, His day. As a stream flows smoothly on until it encounters a rocky barrier partly barring its channel, and then chafes and swells into billows around it, so this hostility to God in the unrenewed heart is sometimes unsuspected until human will is thwarted by divine will. Some of the most blatant rebels against their Maker have been amiable women, who over the dead face of a babe have indulged in railing accusations against heaven. In greater or less degree we were enemies to God.

2. Once God was our enemy. Startling thought! let it be immediately explained. Suppose our nation engaged in an unjust quarrel with a weaker neighbor, attempting by force of arms to wrest from him coveted territory; the name enemy applied to that opponent would be an appellation

of honor; it would be a disgrace for him to be aught else. So God was our enemy because we were in most inexcusable controversy with Him and defrauding Him of His sovereign rights. He was our enemy as judge on the bench is to criminal at the bar, or as a king in arms is the enemy of subjects in revolt. Two reconciliations are necessary to bring about a lasting and honorable peace: man must be reconciled to God, and God to man.

8. The death of the Son of God is the means of that double reconciliation. We describe that method by a Bible term which is strikingly significant: atonement—at-one-ment; the reduction of hostile elements to unity. Sin is the one *causa belli*, which God on His part pledged from the beginning of human history to punish, and the sinner on his part is loath to give up. For this twofold difficulty God in His mercy has made ample provision in the incarnation and sacrificial death of His Son and proclamation of pardon through faith in Him. Here is described the whole process, so far as the quarrel is made up from God's side, and divested of technical and theological language: "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." A scientific term, however unpopular in some quarters, exactly expresses it all: imputation—imputation of sin, and imputation of righteousness. Then the quarrel is made up from man's side by realization of God's amazing love in the death of His Son, changing hostility to devotion. "And that he might reconcile both [Jew and Gentile—the race] unto God in one body by the cross, having slain the enmity thereby." Oh, wondrous death of Christ! the only-begotten Son of God, by which our debts were cancelled in tears and blood, and our Father's loving arms and heavenly home opened to us! Oh, wondrous cross, a believing sight of which, as we each whisper "Christ gave Himself for me," transmutes a foe into a friend!

II. Salvation by life. "Much more, being reconciled, we shall be saved by his life."

1. We are saved by the life of His Son; because the risen life of Christ is the pledge of the acceptance of His vicarious and atoning death. See how the inspired writers link the resurrection-life with the reconciling death. Peter: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain, whom God raised up from the dead, having loosed the pains of death; because it was impossible that he should have been holden of it." Paul, in the fifteenth of 1 Corinthians, putting in the forefront a dying, atoning Savior: "For I delivered unto you first of all, that which I also have received, how that Christ died for our sins according to the Scriptures," asseverates, that without the living Savior, all else would have been vain. "And if Christ be not raised, your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished." Therefore the broken seal, the thwarted guard, are to us tokens of an accepted atonement; it was impossible the tomb prison should keep Him, when His sentence had been served out for us.

2. Salvation is by life because Jesus lives to carry on and finish His new creation. "Because I live, ye shall live also," is His own marvelous declaration. As a public person He died and as a public person He rose from the dead; as a public person He, the Theanthropos, lives in heaven. He is there as our "forerunner"—as our attorney, "making seizin," taking possession in our name of the purchased inheritance; as our forerunner, preparing it for us, "I go to prepare a place for you"; as our forerunner, exercising in His state of exaltation, as He did in His state of humiliation, the threefold offices of prophet, priest, and king; by His Word and Spirit illuminating the minds and guiding the consciences of

His people; presenting perpetually in their behalf in His everlasting priesthood the fragrance of His one perfect offering for sin; and completing by outward defense and inward mastery, and molding their fitness for the society of heaven.

Thus we see that our theme not only contains twin thoughts, but the "twain made one"; and "what God hath joined together, let not man put asunder." Without a crucified Christ, no pardon for us; without a risen Christ, no purity for us; without a dying Christ, hell's doors yawn for us; without a living Christ, the gates of pearl are fast locked against us.

1. In conclusion, let us learn the logic of Christian assurance.

I had the privilege of hearing the opening sermon of our beloved and venerated Dr. Palmer, at the organization of the Southern General Assembly at Augusta, Georgia, in 1861. He preached from a manuscript (unusual with him), but it was no hindrance to the majestic flow of his all but inspired oratory. His theme was Christ's Headship over the Church, and his text the closing paragraph of the first chapter of Ephesians. I remember that in his masterly introduction he described Paul's reasoning as logic on fire—fired by the intensity of emotion and rapidity of thought. Paul indeed reasons with the clearness of the head, but always with the warmth given forth by a big and loving heart. We have an illustration of this in our text. It is syllogism on fire. The terminology of the schools is not used, or the argument cast in technical form, but it is reasoning from less to greater: the premise is reconciliation with God through the atoning death of His Son; the conclusion, absolutely sure salvation through the life of His Son. Indeed, it is a double syllogism. What so helpless as a dead man; what so powerful as a living man? If a dying Savior could do so much for us, what can limit the capacities of a living Savior? A friend has stronger claims on us than a

foe. If when we were His foes He reconciled us to Himself, now that we are friends He will assuredly save. The "much more" of the Apostle is the *a fortiori* of the logician. "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by His life."

2. Let us learn the importance of holding divine truth in its entirety and Scriptural proportions.

Not long since, in one of the great religious journals of the country, there was published with editorial commendation a sermon preached by the head of a seminary. The subject was "What to Preach, and How to Preach." Will it be credited that in this discursive address to future ministers of reconciliation there was no mention of the Crucified or of atonement in either technical or popular language? From several quarters of late the alarm has been sounded that from many of our pulpits the doctrine of Christ crucified has been banished. While perhaps not true in the sweeping extent in which the pessimist would express it, there seems to be sufficient basis for "great searchings of heart" among the American clergy. Some professing to be Christian scholars, and even preachers of the Word, hesitate not to announce with confidence that the atonement as taught in the creeds of Christendom is a survival of a literalistic and Jewish interpretation of the Old Testament, and to be laid aside in the fulness of the light of these later times, no more dominated by the slavery of the letter, but expanding in the larger freedom of the spirit.

Now, a half-truth is worse than a lie. A lie has in it the seeds of death, but truth has its own immortality. "A lying tongue is but for a moment, but the lip of truth shall be established forever." A half-truth by so much as it is true is endowed with vitality—and a truth exaggerated out of its Scriptural proportions is almost as deadly.

Much in our day is said of the living Christ and vital union with Him as everything, but some pulpits seem to have forgotten all about a dying Christ. Do they not remember that chapter after chapter in the four Gospels is devoted to a minute and circumstantial account of the events connected with our Lord's death and burial, and that leaving it to the angels to celebrate His birth, He binds but one commemorative ordinance upon His church, and that a sacrament in which He would, to His second coming and the end of time, be "evidently set forth crucified and slain?"

Nay, do they not overlook the facts that the red line is woven into the entire web of revealed truth from Genesis to Revelation, that it is announced as an immutable principle of Divine administration—"without shedding of blood there is no remission of sin"—that one whole New Testament book is devoted to the exposition of the fulfilment of the Levitical law in the Gospel, its innumerable and inoperative animal sacrifices finding at once fulfilment and abolition in the one all-perfect offering of Christ? "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!"

Have they read, or have they excluded from the sacred canon the last book of the Bible, which, if not the last written, records the unamended revelations of the survivor of the Apostolic college? Why, in its vast, unrolling panorama of pictures, none is more frequent than that of the Lamb (the Baptist's name for Messiah), or more vivid than of that "Lamb as it had been slain [the Christ with the healed but honorable scars of His passion still on Him], in the midst of the throne." And the song of the lonely exile on Patmos, "Unto him that loved us and

washt us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen," is caught up and multiplied a millionfold by the "great multitude which no man could number, of all nations and kindreds and people and tongues, standing before the Lamb, clothed with white robes [washt and made white in the blood], with palms in their hands," shouting as with the voices of sea and storm: "Salvation to our God which sitteth upon the throne and unto the Lamb." In fine, He who said the evening of His betrayal, "This do in remembrance of me," now wearing the "many crowns" of universal dominion, speaks the word which will not allow one of His loyal subjects to forget His death, and its relation to His mediatorial supremacy as "King of kings and Lord of lords": "Fear not, I am the first and the last. I am he that liveth and was dead, and am alive for evermore, amen, and have the keys of hell and of death!"

THE DEVIL'S SNEER.

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Doth Job fear God for naught?—Job
1. 9.

THERE is very much distrust abroad, and unfortunately too much warrant for distrust, touching the sincerity of people in general. The Devil has his fling at even one of the best of men here in this opening chapter of the drama of Job. It is of this sneering estimate which the Prince of the Power of the Air has chosen to put upon an ancient and immortal character that we are to have our mornning conference.

As is readily seen, the implication in this question as to whether Job fears God for naught is that every man has his price. It is assumed that the basis

of all action is commercial. The law of the counting-house or the market—so much for so much—it is taken for granted rules everywhere. If one is unusually patriotic or religious, or is enthusiastically devoted to any high ideal, it is for a consideration. Disinterestedness is a pretense or a dream. Deprive virtue of the reward which ordinarily waits on virtuous behavior, and the reward which virtue is to itself, or which is found in being virtuous, will soon lose all its fascination and power. Investments made in the moral world, like investments made in the material world, are solely with a view to prospective dividends. This is the Devil's theory of human conduct. This is the easy philosophy with which he accounts for anything extraordinary in the way of self-denial or heroism or fidelity. It is remunerative in hard cash or honor or some sort of weighable equivalent. If one risks his life to save another life, it is because he is to get something out of it—at least a fine bit of advertising!

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." He was prosperous and happy. Ten children—seven sons and three daughters—gathered at his board. His wealth in sheep and camels and oxen and asses was very great. Large numbers of servants went in and out in his household. Eminence was conceded to him, and by common consent he was set down as "the greatest of all the children of the east."

But success in life had not turned his head, nor diverted his heart from loyalty to principle. He "feared God and eschewed evil." Was there any such connection between the fear of God and the uprightness which had its spring-head in the fear of God and this success that it might be said: "There is no wonder he sticks to integrity, for he is making a good thing out of it"? So the Devil intimated. In worldly advantages Job was finding abundant

compensation for fearing God and eschewing evil.

"Now there was a day when the sons of God came to present themselves before the Lord." These "sons of God" were angels, or celestial beings of some high order. They were assembled as if to give an account to Him whom they served of what they had been doing, or to receive directions to govern them in their further duties. "Satan"—the Adversary—the Accuser—so the conception runs—"came also among them." "And the Lord said unto Satan: Whence camest thou? Then Satan answered the Lord and said: From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan: Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil. Then Satan answered the Lord and said: Doth Job fear God for naught?"

There it is,—the low, contemptuous estimate of virtue, the pessimistic view of human nature. One feels the chill there is in the tone of it. It is all a matter of cool calculation. The man may be everything that is claimed for him—devout, obedient, pure, true; but then—he is paid for it! He gets return in money equivalent, or what some people might be foolish enough, in the Devil's opinion to think far better than money; for his attitude and actions had made him a special favorite of heaven, and he was receiving the sheltering care of the One who was best able to help him. "Hast thou not made a hedge about him?" So Satan goes on to say after he has asked his sneering question: "Doth Job fear God for naught?" "Hast thou not made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face."

This is the explanation of it all,—the man finds his account in this service or devotion. It is the yardstick view of things. It is the book-balances which settle it. It is the ethics of the labor market—work so long as the remuneration is satisfactory—brought over into moral spheres. It is the motive of the mercenary—fighting for so much a month—elevated into a standard with which to measure the sublime consecration to freedom and duty of men like William of Orange and Cromwell and Washington and Garibaldi. It is the matchless Livingstone, dying on his knees in the heart of Africa, reduced to the level of the tusk-hunter or the man-stealer who penetrates these same wilds for the material recompense he can find in the perilous adventure.

Not so; verily, not so. There are other and higher motives in life than those which enter into the management of a peanut-stand or a cotton factory or a railroad. It is not all to be degraded to a mere truck-and-dicker basis. Humanity has in it loftier capabilities, and these capabilities have frequent illustration in actual experience.

Unquestionably a good many people are disposed to fall in with the Devil's estimate of the motives which govern conduct, and to consider even the worthiest of men incapable of rising above selfish considerations. The selfishness may be more refined in some instances than in others. The quality of it may be more delicate, for example, in Mr. Gates, who in the interest of the Kingdom of Christ has been bravely facing death in Turkey, than in some of our financial magnates who remain at home and hatch schemes for defrauding the innocent and subverting the rights of the community. It may be of a higher order in Clara Barton than in John L. Sullivan; and in a city evangelist than in a city rum-seller. It is still only a question of degree. It is selfishness all the same. It is this for that, so much for so much, doing things for what is in them.

There are several explanations of this

Satanic tendency to look at all actions from the view-point of selfish motives.

In the first place, with all that is dignified and commendable and noble in human nature, there is a disposition—possibly we might go further and say,—a predisposition—to judge the general conduct of our fellows in a spirit of detraction. We make allowances for what we see and hear, but our allowances are not always in the direction of a sweet charity.

From what we know of ourselves, from what we know of others in their confessed schemes, from envy, from jealousy, from a certain conceit of our own shrewdness in penetrating character, or from a certain consciousness, lest, if we come to too favorable conclusions we shall have to modify them later, and so acknowledge ourselves to have been fooled, from carelessness, from indifference, or from lack of sympathy with what others are saying and doing, we easily drift into the habit of forming low estimates of the motives of men and women, and attributing their movements to influences and aims and desires which originate, not in the upper, but in the lower ranges of incitement.

The multiplied warnings of Scripture against these harsh judgments and prejudgments and misjudgments show us what a bad aptitude there is in the heart for this kind of indulgence. We are prone to level down. Praise of others seems often to be so much dispraise of ourselves. When others are trying to exalt some one, there is a sort of wicked propensity in us to try to lower him. "Down front!" is a shout in which we join under slight provocation. We always have a mallet and chisel at hand with which to chip out little nicks in the pedestals on which good folks stand. "Yes; but—" is a phrase which has come to be stereotyped on many a lip. No character can stand long in the public eye and receive public applause without attacks from the caricaturists. We have within us an unregenerate instinct, which, without overmuch coax-

ing, sides with Satan in seeing selfishness where God sees only excellence. In presence of a commendable action how fatal is the facility with which our nimble tongues fall to saying: "Certainly; but the thing was done just to catch votes, or to win the favor and patronage of the rich, or to please the populace."

When Columbus came back from his immortal voyage of discovery, the advisers of King John of Portugal, into whose dominions he was thrown by stress of weather, were plunged into confusion and humiliation. For a large majority of them had derided the enterprise of the daring explorer, and scoffed at his theories as if they were only the dreams of a wild fanatic. Influenced by their counsel, the King had said "no" to the appeals Columbus had made to aid in fitting him out for his expedition. Hence instead of meeting him in a temper of magnanimous enthusiasm and sincere joy, they gave way to their meaner impulses and fell to belittling his achievements, and to twisting and torturing everything he said and did to his serious disadvantage. Refusing to appreciate the high and generous thoughts which elevated him above all mean considerations, they attributed his actions to the most petty and ignoble motives. In his rational exultation they saw nothing but vanity and boastfulness. In the frank and manly heartiness with which he told his story in the presence of royalty, they perceived only a tone of exulting triumph, as if he would be revenged on the monarch for having rejected his proposition.

As Washington Irving has pertinently said: "No greatness was ever acquired by more incontestable, unalloyed, and exalted benefits rendered to mankind; yet none ever drew on its possessor more unremitting jealousy and defamation, or involved him in a more unmerited distress and difficulty. Thus it is with illustrious merit; its very effulgence draws forth the rancorous passions of low and groveling

minds, which too often have a temporary influence in obscuring it to the world; as the sun, emerging with full splendor into the heavens, calls up by the very power of its rays the rank and noxious vapors which, for a time, becloud its glory."

In the second place, there is, beyond all gainsaying, a vast amount of action among men whose secret spring is some sort of personal advantage or gain.

Large numbers make unblushing confession of this. Of many who do not confess it, and only half realize it, perhaps, it is still true. Their only controlling thought is pleasure or profit or promotion. It runs through all they do. They choose their professions, they marry, they espouse causes, they join political parties, they enter clubs, they identify themselves with churches, all in a temper of self-interest—a self-interest which it is impossible to distinguish from selfishness. Nobody doubts there are a great many politicians in all political parties who are where they are in their political affiliation for revenue only. These scheming and noisy partizans would betray their party at any time, and probably sell out their country, for just a few loaves and fishes. There are rings within rings. Shrewd men use confiding men to promote their evil purposes. Schemes of benevolence and philanthropic enterprises have often to be looked into sharply lest there be found lurking in them some neat little advertising dodge. What lies have been told, what deceptions have been practised, what frauds have been committed, what abominations have been enacted, what crimes have leaped out of darkness to startle the world, under cover of some patriotic appeal, or some charitable movement, or some great and flourishing program put forward in the interest of a regenerated humanity! Our business men of prominence and integrity, people of intelligence and character in whatever sphere of life, ministers especially, have to be on the lookout all the while lest some of these

wolves in sheep's clothing get the better of them and make them tails to their kites. There is nothing too holy for these miserable hypocrites to trade in. There is the taint of selfishness in all they say and do. They are never without an ax to grind. They weep with those that weep, so that when the eyes of their victims are blinded with tears they may steal from them the more successfully. The confidence of the pure and unsuspecting, the trust of little children, the cries of the impoverished and orphaned, the needs of crippled soldiers and of the widows of the patriotic dead, are to them only so much capital with which to carry on business. They fear neither God nor man, and they render no service of religion or patriotism or philanthropy for naught.

It is not a matter of injustice nor is it at all uncharitable to ascribe selfish and even sinister motives to this kind of folk. These men and women are selfish and they are crooked, and no amount of "thinking no evil" can make the fact otherwise.

In the third place, there is the consideration which Satan and those who coincide with him in his view of things may bring forward in support of the position taken by them on this question, and which admits of no successful disputing,—namely, that fearing God—fearing God in the way of love and reverent loyalty—always does secure to one something worth having.

Satan was right in his intimation that Job was getting a good deal—a good deal that was substantial and abiding—out of his fidelity. For surely he was. He was not doing the will of God in his heart, and walking in the ways of God in his daily life, for naught. God never permits a man to do this thing: serve Him for naught. Never yet did a man come into the faith of God, and maintain the integrity of his soul before God and the world, without receiving something rich and rare in return for it. As the event proved, Job was getting something out of his serene and unfaltering trust and

his upright conduct besides wife and children and houses and barns and cattle and servants and renown among his fellows—something which stood by him, and to which he could cling in all the darkness and under all the bitter bruising of the after days. We say often that virtue is its own reward. It is. It is often an unutterable satisfaction just to have the consciousness in one that he is sincere and clean and upright, and means to stand square on the truth and do his duty, come what will. But virtue has other rewards. It has rewards outside itself. Early and late, at home and abroad, at the hearthstone, in social circles, in business operations, in politics, honesty is the best policy. It pays to be pure. In the long run nothing else does pay. Considered from a point of view no higher than our every-day practical ethics, men are simply fools for making the ghastly plunges they often do into dishonesty and immorality. It is Gerizim and Ebel over again. On the side of righteousness are the blessings. On the side of unrighteousness are the curses. A man who can see so much as an inch before his nose can see this. At any rate, if a man can not see so much as this he can see nothing.

Hence it comes to pass that it is a nice psychological question, and one requiring not a little analytical skill, to run the knife in and turn it about in a way to distinguish between the stress of motives which look to the doing of right solely because it is right, and the doing of right out of consideration for what follows. One with as much dialectic cunning as Satan has can confuse almost anybody at this point. There is the fact of the waiting of the reward upon the conduct. Who shall say the conduct is not with an eye to the reward? At least the suggestion can always be made to seem plausible.

Still, in spite of all in evidence to the contrary, and in spite of all appearances to the contrary, there is disinterestedness in the world. There are men and women doing what their hands find to

do for God and humanity,—sometimes at great expense of pain and weariness in both body and mind, sometimes under embarrassment of misinterpretation and sharp fires of criticism, sometimes in such quiet and unostentatious ways that no trumpet ever heralds their doings; whose incentives to action are not earthly recompenses, whether these recompenses be earthly gains, or earthly honors, or earthly power, or earthly influence, or earthly satisfaction of any sort, but something far higher and finer. The motive with them is not pleasure, even tho the pleasure be that which is found at the right hand of God. It is not, primarily, to secure the rewards which, in the adjustment of the moral universe, have been made to be the sequences of right, but first of all to be right. They fear God, not for what is promised to fear, but because in this way they realize the noblest conceptions of a rational existence. They help, because to help is the highest prerogative of a human life. They do things because they know they ought to do things.

In illustration, take the story of Lord Shaftesbury. Here was a man of splendid ancestry, of vast wealth, of position close up to royalty, and of culture the finest the realm could furnish. He belonged to a class in society which in all the generations since the English aristocracy was established has never failed to supply specimens of manhood of a commanding type; but which has also turned out large numbers who have used all the advantages derived from their birth and their immense estates to promote the pleasures of self-indulgence, or to push on their schemes of personal ambition and greed. He might have followed the least worthy examples of his class, and spent his life and wasted his fortunes in wild recklessness, or employed his time and energy in seeking the promotion which comes through political intrigues and the wily playing of judicious flatteries on court vanities and prejudices.

But what did he do? To what ends

did he devote his time and his resources and his training and his almost measureless influence?

By a nearly unanimous consent he became the representative lay-worker in the modern Church. The first Earl, his distinguished ancestor, brought the *Habeas Corpus* Act into English use. This seventh Earl, of whom we are now speaking, did more than any other one man of his day to save the bodies and souls alike of the working men and women of England. "Love—Serve" was the family motto, and for more than a half-century Shaftesbury loved and served his fellow men in the spirit of Him who became the Elder Brother of us all. Almost from the day he entered Parliament he devoted himself to humanity and the ends of public righteousness. He advocated the emancipation of the English Roman Catholics. He supported Hindu missions. He studied social evils. He was a powerful leader in reforming nearly the whole code of British law in its application to insanity and lunatic asylums. In 1838 he took charge of Sadler's measure for protecting child-labor; and for nearly two generations carried factory-act after factory-act through Parliament. He took an active and successful interest in protecting Sunday from desecration, and in securing the Saturday half-holiday. He gave thought and time and means to relieving the spiritual destitution of Anglican parishes. In 1848 he took up the problem of popular education, and in 1844 formed the Ragged School Union. This, and the National Refuges for Homeless and Destitute Children, and the training-ships, and the Reformatory and Refuge Union, and large numbers of kindred and affiliated organizations, did a work, before Barnado and Booth had appeared and entered on their helpful career, quite beyond all price in making tens of thousands of the pitiable army of despised acquainted with God, and with the blessedness of His fellowship. In addition to his services in behalf of wage-workers, and sanitary reform,

and assisted emigration, and the proper housing of the poor, he gave the factory-workers, in whom a new thirst for spiritual knowledge had been awakened, opportunities to employ the new leisure into which the amelioration of their hours of labor had introduced them in higher and worthier ways than in mere gossipings and lounging and drinking. He identified his name with the Bible Society, and lent the full weight of his great influence to Young Men's Christian Associations. His addresses as President of the organization for the distribution of the Scriptures were powerful defenses of the Christian faith. In every way possible, and in many ways which the average man would not have thought possible, he wrought for the glory of God and the good of mankind. He might have lived at his ease, but he was a hard worker. He might have turned all currents in on himself, and have sought only his own honor and gratification, but he turned the full tides of his large choice soul outward, that parched and shriveled lives might be watered. In the best and highest sense he was altruistic; and individuals and homes and the church and schools and society and humanity at large were all lifted up and made sweeter and more efficient for the ends of living because of this man's service.

Now let Satan come before us with his question. Here it is. Did Lord Shaftesbury fear God for naught? In those decisive moments when he finally and forever settled the question of the main purpose and scope of his life, and in the subsequent years when he was so lavishly devoting his rare capabilities, his wide attainments and scholarship, and his commanding position in the political and social world, to the high and holy ends which we are bound to believe have on them the benediction of the Master, did he shrewdly calculate the profit and loss of the business, and determine to follow this course because so much outlay in the line of earnest toil and self-denial and sacri-

fice would bring him ample compensation in the form of enlarged influence and world-wide fame? The Devil may believe it, if he will; and men who judge conduct by the Devil's standard may believe it, if they will; but it is simply not so. It is a self-degradation and an insult to the nobility of the image of God, in which man is made, for a moment to harbor such an insinuation. The precious secret of a life such as this eludes us utterly if we try to find it in the hiding-places of selfishness. It was sublime in its disinterestedness—sublime and beautiful. When the Evil One, whether in the guise of our own unworthy thoughts, or of men who are low and gross in their worldliness, draws near and attempts to befoul a life like this with sneering comments and coarse intimations that there is after all only selfishness at the core of it, we may well say, "Get thee behind me, Satan!" Men can be unselfish in their actions, and in multitudes of instances they are. Touched with the love and warmed by the spirit of Jesus Christ, it is not so hard to be unselfish as in wholly worldly minds it is sometimes thought to be.

It is not wise to be hoodwinked into the notion that every tramp is a saint in disguise. It is not wise to yield too readily to the persuasion that every man who espouses a good cause and mouths successfully the cant phrases of the organization to which he attaches his name is to be unsuspectingly trusted. It is not wise to be overforward in assenting to the claim, put forth in such bold and confident tones by themselves or their friends, that every man who wants to be alderman or mayor or to go to Congress or to be elected President of the United States is just as sincere and honest and trustworthy and patriotic as he pretends. In short, it is not wise to think the millennium has come.

For all this, we better let right arm and left arm drop from their sockets, and the pulse cease its beating, than to come into the mood in which we look

at all virtue with the Devil's eyes, and have nothing but a shrug of the shoulders and an accent of sarcasm for the loftiest examples of unselfishness. It is not pleasant to be duped; but it is akin to a crime—like a crime, it pains and dwarfs the soul—to think nobody is ever animated by a motive of pure good will and a love which calculates on nothing beyond the serving. Through divine grace uncounted thousands have come into the high mood of devotion to God and men just for the sake of God and men. It is with the names of these large, rare souls that the pages of history are illuminated. At martyrs' stakes, on battle-fields, in the cells of prisons, in hospitals, among wild, savage tribes, through lives consecrated to reforms, in ostracism for opinion's sake, in enforced exile, in labors and trials and sacrifices innumerable, these large, rare souls have borne witness to the fact that men and women do fear God and serve Him for something besides sheep and oxen and houses and lands.

WANTED: A NEWSPAPER.*

By DAVID JAMES BURRELL, D.D.
[REFORMED], NEW YORK CITY.

And he sent letters by post.—Esther viii. 10.

[At a union meeting of ministers of the six leading evangelical denominations of New York city, on December 7, 1896, a committee was appointed to consider the relation of ministers and Christian people to the newspaper press. The committee was thus constituted: Rev. J. M. Buckley, D.D., Rev. Wesley Johnson, D.D., Rev. J. B. Remensnyder, D.D., Rev. Robert S. MacArthur, D.D., Rev. William T. Sabine, D.D., Rev. John Hall, D.D., Rev. David James Burrell, D.D. The report of this committee was heard at a similar meeting on January 23. The recommendations were as follows:

"First—That, whatever the sentiments of publishers and editors, religion should be treated by the press as a factor of prime importance in the life of the country, and should be mentioned respectfully, and that

the reports of religious enterprises, special services, and local progress should be made as full as their significance properly demands.

"Second—We regard Sunday newspapers as tending to break down the distinction between Sunday and other days; impairing the spirit of devotion: often superseding the family reunions at the altar of prayer; consuming the time necessary to prepare for the house of God, and preoccupying the minds of those who attend, so as to render them impervious to spiritual influences.

"Third—We appeal to the people of the churches to consider prayerfully their responsibility in these premises. They can, by combining, exert an irresistible influence upon the character of the secular press.

"Fourth—We urge upon them the importance of patronizing only such newspapers as manifestly aim to be clean and wholesome, and such as support the principles which subserve the highest welfare of the community.

"Fifth—We suggest that if any one of the leading newspapers should withdraw its Sunday edition, it should have such immediate and general support as will unmistakably manifest the moral sentiment of the community.

Finally, in the name of our common country, in the name of humanity, in the name of the homes of the land, and in the name of religion, we appeal to the press of the city to use the great powers in its hands to help men to do right, and to make it hard for men to do wrong, and not to lower the moral tone and degrade the life of the homes that, because of its merits, admit its issues, by inserting in its columns matter of a kind that, judged by any candid standard, can only exploit vice."]

THE progress of the centuries is seen in all the enlarged and improved activities of the race; but in nothing more conspicuously than the better facilities for disseminating news.

In early times the herald went about with his pack of tidings from hamlet to hamlet. The herald, the pursuivant, and the courier were the Mercuries of those days.

In the courtyard of Shushan is gathered a company of footmen stripped to the waist and girt about the loins, and of horsemen ready to mount at the signal. A royal proclamation giving immunity to the Jews who had been previously doomed to death has been signed and sealed by Ahasuerus and must be carried with all haste to the

* Preacht in the Marble Collegiate Reformed church, January 21, 1897.

utmost borders of his realms. Yonder through the gates they pass. Speed ye! Rest not night nor day! The lives of a nation depend upon your faithfulness.

The herald was succeeded by the "post," so-called from *positus*; a reference to the fact that relays were placed at intervals that the riders might be expedited on their way. Hence the nomenclature of our present postal system. The messenger was a "postman," the station was the "post-office," and the superintendent in charge was a "postmaster," whose business was to receive packets and provide horses for a continuance of the journey. The man who stood by the gate of Jerusalem to receive the tidings of the battle of the Wood of Ephraim was to all intents a postmaster; and Ahimaaz and Cushi, whom he saw approaching with all haste, were postmen.

But many things have happened since those days. It could not be that the herald and the post should outlive Lawrence Coster, Watt and his teakettle, Franklin and his kite. "The old order changeth." Out of the logic and necessity of events has come the newspaper. Its evolution from the past is indicated in such titles as "The Post," "The Herald," "The Courier," "The Messenger," and "The Mercury." It was regarded as a marvelous thing that the Emperor Dionysius was enabled as he sat in his throne-room to hear through a system of brazen pipes the gossip of his entire palace. In our time it is the privilege of every man to sit thus at an electric focus and listen to the story of events transpiring at the uttermost parts of the earth.

It is not uncommon to see a contrast drawn between the power of the pulpit and that of the press. In point of fact, however, there is no ground of comparison, for the following reasons:

First: The Church is of divine ordinance; in it God has promised to manifest His personality and power in a peculiar manner. Of all the lights that shone in old Jerusalem, sunlight,

moonlight, starlight, and the shining of innumerable lamps in happy homes, there was none to be compared for a moment with the glory that shone between the wings of the cherubim above the golden cover of the ark. This was the Shekinah from which God had promised to show Himself and commune with His people. It was the "pillar of cloud by day and of fire by night."

Second: The function of the pulpit is to declare the saving power of the Gospel of Christ. We have nothing to do with secular truth as such. All truth is important; in science, in philosophy, in art. But the truth with which men are vitally concerned is that which points the way to the endless life. If a man has fallen into an abyss, he may be greatly interested in what his neighbors, leaning over the edge, shall say about the weather and the gossip of the town, but a rope let down for his deliverance will be of incomparably more importance to him.

Third: The church is a living organism through which the divine energy is being applied to the ultimate regeneration of the race. Its symbol is in the vision of Ezekiel:—the appearance of wheels; wheels within wheels; a living engine of power pervaded by a divine spirit, so that "whithersoever the Spirit was to go, the wheels went, for the Spirit was in them." Here is the great propaganda. Here is a foregleam of the Master's word, "Go ye into all the world and evangelize." By the foolishness of preaching the nations of the earth are to be brought to the knowledge of Christ; that so the whole round world may every way be "bound, as with gold chains about the feet of God."

But while we thus magnify the power of the Christian pulpit—which, by reason of the omnipotent God who ordained it, has more strength in its little finger than any secular institution has in its loins—we may not depreciate the magnificent power of the press. Of all secular energies it stands easily first. So much has been said upon this

point, however, in the columns of the newspapers themselves, that it will not be necessary here to emphasize it.

It is a pleasure to pay tribute to the magnificent service rendered by the New York *Times* in the overthrow of the Tweed régime. It seized upon that great evil power as a man grasps a serpent by the neck and strangles it. So Theseus set forth under black sails to slay the Minotaur; he followed the monster through the intricate windings of the Cretan labyrinth until he accomplished his purpose, and won the acclamations of his people. That was in legend; but the strangling of this monster of municipal corruption is matter of history. Honor to whom honor is due.

The New York *Tribune* some years ago placed the church under obligation by giving an extended report of the transactions of the Evangelical Alliance, which held its international convention in this city. It was a verbatim report; column after column, page after page; a triumph of stenography and the printer's art. The churches have not forgotten it, nor will they.

Aye, the press is a great power—for good or for evil. This is the sorrow of it. One of the newspapers just mentioned for noble service done in the interest of truth and righteousness, showed an equal spirit of enterprise in publishing the most notorious divorce case that has ever occurred in our annals. Day after day it sent the reports of that case into Christian homes. The details were as vile and hateful as the plague of frogs that came up into the bedchambers and kneading-troughs of Egypt. It is impossible to calculate the far-reaching influence of that record of shame. The press is, indeed, a tremendous power, an incalculable power—for good or evil. Its influence is like that of wealth, of which Hood wrote:

"Gold! gold! gold! gold!
Bright and yellow, hard and cold;
Spurned by the young, but hugged by the old
To the very verge of the churchyard mold;

Gold! gold! gold! gold!
Good or bad a thousandfold!
How widely its agencies vary—
To save, to ruin, to curse, to bless,
As even its minted coins express,
Now stamp'd with the image of good Queen
Bea,
And now of a Bloody Mary."

One of the weighty sayings of John Foster was this: "Power to the last atom is responsibility." Our friends of the newspapers will not be able to escape responsibility by saying that the press is merely a colorless reflection of public sentiment. The question is not to be determined merely by the law of demand and supply. We regulate the trade in the common commodities of life; we do not allow the sale of watered milk, or poisoned beer, or unmarket oleomargarin. Men and women want opium and arsenic, but they are not permitted to purchase them at will. There are some things which can not be left to the law of supply and demand, but which must be determined under a higher law: to wit, the public good. *Salus populi suprema lex*. It is to be hoped, moreover, that newspaper men themselves do not take this view of their vocation. Are they content with the parrot-like function of echoing the public mind? Nay, rather, they make public opinion—they create sentiment. On this ground only can the press claim to be a great public educator; but upon this ground it must also meet the other tremendous fact that responsibility is ultimately bound to face the judgment-bar of God.

It is not my purpose here, however, to dwell on the moral obligations of the editorial fraternity. I wish particularly to emphasize the duty of Christian people: with respect to the press. Much is being said just now as to "the ideal newspaper." An impression is given that Christian ministers are calling for that. Let us not be sidetracked in this way. The "ideal" is that which we have not got and are not likely to get. We are not trying to reach the unattainable. We are not making unreasonable demands. We

simply ask that Christian people may have a newspaper which they can read with impunity and safely introduce into their homes. Is that too much? There are hundreds of thousands of Christian people in this city. They belong to the reading class. Their relation to the press is purely voluntary. They can not lay hands on the editor and require him to honor God. They can not stop the wheels of the presses; but they are numerous enough to get what they desire, if they rightly set about it.

I. We want a newspaper that shall be abreast of the times. It must publish the news. Christians above all are interested in current events. To them history is the massing and combining of energies in the interest of the kingdom of Christ. Events are the rumbling of the chariot wheels. We are interested in the Arbitration Treaty because of its bearing on the coming of Christ. We want to know about the Nicaragua Canal because it must be a thoroughfare for the propagation of the Gospel. We are profoundly concerned in the suppression of the Armenian persecution and in the overthrow of Islam; in the development of Japan; in the opening up of the dark continent; in the Tripartite Alliance and the Eastern question, because these events are marks of Christian progress. We must keep track of legislation in our national congress and in our various commonwealths, of municipal reform and of quick local transit, because they all have a more or less important bearing upon the great ultimate event. We must have the news. Wherefore "prithes," good editor, as Shakespeare says, "take the cork out of thy mouth that we may drink thy tidings."

II. Our newspaper must be truthful, clean, and wholesome.

It must tell the truth. Time was when the business of lying was sensational; but it has been done to death. The white lie and the black lie, cant, humbug, exaggeration, mealy-mouthed

pretense, understatement, overstatement, and polite misrepresentation, all have been worn to the marrow of the bone. Hence the proverb that "If you see it in the newspaper, it's not so." The reading public want the truth—plain, unvarnished truth. This would be in the nature of a novelty; but the other is flat, stale, and unprofitable.

As matters are, no character is safe. Tho a man or woman be chaste as ice, pure as snow, he shall not escape calumny. Let him pray the hyena to deliver him from the sensational reporter.

Who said that a man's house is his castle? The youth who covets promotion on the reportorial staff on some of our great newspapers must pass through an apprenticeship of prurient exploration, casting about for skeletons in closets, prying into confidences, pumping at domestic cesspools, and measuring success by the number of reputations he ruins. Not all are so; but there are more than enough to warrant plain words. These are a generation of Peeping Toms, who glory in their shame.

And if by mischance a man is in public life, let him ask and expect no mercy. The Philistines—the breath of whose nostrils is falsehood and the light of whose eyes is misrepresentation—are always upon him. It would appear that citizens in public life are as much entitled to fair treatment as any other. They may as reasonably claim the benefit of the Ninth Commandment and the Golden Rule. But the vials of vituperation are so lavished upon them that politics itself becomes a stench. The people say: "There must be fire where there is so much smoke"—forgetting that it is the business of certain newspapers to make smoke without fire; and honest men, fitted to lead in public affairs, loath to expose themselves, suffer the government to go by default into the hands of lewd fellows of the baser sort.

But there are newspapers and newspapers, and "we must discriminate." Granted. Nevertheless, the best is a

sinner; and the fact remains that anything which is not actionable in law passes as truth in the usual politics of the press.

The newspaper for Christian people and Christian homes must also be clean and wholesome. When Charles Dickens returned from his visit to America, he took occasion to speak in his "American Notes" of the shameless character of some of our newspapers. He represented the newsboys calling, "Here is your New York Sewer!" and "Here is your Key-Hole Reporter!" The American people were, at the time, indignant beyond expression. Since then, however, the public taste has been greatly depraved, and lo, the New York Sewer and the Key-Hole Reporter are here. It is not necessary to give them their proper names. One of them was apparently anticipated by Shakespeare when he wrote:

Her tongue
Outvenoms all the worms of Nile; her breath
Rides on the posting winds, and doth belie
kings, queens,
Maid, matrons, nay, the secrets of the grave.

And Spenser was manifestly thinking of the other when he wrote:

Her face was ugly and her mouth distort,
Foaming with poison round about her gills,
In which her censured tongue, full short and
sharp,
Appear'd like asp his sting, that closely kills
Or cruelly does wound whomso she wills.

These are not newspapers; they are scavengers. And the others are not blameless. Is there one that can consistently say, "We print all and only the news that is fit to read"? The smell of the clothes-hamper is more or less delicately over them all. We have supped full on gossip! We are weary unto death of the co-respondent. Why should we be obliged to walk through the columns of the newspaper, rather than anywhere else, arm in arm with men of the town and their concubines? Why must we breathe the odors of garbage and coagulated blood? Is it the function of "the great public educator" thus to pollute the air? Must it needs pander to the lowest and basest?

An American, resident for many years in Paris, recently said to me: "I am amazed that you permit such personal scandals. The worst of our Parisian papers, in comparison, shines like a good deed in a naughty world! We do not profess a Christian civilization in France; neither do we allow such license of the press."

III. The newspaper we want should be non-religious. We do not ask a religious paper, nor do we expect it. We may reasonably ask, however, that the papers to which we give our voluntary patronage should treat with ordinary respect the great truths which lie close to the center of our hearts. God and the Scriptures, the atonement of Christ, the influence of the Holy Ghost, revivals, home and foreign missions, these are as our very blood and the marrow of our bones. In self-respect we are bound to insist on a courteous attitude toward them. If a newspaper were to impugn the fair name of my mother, would I complacently suffer it? But Christ and His religion are dearer than any earthly relationship. If we admit that our newspaper need not be religious, we demand, without any equivocation, that it shall not be anti-religious. It must not in any wise oppose the Gospel which is so dear to us.

In this view it would appear that the newspaper which shall commend itself to Christians shall honor the moral law. The Fourth Commandment is part and parcel of that law. There is not a morning newspaper in New York city which does not habitually, flagrantly, defiantly violate the Sabbath. It is not my purpose to speak just now of the Sunday newspaper at any length; it will suffice to say that it stands at the head and front of the whole offending in the matter of current and increasing Sabbath desecration. We are asked by newspaper men to lend them our influence to make the Sunday newspaper a cleaner, better sheet. But they overlook the fact that our objection is made, not to the character of the Sunday

newspaper, tho that is bad enough at the best, but to the institution *per se*. It is not possible to publish seven issues of a secular newspaper without seven days of continuous work. Nor can any secular newspaper be published on the Sabbath which shall not by the introduction of secular news antagonize the fundamental principle of Sabbath rest. It secularizes our holy day. But while we thus strenuously object to the Sunday newspaper, we are, under present conditions, forced to be *particeps criminis*. We are obliged to take six issues of a morning newspaper, which has a Sunday edition, or fall behind the times.

What shall we do? No proposition has been made to start a new paper; but stranger things have happened. All enterprises have a beginning. If a millionaire can come across the continent to New York city and invest his money in a newspaper with an apparent purpose of making it a great power for evil, is it preposterous to suppose that the heart of some Christian millionaire, who holds his money in trust for God, shall be moved on occasion to make a corresponding investment in the interest of truth and righteousness? But a more immediate possibility is that one of our present newspapers may withdraw its Sabbath issue in deference to the sentiment of a multitude of people who reverence the Lord's Day. Should that occur, it would be the manifest duty of Christian people, other things being equal, to lend their united support. It is a good rule to honor those who honor God. If the women of the Christian churches would take cognizance of those merchants who do not advertise in the Sunday press and give them preference in their patronage, that would be an argument of great weight. And Christian people would accomplish a great deal if they would support such enterprises as manifest a desire to honor the fundamental precepts of morality and so subserve the public weal.

(1) It should be the part of every

Christian to attend to his individual duty. Let him do right precisely as if he were the only living man. "One with God is a majority." To assume that, because the newspapers have come to stay, we had better accept the situation, is to reason without regard to the first principles of Christian ethics. "Ye are the salt of the earth, but if the salt have lost its savor, it is thenceforth good for nothing but to be cast out and trodden under foot of men." "If every one would look to his own reformation,
How easy it would be to reform the nation."

(2) Let us unite and act. "*Bandracht maakt Macht*." If I throw a thousand pounds of iron filings into the air, they will descend as gently as snowflakes; but if I weld them into a cannon-ball, back it with a charge of powder, and fire it from a columbiad, I can sink a man-of-war with it. The people of the churches have illimitable power, if they choose to use it. So long as we are willing to patronize the newspapers as they are, we shall get nothing better. The sentiment of right-thinking people should make itself heard and felt. Almost any suggestion is better than none. Let us purge our consciences. We are strong enough to have our way in New York city; and New York pitches the tune for the other cities of the land. Let us unite and act! "We must hang together," said John Hancock, in the Continental Congress. "Aye," responded a voice, "or we shall hang apart." Wherefore, let those who are like-minded in this matter unite and act.

"The flighty purpose never is o'ertook
Unless the deed go with it."

A FAMILIAR PORTRAITURE.

By REV. W. A. PERRINS [BAPTIST],
BEDFORD, OHIO.

*I drew them with cords of a man, with
bands of love.*—Hosea xi. 4.

THE historic setting is the best introduction to and illustration of this text. God reminds the Hebrew people of

His treatment toward them when in Egypt—bringing them out of Egypt—giving them a system of broad and professedly popular education—a physician to them in their wrongs:

1. God in the Action of Great Solitude: "I drew them."

There are two ways by which this thought is confirmed:

(a) By Scripture. (b) By Experience.

God is represented in the Song of Solomon as drawing us with the odor of a great ointment.

"The whole of Christianity may be considered as an infinite expediency, devised by the only wise God to dispossess our minds of bad and unworthy thoughts of Him, and to fix in our trembling bosoms confidence, which should be the principle of our return to Him; and thus to bring us to Him is the simple design of the Gospel."—*William Jay*.

2. God drawing Man through the Principle of Human Agency—"Cords of a man."

(a) God did this in the use of the prophets.

(b) God did this in the Person of Christ.

(c) God is now doing this in the Christian ministry.

(d) And this thought has its illustration, further, in the successful employment of the following agencies: The Young Men's Christian Association; the Christian Endeavor Movement; the Baptist Young People's Union; the Epworth League; the King's Daughters, etc., etc.

"The Thuringian miner's son shall shake the Roman Church to its foundations; the Bedfordshire tinker shall write 'Pilgrim's Progress'; the Northamptonshire cobbler shall be the first man to lay foreign missions upon the conscience of the modern Church. Christ chooses His instruments where He will; and it is not the Apostles' business, nor the business of an ecclesiastic of any sort, to settle his own work or anybody else's."—*A. McLaren*.

3. God Drawing Man through the Principle of Spiritual Conditions: "With hands of love."

(a) There is the voice of the inner life,—telling of wrong, and pointing to right and duty.

(b) There is the agency of the Holy Spirit,—pointing to holy decisions.

Dr. Doddridge once said to his daughter, "My dear, how is it that everybody seems to love you?" She answered, "I do not know, papa, unless it is that I love everybody." Jesus loves us. Shall we not love Him?

THE GOSPEL ACCORDING TO JAMES.

BY REV. J. A. KERR BAIN, M.A.,
LIVINGSTON, SCOTLAND.

Draw nigh to God, and he will draw nigh to you.—James iv. 8.

THESE words may be regarded as James's Gospel. It is a gospel which is more inarticulate than it is inadequate. There is all his evangelic reserve in the words, but they mean the certain evangelic verities. Beneath them, I think, we can feel the reconciliation resting upon atonement; in them, I reckon, we can see both the theory and the practise of an effectual meeting between God and the soul. They apply equally to the first meeting in the soul's history, or to any meeting, however long after the first: we must infer that the method is substantially the same in both.

I. The words, then, as a Christian gospel, imply this sad possibility: That a man may be far off from God.

II. But the words, as gospel, further involve this cheerful possibility: That a man thus far off may come near to God.

III. And now the words, as a gospel, crown themselves with the gracious certainty: That when a man comes near to God, God comes near to him.

We will not go far astray, then, as it seems, if we say that, in the mind of Jesus, nearness to God, in heart and hand, is religion, and the divine readiness of response to all human Godwardness is the matchless pivot-jewel of the religion of Christ. These imply everything of gospel, and are the well-spring of all that lofty ethical energy which makes this man's letter so remarkable, even among New Testament epistles.

CHILDREN'S DAY SUGGESTIONS AND TEXTS.

I. PERTINENT FACTS.

1. FAMILY INTERESTS ARE A MAIN CONCERN WITH US ALL.

(a) *Prov. xxi. 6*, "Children's children are the crown of old men; and the glory of children are their fathers."

(b) *Psalms cxviii. 4, 5*, "As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

(c) *Gen. i. 21*, "I will nourish you and your little ones."

The natural affections of a man are the ground of his main anxieties, and these God meets as Joseph did.

2. FAMILY CHARACTER IS THE MOST IMPORTANT FAMILY INTEREST.

(a) *Deut. iv. 40*, "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

God's promise of prosperous life is made to parents who bring up their children right, as well as to obedient children. There is blessing in the family.

(b) *Josh. xxiv. 16*, "As for me and my house, we will serve the Lord."

Thank God, we can choose righteousness for our children, deciding how they shall be brought up, tho we must leave their later mature choice to themselves.

3. CHILDREN ARE THE JOY OF HOME.

(a) *Gen. xxx. 11*, "And Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher."

Joy of a mother in her child.

(b) *Psalms cxviii. 9*, "A joyful mother of children."

4. ALL NEED THE CHILD SPIRIT.

(a) *Matt. xviii. 3*, "Except ye be

converted, and become as little children, ye shall not enter the kingdom of heaven."

Only a childlike spirit can enter into the kingdom.

(b) *Matt. xix. 14*, "Of such is the kingdom of heaven."

What does this mean? Compare 1 Cor. xiv. 20, "In malice be ye children"; and 1 Pet. ii. 2, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

5. THERE IS A HERITAGE OF FAITH.

(a) *2 Tim. i. 5*, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

(b) *Psalms lxxviii. 6*, "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

The godly succession is the secret of a Christian nation, as the educated succession is of civilization.

6. GOD TRUSTS US TO BRING UP CHILDREN.

Gen. xlviii. 19, "I know him, that he will command his children and his household after him."

His confidence in us appears in intrusting to us this work.

7. GOD WATCHES OVER OUR CHILDREN.

(a) *Gen. xxi. 20*, "God was with the lad."

God is with boys as well as men.

(b) *Gen. i. 21*, "Fear ye not: I will nourish you and your little ones."

If Joseph said this to his brethren, much more does God say it to us.

8. CHRIST IS VERY TENDER WITH THE YOUNG.

(a) *Matt. xix. 14*, "Suffer little children, and forbid them not, to come unto me."

(b) *Mark x. 14*, "He was much displeased."

Very seldom is it recorded that

Christ was displeased; this time it was that men hindered children from coming to Him.

(c) *Luke xxi. 16*, "They brought unto him infants."

We can not come to Jesus too early.

II. Duties of Parents.

1. AVOID HARSHNESS.

Col. iii. 21, "Fathers, provoke not your children to anger, lest they be discouraged." Compare *Eph. vi. 4*.

2. AVOID INDULGENCE.

1 Sam. iii. 13, "He restrained them not."

3. TEACH THE CHILDREN.

(a) *Deut. iv. 10*, "I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

That we may do this teaching is one main purpose for which God sustains and protects us.

(b) *Psaln lxxviii. 6*, "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children."

This was an essential part of the plan of the divine law.

4. NURTURE THE CHILDREN.

Exod. ii. 9, "Take this child away, and nurse it for me."

So says God to every mother.

5. GIVE THE CHILDREN FRANKLY THE BENEFIT OF YOUR EXPERIENCE.

Psaln lxxviii. 4, "We will not hide them from our children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

We ought to confess to our children what has been the secret of the best blessing and strength of life as we have seen it.

III. Duties of Children.

1. SECURE LONG LIFE.

(a) *Deut. v. 16*, "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy

days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee."

(b) *Eph. vi. 2, 3*, "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."

The springtime promise of youth.

2. SECURE BEAUTY.

Prov. i. 8, 9, "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck."

The true beauty of youth, in a just analysis, is in the filial and docile spirit; the straight, upright growth, as of an unwarpt young tree, which gives real promise.

3. SECURE A GUIDE, GUARD, AND FRIEND.

Prov. vi. 20, 22, "My son, keep thy father's commandment, and forsake not the law of thy mother. . . . When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

(1) Guide; (2) Guard; (3) Counselor.

4. SECURE THE MOST VITAL INTERESTS.

Prov. i. 13, "Take fast hold of instruction; let her not go; keep her, for she is thy life."

5. UNDERSTAND TRUE WISDOM.

Matt. xi. 16, 19, "Whereunto shall I liken this generation? It is like unto children sitting in the market-place. . . . But wisdom is justified of her children."

The children of wisdom and the children of the market-place.

6. UNDERSTAND TRUE PIETY.

Eph. vi. 1, "Children, obey your parents in the Lord."

The fifth commandment is thought by some to belong to the first table of the law, as filial reverence and obedience have always been a part of true de-

voutness of character. "Pius Æneas," celebrated by Virgil, was *pious* because devoutly reverent to his aged father. Filial reverence is the most devout element of Chinese religion.

7. SHOW GRATITUDE TO YOUR FATHER.

Prov. xxviii. 11, "My son, be wise

and make my heart glad, that I may answer him that reproacheth me."

No man's life is a failure who has brought up a son right. A father craves this success as his best justification.

8. BE TENDER TO YOUR MOTHER.

Prov. xxiii. 22, "Despise not thy mother when she is old."

HINTS AT THE MEANING OF TEXTS.

[The "Hints" entered below with a pseudonym and * are entered in competition for the prizes offered in the November number of *THE HOMILETIC REVIEW* for 1895 (see page 478). Our readers are asked to examine them critically from month to month in order to be able to vote intelligently on their comparative merits.

The printing of the "Hints" for the prizes offered by *THE HOMILETIC REVIEW*, which was begun in December, 1895, closes with the present (June) number of *THE REVIEW*. Those who are entitled to vote in deciding which are best in the various classes will find the conditions stated in *THE REVIEW* for December, 1895, on page 478, and the conditions with the directions for sending in their votes in the Editorial Section of the present number.]

HINTS FOR CHILDREN'S SERMONS.

From the fig-tree learn her parable.—
Matt. xxiv. 32.

OBJECT: a common leaf.—A leaf a common object, but like all common things, full of interest when we stop to listen to its story. A great many forms and sizes of leaves.

The leaves have a work to do; they are the lungs of the trees. They are useful in a great many ways; medicine, roofs, hats, fans, all made from them. When they die they cover the flowers, and keep them warm, and enrich the earth. Many interesting things in the Bible said about leaves.

Learn the following lessons from the leaves all about us.

I. The goodness of God in giving so freely these blessings for which we never think to thank Him. We could not live without the leaves on the trees.

II. All God makes is for a purpose; all have a work to do. The leaves have, and so have the children.

III. Learn, as Christ told those He spoke to, not only the coming of summer, but the coming of Christ as well. If you want to be better, if you feel sorry for bad deeds, if you hear a voice within, know that Christ is near your heart, and receive Him.

D. UIOS.*

Little Lambs.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.—Isa. xl. 11.

LITTLE lambs too young to keep up. Leaving them would be fatal.

I. Little Lambs' Danger.

1. Lions, bears, wolves.

2. Satan a "roaring lion," after boys and girls. His claws and teeth are:

(a) Naughty thoughts—anger, hatred.

(b) Naughty words—lying, swearing.

(c) Naughty deeds—disobedience, stealing.

II. Little Lambs' Deliverance.

1. The Good Shepherd, like David, kills the lions, bears, etc.

Jesus destroys Satan, sin, death, etc.

2. The good Shepherd gathers and carries His lambs, etc.

III. Little Lambs' Food.

1. Milk, pasture.—*Psalm xxiii.* God's Word, prayer, etc.

2. Lambs must eat or die.

IV. Little Lambs' Fold.

1. The fold (describe it). The church, Sunday-school, Jr. C. E., etc.

2. The better fold is heaven. Danger all past.

In conclusion remember:

1. Bad lambs run into danger.

2. Good lambs keep near the shepherd.

3. Do you love the Good Shepherd Jesus for deliverance, food, and fold?

NOTE.—Here all sing, "I am Jesus' little lamb."

MUSICUS.*

HINTS FOR COMMUNION SERMONS.

Value of the Eucharist.

And it came to pass, as he sat at meat with them, . . . their eyes were opened and they knew him.—Luke xxiv. 30-31.

I. STEPS already taken with "eyes holden."

1. These men were disciples—believers, who yet were troubled with doubts.

2. Had received instruction from Christ, v. 27.

3. Hearts were quickened and inspired, v. 32.

II. Eyes opened. How a blessing?

1. They knew Christ as a risen Savior.

2. New light thrown on their previous knowledge.

3. Their worship becomes spiritualized.

They cease to "trust that it had been he that should have redeemed Israel" as an earthly ruler, and get a glimpse of a larger and nobler redemption.

III. How were their eyes opened?

1. Christ was invited to eat with them. More intimate association with Him thus afforded.

2. His blessing was given.

A right partaking with Christ of this supper will open our eyes and enlarge our vision. SACRED DESK.*

Ebenezer.

Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.—1 Sam. vii. 12.

1. MEN often get into difficulties through their own misconduct and then ask God to help them out.

Samson did. So did Jonah. So did

Jacob. God commanded Israel to destroy all the rebel tribes.—Deut. xx. 16-18. They did not do so, hence these difficulties.

2. God in His infinite mercy often delivers those unworthy of it. Lot delivered out of Sodom. Why? Not because of merit but because of mercy.—Gen. xix. 19.

Manasseh brought back to Jerusalem from captivity.—2 Chron. xxxiii. 12, 13.

Israel at Red Sea. At Mizpeh.

3. After deliverance should come public acknowledgment.

Noah's sacrifice.—Gen. viii. 20-22. Israel's triumphant passage over the Jordan.—Jos. iv. 1-9. At Mizpeh.

Ebenezer an interpretation of past deliverances, and a prophecy of future good. SHAMGAR.*

HINTS FOR FUNERAL SERMONS.

Faith, Not Fear, the Right Attitude Toward Death.

Be not afraid, only believe.—Mark v. 30.

SOME of the richest sayings of Christ's were suggested by the event of death. Seen in the death of Lazarus, the ruler's daughter, His own death. The words of the text fittingly apply:

1. To those who are called to suffer death. Faith prepares for death—

(1) By making God's presence real.

(2) By appropriating the promises.

(3) By overcoming fear.

(4) By bringing the assurance of a blessed resurrection.

2. The text applies also to those who have been bereaved by death.

(1) It leads one to recognize God's hand in the event.

(2) It brings the needed strength to bear sorrow.

(3) It looks forward to a time of reunion. TROGA.*

Support in Affliction.

Underneath are the everlasting arms.—Deut. xxxiii. 27.

CONFIDENCE is comfort.

I. The arms of God are arms of—

1. Strength—"Thou hast a mighty arm."—Psalm lxxxix. 18.

Hence, support—"Thy right hand upholdeth me."—Psalm lxviii. 8.

2. Knowledge—"He knoweth our frame," etc.—Psalm ciii. 14.

"The Lord knoweth how to deliver," etc.—2 Peter ii. 9.

3. Love—A "stretcht-out" arm.

4. Peace, rest.—Isa. xxvi. 8.

II. The arms of God are underneath—

1. The tempted.

2. The weak in faith—Peter.

3. The dying.

4. The sorrowing.

III. Trials and afflictions are to bring us to the everlasting arms.

1. To the believer, reminding him of the everlasting arms.

2. To the unfaithful, reclaiming.

3. To the unbeliever, reducing.

4. To all, returning.

The "hereafter" view will reveal all.

MATTHEWS.*

HINTS FOR MISCELLANEOUS SERMONS.

Religious Tramps.

Why gaddest thou about so much to change thy way? Thou shalt also be ashamed of Egypt as thou wast of Assyria.—Jer. ii. 36.

If the religious tramp is not a peril, he is certainly not a profit to the church. The religious tramp lacks singleness of purpose. Flexible rather than firm, he resembles willow more than oak. He is as variable as the wind and unstable as water. Fickle and fastidious, he eats his spiritual food at one place to-day and in another to-morrow. Notice some of the causes which produce this class of wanderers, going to and fro in the earth, and walking up and down the aisles of our churches.

1. A desire to hear some new thing.

2. A spirit of petulancy and peevishness. They get up a "miff-tree."

3. Pride and sentimentality.

They like to be counted among the

worshippers at Dr. Blank's church. There are so many blessed memories around the old church home, they dislike to sever their connection, etc.

4. Backsliding.

Of all men, the backslider is most miserable. There is reason for his tramping not to be found elsewhere. Let this man hear the word: "Return, ye backsliding children, and I will heal your backslidings."

May the tribe of religious tramps decrease.
ROMA.*

Gospel of the Star.

For we have seen his star in the East, and are come hither to worship him.—Matt. ii. 2.

I. THE STORY.

1. The time. Roman domination. Universal peace.

2. Persons. Magi. Herod. Scribes. Child.

3. Expectations. All looking for great advent.

4. Star. Meteor? Comet? Special creation? No. Conjunction of Mars, Jupiter, Saturn, discovered by Kepler in 1604. Occurs every eight centuries.

II. Its Teachings.

1. There is an East to every one in which the star appears.

Conjunction of three luminaries: Word. Striving Spirit. Awakened conscience.

2. When the star is recognized, true wisdom to follow.

3. If rejected, the conditions of guidance fail, and the conjunctive planets separate. Examples: Herod, Pilate, Felix, Agrippa.

4. The terminus of the star is the Christ.

Not creed, but Christ. Not picture, but person. Not experiment, but experience.

Come the old to learn to worship Him with aged Melchior.

Youth, with young Caspar. Mature with ripe Belthazar.

"We have seen his star." Who wants to see anything else?

Moon obscured by sunshine. Who

wants moonshine of worldly pleasure when light of star is available?

— JOHN.*

Shields of Gold.

He carried away also the shields of gold which Solomon had made.—2 Chron. xii. 9.

THESE shields may stand for those things in human life which are to be regarded as valuable for what they are in themselves and what they may become to the individual. Among these, we may mention

I. A good name.

A man can better afford to be a ditch-digger than to rise in the world at the cost of conscience and sacrifice of manhood. There is more than

one sort of Sardis where we may be defiled.

II. Purity of individual life.

Impurity is weakness. Purity is power. The inexorable law of life is this: "Whatsoever a man soweth, that shall he also reap." No man will go to live in Sodom who does not pitch his tent that way.

III. Precepts and principles of God's Word.

The truth is given to make us free. The only salvation for him who would walk uprightly, live pure, and be true to the highest instincts of his being is to hide the divine word in his heart.

IV. Faith.

This is the golden shield. The word is the sword. Faith must grasp the handle.

KONIG.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. The Christian Knight's Armor: an Easter Sermon to the Knights Templar. "Put on the whole armor of God."—Eph. vi. 11. By J. M. Wright, D.D., Anderson, Ind.
2. Results of a Promise Kept. "Lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 20. By Rev. Morgan A. Peters, York, Pa.
3. The Mistakes of Conscience. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts xxvi. 9. By Rev. James Heaney, Shamokin, Pa.
4. Messages from the Cross: the Cry of Humanity. "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst."—John xix. 28. By George A. Gordon, D.D., Boston, Mass.
5. The Cure of Moral Leprosy. "Be thou clean."—Matt. viii. 3. By Rev. Edward B. Spalding, L.H.D., San Francisco, Cal.
6. The Christian's Responsibility. "As thou hast sent me into the world, even so have I also sent them into the world."—John xvii. 18. By Rev. William F. Merrill, Chicago, Ill.
7. A Nation at Prayer. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority."—1 Tim. ii. 1, 2. By T. De Witt Talmage, D.D., Washington, D. C.
8. The Trials of the Minority. "Then all the disciples forsook Him and fled."—Matt. xx. 5, 6. By Rev. Myron Reed, Denver, Colo.

Themes for Pulpit Treatment.

1. The Wearying of Omnipotence. ("Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?"—Isa. vii. 13.)
2. The Joy of Christian Altruism. ("Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."—Phil. ii. 17, 18.)
3. Used and Castaway. ("Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks."—Isa. x. 12.)
4. The Resurrection Life of the Redeemed. ("If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.)
5. The Education of Divine Judgment. ("The Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them."—Ex. vii. 5.)
6. The Abiding Impulse of Sincere Affection. ("And David said, Is there any yet that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"—2 Sam. ix. 1.)
7. The Abundant Wealth of Poverty. ("In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Cor. viii. 2.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM EXPERIENCE.

The Value to Pastors of a Continued Study of the Scriptures in the Original Languages.

BY EUGENE H. AVERY, D.D., VINTON, IOWA.

It might be thought needless, even superfluous, to discuss this subject but for the fact now and then disclosed that some pastors neglect such studies. For this reason it can not be deemed amiss to speak a plain word about it occasionally. We will take time for only the most concise suggestions.

1. There is value in the reading of any document in another language than that which is most familiar. Such a practise is helpful, illuminating. Attention is arrested. Thought is fixed. Instead of slipping along easily over words and phrases which we seem to understand as a matter of course, we find ourselves caught and held a moment by a term or expression which does not yield all its meaning at first glance. We stop to think, to inquire, What does that mean? We are constrained to look at the sentence a second time, and with care. If we are driven to the dictionary, all the better. Before we leave the passage probably we have caught from it a significance, a shade of meaning, or an allusion or bearing which we never observed before.

Some measure of this advantage may be secured by consulting another and independent version in the same language. For instance, the Revised Version of the Bible, or such renderings as those by Moses Stuart of Romans and Hebrews, or by Conybeare and Howson of all the Pauline Epistles.

I might safely leave the question to any person who makes use of German or French, whether the reading of psalm, gospel, or epistle in one of those languages does not always open out fresh lines of thought, and suggest relations

of truth which might else have remained undiscovered. If that be true respecting modern tongues, which stand but on a level with our own, much more may profit of this kind be derived from the reading of divine truth in those languages which were honored of the Lord as the medium of revelation. One can not read attentively a chapter of Matthew or Paul, in the words which Matthew and Paul wrote, without being struck and stimulated by tones and shades of meaning which he would never catch by perusal of his English Bible.

2. It is important to keep up some acquaintance with the original languages of revelation in order to make the most profitable use of commentaries. Here is just where a good many young ministers are apt to slip. Why, they say, men of the finest ability and scholarship have given us the fruits of their life-long toils in volumes of exegesis. May we not save time by taking and using the treasures thus made ready to our hand?

Plausible, but there are objections. It is not advisable for any person to depend on crutches when he might walk on his own feet and gain strength thereby. Again, such is the imperfection of human speech that you are liable to misunderstand your commentator. Cut out one element of uncertainty by going back to the same sources from which he drew, to search and draw for yourself.

Furthermore, your exegetes will differ more or less among themselves, according to their mental characteristics or the schools to which they belong. At any rate, you are not prepared to keep your teacher company, or to enter into his argument upon fine points of doctrine, unless you have some knowledge of the etymology and force of the words to which he is constantly referring.

As to this whole business of commentaries, let me simply express the conviction that there is mischief and weakness in relying too much upon them. I once heard a prominent clergyman say in a strong address: "Let your commentaries stand on the shelves, but keep your Greek Testament on your study-table."

8. Close hereby lies another important consideration for every pastor. Our topic specifies "the value to pastors," etc. Every pastor is to a great extent the exegete and commentator for his parish. Every day he is liable to be approacht by some Bible-reading elder, or earnest Sunday-school teacher, or studious lad, with a question: "What does this verse mean?" or, "What is the exact significance of the original word in such or such a passage?" I know at least one pastor who has had that experience repeatedly.

Now it may be thought sufficient if a pastor thus interviewed is prepared to reply that Barnes or Ellicott or Lange or Meyer gives this or that interpretation. How much better, both for your questioner's satisfaction and for your own reputation among observant people, if you are able to give an answer on the ground of your own researches! To be able to do that is worth a month's study for each instance. And occasions may be frequent. Many times a debate over a passage of seeming obscurity or ambiguity is easily settled by simply explaining that the very form of some word in the original fixes the meaning and connection definitely. This might readily be illustrated to any extent.

4. Care, that industrious care which the high and holy business of interpreting the divine oracles demands, would save preachers from many a misleading and humiliating error. Countless sermons are built upon something which has no existence in the texts used. And there is likely to be some hearer present intelligent enough to discover the fault. For example, I once heard a good man discoursing ear-

nestly from the text: "To the poor the Gospel is preacht." And he thought it proper to spend some minutes at the outset in emphasizing the importance of *preaching* in distinction from reading sermons. When it happens that the word "preach" is not found in the original text. "The poor are evangelized." If the dear man had read his Greek Testament he would not have thus wasted his time.

5. There are still more weighty considerations. There are themes and doctrines in the investigation of which no student can rightly feel sure of his footing, and tread firmly, without getting back to the words employed by the Holy Ghost in instructing mankind. Such are the teachings of the New Testament regarding sin, repentance, forgiveness, and conversion. Take for another, an important, example such a verse as 2 Pet. iii. 9, "Not willing that any should perish," combined with 1 Tim. ii. 4, "Who will have all men to be saved." It is only by opening your Greek Testament that you can securely make your way among these words of seeming ambiguity, and meet the false teachings which have sometimes been based upon superficial reading of these and allied passages.

6. The constant handling of the word of the Lord in the original is wonderfully fruitful in pulpit themes and rich in sermon material. No other study is equal to this for the clamant demands of the minister's work. Let a man go quarrying into a Hebrew page, or thread the intricacies of some of Paul's sentences, and it will be strange indeed if he does not find his mind started along trains of thought which will be worth more to his pulpit than the best advertised volume of "Sermon Outlines" or "Pulpit Helps." Let us stand on our own feet, and do a little thinking of our own. Let us by our own investigations, with the help of the Holy Spirit, bring out of the treasure of the word things new and old.

As to the amount of study that should be devoted to the line now un-

der consideration, of course no rule can be laid down. It will and should vary according to the man and the field. I believe it safe to say this. Every pastor of a Presbyterian church who has enjoyed at the outset the advantages of college and seminary ought to, and can, maintain at least sufficient acquaintance with his Hebrew to read ordinary passages with some study and to make intelligent use of his commentaries. And in the New Testament he should be able to read freely and to collate texts in Greek without difficulty. Only by one process can this facility be attained and kept. That is by daily use of the splendid original. The excellent motto of Apelles in training for his art, "No day without a line," would be a capital rule for the young minister with the Greek Testament lying on his study-table.

Regarding the use to be made in public of the spoils won in these studies, care is to be exercised. We must shun the seeming pedantry of frequent reference to the Hebrew and Greek. And we must not be so free with our corrections of the English version as to awaken doubts of its trustworthiness. Sometimes a point may be cleared up or a truth enforced by a frank statement of the precise turn of a word in the original. But, as a general thing, the fruits of research will best appear in the preacher's clearer thought, broader views, and larger life.

One of the striking utterances of Dr. R. D. Hitchcock to our seminary class was this: "After all, the Dark Ages were not so very dark, nor the Middle Ages so very middling." After the same manner of speaking we may say that the "dead languages" are not so very dead. Any student of average ability may, by patient and continued application, make himself fairly well acquainted with the speech of David and Jesus. And by persistent fidelity to such study we may all make the contents of these precious pages indeed, as Stephen called them, "the lively oracles."

The Use and Abuse of Texts.

BY REV. THOMAS CHALMERS MARSHALL, AUBURNDALE, FLA.

No problem of greater moment confronts the Christian ministry of to-day than how to increase the efficiency of the pulpit. It is clear that the solution of this problem involves, first of all, a candid recognition of the weak points in pulpit methods. There is one evil of present-day preaching which is probably doing more than any other thing to lower the pulpit in the estimation of practical, earnest people: the careless or deliberate misuse of the language of the Bible by those who are its profest expounders.

What a revelation it was to some of us when we were introduced to the methods of sermonizing practised and inculcated by respected clergymen. In our unsophisticated state of youth we thought of a preacher as one who aimed solely to declare the word of God, and we were influenced by this conception in the choice of our life-work. When we went up to the School of the Prophets, the scales began to drop from our eyes. We found that there were two distinct departments in theological training. In the one we were concerned with the acquisition of Biblical knowledge; in the other, with the application of our knowledge. In the one we learned the meaning of the texts we were to use; in the other, how to manipulate these texts so as to shape them into sermons—the preacher's "chief end of man." On one side of the house we were taught that the Bible is the word of God, the smallest detail of its language deserving our closest study; on the other side we were playfully told not to scrutinize the Greek too closely, lest in so doing we spoil some "good sermons." That is to say, under the heavy pressure which is brought to bear on the preacher to furnish his people with attractive sermons, he is granted a sort of homiletical license to use his text not exclusively in the light of what it means, but of what it

may mean or can be made to mean. It would be manifestly unjust to hurl a common condemnation at the modern pulpit, which exhibits an average of strength and earnestness, but the practise of textual jugglery is becoming so widespread that it can not be too clearly exposed nor too severely censured. Too often with the preacher of to-day the consummation of his art is attained, not when he interprets to the people the passage before him, and applies it to their lives, but when he surprises them with some unthought-of and ingenious adaptation of it.

A minister of acknowledged merit discoursed, not long since, on "The Fire on the Shore." The climax of his sermon was a fanciful parallel between the landing of the disciples and the arrival of Christians on "the other shore." "We shall all reach the shore of another world if we are Christ's chosen and faithful servants. Some may come struggling through the water as Peter did. . . . We shall find all we need ready. We will be allowed to bring of the fishes we have taken."

Another preacher used the subject, "Joseph's Wagons—God's Wagons." His points were: "God's wagon of light"; "God's wagon of autumnal bounty"; "God's wagon of salvation driven down through all the ages by a flaming evangel called the Gospel." The likeness of the creator of this remarkable sermon was displayed in a leading daily paper for the wonder and admiration of the public.

Rev. Dr. T. DeWitt Talmage, recently, in beginning his work in Washington, preached on the compassing cloud of witnesses, Heb. xii. 1, and drew the theme, "All Heaven Looking On"; directing the gaze of his hearers to the galleries of heaven, from which the King, the angels, the prophets, apostles, and martyrs were pictured as looking down. Yet it would be heartless to apply exegetical scissors to the doctor's wings.

So we find that one man draws from "all things work" a lesson of industry;

another finds in "consider the lilies" authority for a fine-spun analogy between lily-growth and spiritual life; a third makes the "contrary winds" on the Sea of Galilee the basis of a discussion of the adverse moral winds which wreck young lives in our cities.

Now the discouraging feature in the case is that not only is this style of preaching very much in vogue, but few seem to see anything wrong with it. People are blind to faults in preaching which they would quickly detect in any other kind of discourse. The political speaker receives attention only so long as he makes at least a show of logic; the interpreter of Shakespeare must make an honest attempt to reproduce his thought; but a minister of the Gospel, the good news of universal blessing, often does not hesitate to appropriate a clause or a sentence from the Bible, infuse into it a meaning of his own, and bring it to his people as a message from God, while few, if any, question the legitimacy of the procedure. The man is only preaching. The people even admire and applaud the one thing they ought to condemn. The sermon is a sort of sleight-of-hand performance, the preacher a kind of magician, and the auditors are delighted to see how many strange things can be produced from an empty hat.

The following are probably the chief causes of the existing superficiality in textual treatment:

1. The want of a clear conception of the value and purpose of the text. Ideally, it is the preacher's authority and basis for his message; practically, it is often only the starting-point for a journey, the pier from which he sets sail.

2. The lack of sound exegetical training.

3. Sheer laziness. Many an inviting text proves to have been a mirage when carefully examined. Why, then, examine it?

4. Custom. Successful preachers

regularly practise accommodation, and the younger men follow unquestioningly in their footsteps. *Vox Populi* becomes *Vox Dei*.

5. The pressure of ministerial duties.

6. The lack of reverence for the Bible.

7. The temptation to display ingenuity.

8. The desire to treat of extra-Biblical themes.

What would be the result were ministers hereafter to confine themselves to such use of their texts as is warranted by sound principles of interpretation? The most terrifying result would be the annihilation of countless "good sermons." The proverbial barrels would in many cases become kegs, but, we venture to say, kegs of gunpowder in place of barrels of sawdust.

The gains from such a revolution of method would be incalculable. On the part of the pulpit, there would ensue an increase of self-respect, of that indefinable strength which is born of conviction, of freshness and wearing

power, and of general effectiveness among substantial people; on the part of the people, there would result a great advance in spirituality and religious intelligence.

There is no need, much less any excuse, for employing cunning devices to draw attention to our message. The Gospel is still the power of God, and of it let us not be ashamed. We are not pleading for the old-fashioned doctrinal sermons, nor for dry, prosaic preaching, but for such honest, earnest, manly treatment of the Bible as becomes those who count themselves ambassadors of Christ.

Can we offer husks to men who hunger for bread? Can we afford to spend the few moments we have in the pulpit in exhibitions of mental gymnastics? Our sermons are making or marring lives, drawing men to God or repelling them from Him. Who will take the responsibility of distorting God's message? Let us preach "Christ crucified," and leave our reputation in the hands of God.

SIDE LIGHTS FROM VARIOUS SOURCES.

FROM HISTORY.

BY JAMES M. LUDLOW, D.D., L.H.D.,
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The children of this world are in their generation wiser than the children of light.—Luke xvi. 8.

In the reign of James II. it was said that the Lord Treasurer's office was worth "some thousand pounds to him who, after his death, would go to heaven; twice as much to him who would go to purgatory; and no one knows how much to him who would adventure a worse place."

We exhort . . . that with quietness they work.—2 Thess. iii. 12.

Louis Kossuth, reviewing the marvellous activities of his life, the renown of which filled the world, said:

"If I had to choose my place among the

forces of nature, do you know what I would choose to be? I would be dew, that falls silently and invisibly over the face of nature, trampled under foot, and unconsidered, but perpetually blessing and refreshing all forms of life."

Without (the city) whosoever loveth and maketh a lie.—Rev. xxii. 15.

The cover of an ancient sewer-drain in Rome was called "Bocca della Verità," perhaps with the thought of the witty architect, who regarded things untrue as like the foul water, which should be ejected from the city as quickly as possible.

Count it all joy when ye fall into divers temptations.—James i. 2.

Chrysostom, speaking of the terrible temptations the Christians endured in the fourth century with pagan customs and anti-Christian laws about them, said, nevertheless, "They have no sad-

ness; they wage war with the devil as if they were playing."

Take us the foxes, the little foxes.—Solomon's Song ii. 15.

We read in Scandinavian mythology that the friends of the good Balder begged of Odin that all things should be rendered harmless to him. Thereupon Frigga, Odin's wife, summoned fire, water, iron, stones, earth, trees, beasts, birds, serpents, and compelled them to take oath never to hurt Balder. The mistletoe-bush was, however, overlooked by the complacent Frigga. "I thought it," said she, "too small and insignificant to take the oath." Loki, Balder's enemy, heard of this omission, and made a tiny arrow of mistletoe wood. The hostile gods threw stones and trees at Balder, but they fell harmless at his feet. Then the little dart of mistletoe pierced his heart.

Resist the devil and he will flee from you.—James iv. 7.

Old Saw—"The devil tempts all; but the idle tempt the devil."

The one talent.—Matt. xxv. 15.

The Abbé de Saint-Pierre was a man of great influence for good during the eighteenth century. Modern languages owe to his coinage, and still more to his enstamping it with his own example, the word "beneficence." The historian Martin says of him:

"He was a pure soul, a writer without talent, of a mind little elevated, but in which an indefatigable love of the public good took the place of genius."

Perhaps the foremost of the missionaries sent to China from the English Church is ——. Just after his consecration his bishop remarkt:

"Such a man should not, I suppose, be sent out. But who knows but that the Lord may have something for him to do?"

The fool hath said in his heart, There is no God.—Psalm xiv. 1.

Diderot said:

"It is commonly in the night-time that the mists arise which obscure in me the existence of God: the rising of the sun never fails to scatter them."

There is none that doeth good.—Psalm xiv. 1.

Said Louis Kossuth, when he realized that he had come near to the end:

"When on the brink of the grave a man makes up his account, the balance is always on the wrong side."

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.—Prov. xxxi. 11.

St. Elizabeth of Hessa, in the absence of her husband from home, lived as an ascetic, clothed in coarse attire, and giving her time to prayer and meditation. Upon his return she as religiously clothed herself in her princely array, and won the praise of the court for her beauty and grace. This, she said, she did from love to Christ, that her husband might never be tempted to other than his true conjugal love, which he had plighted to her in the Lord.

Many daughters have done virtuously, but thou excellest them all.—Prov. xxxi. 29.

Libanus, the pagan, when he met the mother of Chrysostom, exclaimed, "What women these Christians have!"

FROM SCRIPTURE METAPHORS.

By REV. THOMAS P. HUGHES, D.D.,
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THE PASCHAL LAMB.—*Christ our passover is sacrificed for us.*—1 Cor. v. 7. There is a full account of the original institution of the Passover in Exod. xii. 1-51, and of the first observance in Exod. xiii. 8-10.

In the Mishna (Pesachim ix. 5), the Talmudic writers lay great stress on the distinction between the "Egyptian Passover," and the "Perpetual Passover."

John Baptist recognized in Christ the type of the Paschal Lamb when he exclaimed: "Behold the Lamb of God." John i. 29; St. Peter in 1 Peter i. 19, when he wrote of "Christ a lamb without blemish and without spot;" St.

Paul, when in 1 Cor. v. 7 he referred to Christ as "our Passover sacrificed for us;" St. John in Rev. xiii. 18, when he saw in Christ "the Lamb slain from the foundation of the world."

Justin Martyr, in his dialog with Trypho, c. 40, says the Jews of his day roasted the Paschal Lamb on a spit or skewer put transversely through the shoulders so as to form the figure of a cross.

There is an apt parallel between the illustrious type and the most holy anti-type.

I. The Paschal Lamb was without blemish, entire, whole, sound, not sick, nor bruised, nor broken. Christ was without blemish and without spot. 1 Pet. i. 19.

II. The Paschal Lamb was taken out of the flock, and separated from it. Christ was taken from among mankind, and "separate from sinners," Heb. vii. 26. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. xi. 14.

III. The Paschal Lamb was a year old. A year is a perfect revolution of the sun's course, and signifies the fulness of time. Christ was brought forth as the sacrifice for sin in the "fulness of time." "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Gal. iv. 4.

IV. The Paschal Lamb was set apart for four days. Christ, "when the time was come that he should be received up, stedfastly set his face to go to Jerusalem." Luke ix. 51. He was ordained from eternity. He was tempted, tried, and tested.

V. The blood of the Paschal Lamb was sprinkled on the lintel and on the door-post. The blood of Jesus is "the blood of sprinkling which purges our conscience." Heb. ix. 14. "The blood of sprinkling that speaketh better things than that of Abel." Heb. xii. 24. This signifies the application of Christ's blood to the sinner's need.

"He is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30.

VI. The Paschal Lamb was roasted with head and legs, and the appurtenances thereof. It was roasted whole, and not cut in pieces. Christ made a complete offering of Himself. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo, I come to do thy will, O God." Heb. x. 5. His will was entirely consecrated to God. "Nevertheless not as I will, but as thou wilt." Matt. xxvi. 39.

VII. The Paschal Lamb was roasted with fire. Christ, "tho he were a son, yet learned he obedience by the things which he suffered." Tempted of the devil for forty days and forty nights, enduring the agony in the garden, and bearing His cross, Jesus became "perfect through suffering." Heb. xi. 10. "Stricken, smitten of God, and afflicted." Isa. liii. 2.

VIII. Not a bone of the Paschal Lamb was to be broken. It was prophesied of Christ that not a bone should be broken (Pa. xxxiv. 20), and it was fulfilled (John xix. 36).

IX. The Paschal Lamb was slain in the evening. Christ suffered and died as the day was closing in. And in "these last times" of the world's history. "These last days." Heb. i. 1.

X. The Paschal Lamb was to be Eaten.—Christ must be spiritually received and fed upon. "My flesh is meat indeed." John vi. 55. "This is my body," "This is my blood." Matt. xxvi. 26; 1 Cor. xi. 24.

XI. The Lamb was not eaten raw. Christ must be received and accepted with a prepared heart.

XII. The Lamb was eaten with unleavened bread. Christ must be partaken of, "not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. v. 8.

XIII. The Lamb was eaten with bitter herbs. Those who "had washed their robes, and made them white in

the blood of the Lamb," came out of tribulation. Rev. vii. 14.

XIV. The Lamb was eaten entirely, nothing was left. Christ must be accepted by the believer in His complete and entire character of God and man, the Suffering Savior and the Reigning King.

XV. A lamb was eaten in every family, and there was a lamb provided for every family. Christ is a Savior for every individual and every household.

XVI. The house was specially prepared for the eating of the Lamb. Every heart must be prepared for the reception of Christ. "Let a man examine himself." 1 Cor. xi. 28.

XVII. If the house was too little, the neighbor's house was borrowed and used for the purpose. The virtue of Christ's death is superabundant. The house may be too little for the Lamb, but not the Lamb for the house.

XVIII. The Lamb was eaten by the Israelites with their loins girded. Christians are exhorted to "gird up the loins" of their minds, 1 Peter i. 13; and to have their "loins girt about with truth," Eph. vi. 14.

XIX. Strangers were allowed to par-

take of the Lamb if they were circumcised. The baptized of every nation, kindred, and tongue are the Israel of God. Matt. xxviii. 19.

XX. Those who ate the Lamb were to have their shoes on, thus signifying that "Gospel of peace" wherewith our feet should be shod. Eph. vi. 15.

XXI. The Paschal Lamb was eaten in haste, with the staff in the hand. The Lamb of God will come as a thief in the night, and in the Lord's Supper we show forth the Lord's death "until he come." The acceptance of Christ is an immediate concern to the human soul. "Now is the accepted time, now is the day of salvation." Those who come to Christ must be ready to walk in the way of salvation with the staff of true faith in their hands, and as "strangers and pilgrims" on the earth.

Observe, the Passover was a sacrament to the Jew, and finds its counterpart in the Lord's Supper of the Christian. The Paschal Lamb is a type of Christ crucified for us. The Passover, as an institution, is a type of the Lord's Supper. This will be treated as a separate metaphor.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

Prevailing Prayer.

"WHAT things soever ye desire, when ye pray, believe that ye have received them, and ye shall have them."—Mark xi. 24.

Faith and prayer are so intimately associated that we can not speak of one without at least implying the other. But let us mark the different levels of prayer.

Our Lord's first lesson on prayer was, "Ask and it shall be given you," etc. But further on in his teaching a new element is emphasized. "Whatsoever ye ask in prayer, believing, ye shall receive." Here is an advance les-

son: not simply asking, but asking in faith and receiving according to faith. But just before His crucifixion, in the Gospel of John, we read the most marvelous words which He ever spoke on prayer: "Hitherto have ye asked nothing in my name," "Whatsoever ye shall ask the Father in my name he will give it you." This is something beyond simple asking, beyond asking in faith. This is asking by virtue of, and because of, our identification with Christ. His Name is His person; God does not look on us as we are in ourselves, but looks on us as we are in Jesus Christ. Here is a "region beyond" in the matter of prayer, of which

scarce one in a thousand has dreamed. When any one presents a request in the name of another, it is really that other person who asks the favor; and when we go to the Father in Jesus' Name—reverently let it be said—Christ is the suppliant; and, because the Father can deny the Son nothing that He wants, it is certain that what I ask in His Name I shall receive—nay, I have already received it; it is my privilege to believe that I have received that which I ask, so certain is the answer.

Let us suppose that the Christian Church should get hold of this power of prayer, and get above the level of simple asking, or even of asking in faith, and realize her identity with her Lord and the privilege of praying in the Name of Jesus; then, keeping in fellowship with Christ, nourishing and cherishing this daily walk with Him, and therefore having, within, the motions that His Spirit creates, the groanings unutterable awakened by the Holy Ghost—these, presented in the golden censer of Christ before the throne, would certainly be heard and heeded by the Father. And so without doubt the greatest need of to-day is New Prayer—prayer on the highest level of prayer—prayer in Jesus' Name.

The Principle of Service.

"Seek ye the Kingdom of God; and all these things shall be added unto you."—Luke xii. 31.

Such is the promise; how about the fact? Look back over your whole life. Have you sought first the extension of that Kingdom and the incorporation into your own life of that righteousness? And have you, in a life of consecrated service, actually suffered from want? "When I sent you forth without purse or scrip or shoes," says the Master, "lackt ye anything?" We must answer, "Nothing." Has one promise of the Lord, on which you rested in faith, failed you? Imagination may picture to us possible want in the future; but when memory draws

her scenes on the canvas of the past, she witnesses that to all His word He is faithful that promist.

There is a principle of service revealed in this precept selected from the Sermon on the Mount. The life of service must be a life of faith, of dependence on God. The current notion is that when the Lord sent out the Apostles without purse, food, or extra garments, such dependence on the Almighty Father was only for apostolic days. That notion is one of the chief practical heresies of our day! As though we had got beyond the need of faith! or as though faith were for one "day" more than another! Hear the motto of all service: "We walk by faith, not by sight." Some modern disciples seem to read this reversely: "We walk by sight, not by faith"; but I do not find that anywhere in Scriptures. We have as much call to live a life of trust as primitive Christians had. God's servants need the single eye; no man can see double and see correctly; nor have we the power, like the chameleon, of turning one eye toward heaven while the other is turned toward earth. God wants single-eyed servants, who see clearly because they see singly.

In other words, you can not attend to the affairs of the kingdom, and be worried about the affairs of the world. Care can not provide, but it can divide; it can not supply our wants, but it can distract and divert the mind and heart from God's work. And to prevent such divided allegiance, the Lord calls us to His service, exclusively, and then assures us He will take care of all the rest. Worry is therefore both needless and sinful.—Phil. iv. 6, 7.

Christ's Presence in the Believer.

"I WILL not leave you comfortless, I will come unto you." John xiv. 18.

Dr. A. J. Gordon says:

Is this a transient vision to you, or is it His own promise which is given in that Word which endureth forever? Alas, that it was ever so! It is not

what we know, but what we *know* that we know which constitutes our spiritual wealth. I must have read these words of Jesus again and again, but somehow they had no really practical meaning to me. Then came a blessed and ever-to-be remembered crisis in my spiritual life when from a deeper insight into Scripture the doctrine of the Holy Spirit began to open to me. Now I apprehended how and in what sense Jesus is present; not in some figurative or even potential sense, but literally and really present in the Holy Spirit, His invisible self. "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever" (John xiv. 16). The coming of the other Paraclete was conditioned on the departure of Jesus: "If I go I will send him unto you." And this promise was perfectly fulfilled on Pentecost. As truly as Christ went up the Holy Ghost came down; the one took His place at the Father's right hand in heaven, the other took His seat in the church on earth, which is "builded together for a habitation of God in the Spirit." And yet, lest by this discourse about His going and the Comforter's coming we should be led to think that it is not Christ who is with us, He says, clearly referring to the Spirit: "I will not leave you orphan; I will come to you." Thus it is made plain that the Lord Himself is truly tho invisibly here in the midst of every company of disciples gathered in any place in His name.

It was after much thought on this subject that there came to me one day a still voice of admonition, saying: "There standeth one among you whom ye know not." And perhaps I answered: "Who is he, Lord, that I might know him?" I had known the Holy Ghost as a heavenly influence to be invoked, but somehow I had not grasped the truth that he is a Person of the Godhead who came down to earth at a definite time and who has been in the Church ever since.

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ONE evening Charles Lamb and some of his friends were conversing on the probable effects upon themselves, if they were brought face to face with the great and wonderful dead. "Think," said one, "if Dante were to enter the room! How should we meet the man who had trod the fiery pavement of the *Inferno*, whose eyes had pierced the twilight and breathed the still, clear air of the mount of the *Purgatorio*, whose mind had contemplated the mysteries of glory in the highest heaven?" "Or suppose," said another, "that Shakespeare were to come?" "Ah!" cried Lamb, his whole face brightening, "how I should fling my arms up! how we should welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

NOTES BY THE WAY.

Some Critics Criticized.

A SUGGESTION.

"At the monthly meeting of the Council of the Hornsey Rise Guild last week, the secretary read a letter from Sir Walter Besant (one of the Guild's patrons), from which the following is an extract: 'I think your scheme is of the very greatest importance. We ought, I am quite sure, to do all we can to bring young people together for purposes of society and of mutual help, not

to speak of instruction. In your scheme I think that by insisting on total abstinence you make a mistake. Those young men who are not total abstainers would learn very soon (if the lesson were necessary) that the strictest moderation must be practised if they are to retain the respect of their friends. In this way I believe you do more harm than good by insisting upon total abstinence as a condition of membership.'"

—*The Alliance News*, April 2, 1897.

This is a suggestion that may be of

great practical importance, if not taken too unguardedly. If it is to be safe counsel for such associations some method must be taken to impress very strongly that the aim is total abstinence. Otherwise their transformation into social drinking clubs might become only a question of time.

SCIENTISTS WITHOUT SCIENCE.

"The greatest scientists are not always strictly scientific in their method of dealing with facts. They are very apt to be so carried away by enthusiasm over a new discovery as to lose sight for a time of the necessity for considering every possibility of error in their estimate of its significance."—*New York Weekly Witness*, March 24, 1897.

These cautions are given in an appreciative editorial on the article of Professor Sayce in *THE HOMILETIC REVIEW* for March, on "Palestine of the Time of Abraham as Seen in the Light of Archeology." Perhaps it might be as well not to use the term "scientist" too freely in such connections. A vast amount of sheer imagination and guess-work is dubbed "science." A grain of somewhat uncertain fact is not a sufficient basis for a ton of inference.

ALTERNATIVE EVILS.

"According to Sir Algernon West, it is the Prince of Wales who has stopt wine drinking after dinner by the introduction of smoking."—*The Alliance News*, April 9, 1897.

"Of two evils always choose the least," is an old saying; but if the evils are *moral* evils, conscience forbids the choice of either. With the "improvements" in tobacco products to make them more effective for killing, it seems as tho the question between the comparative greatness of these two evils was fast becoming an open one, especially so far as the young are concerned.

SUPERFICIAL THEOLOGY IN PEW AND PULPIT.

"If, a century ago, a Puritan preacher in a New England pulpit had referred, in a catalog of heresies, to Arianism, Socinianism, Pelagianism, Antinomianism, and Arminianism, a majority of his adult hearers would have known fairly well what he was talking about. It is very doubtful whether

as much could be said for a majority of adult hearers in any Puritan church in New England to-day. If, a hundred years ago, the preacher had asked his hearer, What is the doctrine of the Trinity? and, Why are you a Trinitarian? he would have probably received a prompt and tolerably definite reply. If he were to ask the same question of a hearer to-day, his reply would certainly not be so prompt and probably not so definite. The same thing may be safely said of questions as to Inspiration, Atonement, and other important doctrines in theological science."—*The Outlook*, May 1, 1897.

So much the worse for both pulpit and pew if this condition of superficiality and ignorance has been reached regarding the great fundamental and practical doctrines of Christianity. Who is responsible for the ignorance in the pew, if not the preacher? Would it not be well for those who confessedly know and care so little for these great doctrines, to be a little less positive in their criticisms and pronouncements upon them, and in their suggestions of brainless and worthless substitutes for them?

Echoes from the Evangelistic Platform.

Mr. Moody's work in Chicago has been attracting unusual attention. The Auditorium has been filled to overflowing, and much plain Bible truth has been brought home to the multitudes. The following utterance may help some doubting Christian to assurance:

"There are three classes of people in the church without assurance. The first class got into the church with the hope that the getting in would convert them. The second class is not willing to confess Christ. The third class is not willing to go to work. All three classes are full of doubt. I have no time to doubt. I have full assurance. The Christian who doubts has no joy. He is constantly filled with fear. It is not the will of God that Christians should go through life doubting. The whole thing is settled and finished if you believe and have assurance. You must accept the divinity of Christ. A man once asked me what was the best book on the divinity of Christ. I told him the best one was written by a man named John, the son of Zebedee. The man thought a while and said: 'Let me see, was he an English writer?' I said, 'No.' 'Well, was

he an American writer?" "No." "Well, where can I get his work?" "At most any book-store," I said. "What will I ask for?" I lookt him in the eye and told him to ask for the Bible. He would find John in it, bound up with several other good books bearing on theological matters."

Rev. Dr. A. C. Dixon, at the Christian Endeavor Convention in Boston, recently set forth some of the advantages of *narrowness*. While most of the men named were pretty broad men in the best sense, the point he makes is a good one, as against the so-called liberal cry against the narrowness of orthodoxy. The broadest man is not narrowed by being only so broad as truth allows him to be. Here is what he said:

"Narrowness is often the badge of useful-

ness. 'Ye are built up,' says Peter, 'a spiritual house.' A house is really organized narrowness. The granite stone, once part of the great hills, has been narrowed into blocks. The wood, once part of the broad forest, has been narrowed into rafters and planks. The clay, once part of the broad earth, has been narrowed into bricks. Iron, gold, and precious stones are valuable in proportion to the thoroughness of the narrowing process, which removes impurities.

"Great leaders of men have been narrow. Elijah was too narrow to adopt the worship of Baal. Martin Luther was too narrow to include in his creed the errors of the papacy. Wesley was too narrow to sympathize with the cold ritualism of the age. William Carey was so narrow that he had no sympathy with the anti-mission spirit of his age. Gideon became a leader because he took his stand on the side of God against idolatry. He was so narrow that he could not even tolerate the idols in his father's house, but rose in his might and tore them down."

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

BY REV. LOUIS ALBERT BANKS, D.D., AUTHOR OF "CHRIST AND HIS FRIENDS,"
"THE FISHERMAN AND HIS FRIENDS," ETC.

THE STRUGGLE FOR LIBERTY.—The struggle for liberty which is going on with such courage and persistence in Cuba and Crete, and other parts of the world, can not but suggest to the Christian that mightier struggle which Jesus Christ is making to free mankind, everywhere, from the slavery of sin. How many slaves there are in our towns and cities. Slaves to strong drink; slaves of lust; of dishonesty; of untruthfulness; of profanity; of evil thoughts. And yet Jesus Christ is able to set them all free. If they will but yield themselves to follow Him. Long ago Isaiah saw that that was to be a part of his great mission: "The spirit of the Lord God is upon me; because the Lord hath anointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound."

LEADERS OF RIGHTEOUSNESS.—The enthusiasm of generous and brave souls throughout the world, in the cause of Greece in her fight for the liberty of Crete against the Turk, is very refreshing. It reminds intelligent people who are conversant with modern history, of the way our own Dr. Samuel G. Howe and the English Lord Byron threw their all into the balance for freedom, when Greece was making her own struggle for independence in the earlier days of the century. That was a splendid thing which the son of the great Garibaldi said the other day as he sailed from New York, to offer his sword to the Greek cause: "Wherever the cause of human liberty needs a leader, there is the place for a Garibaldi." There ought to be something of that spirit in the heart of every true Christian man or woman. Exulting in our noble heritage, as the followers of Christ, and as His representatives in the world, we should be able to say: "Wherever the cause of righteousness needs a leader or a defender, there is the place for a Christian."

SELF-MASTERY.—The great heart of the American people throbbed in sympathy with General Gomez, the Cuban leader, when the news came over the wires that he had refused to receive the peace commissioners of General Weyler, who came to offer autonomy to Cuba, if the Cubans would lay down their arms. General Gomez replied that the sole exchange for peace was liberty and independence. This reply reminds us of Gladstone's strong utterance in the English Parliament when pleading for "Home Rule" for Ireland. He said: "It is not your good laws, but their own good laws, which the Irish want." The right and the power to govern oneself is the most godlike ever conferred upon man. No man can but be miserable when he desires to do good, and yet does evil, because his will has been palsied or overborne by sin. That was a great saying of Solomon's, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

AGITATION THE PRICE OF PROGRESS.—Representatives of the Chamber of Commerce in the city of Cleveland recently in public addresses decried very earnestly labor agitation, as a great source of loss and danger to the prosperity of the community. Of course there are unwise agitators who do the cause of workmen more harm than good; but, after all, freedom of speech and freedom of press for airing any wrong that exists in the community is the greatest possible safety-valve of the Republic. Wrongs are never righted except by agitation. Every step taken in advance is at the cost of agitation and annoyance to many people. I heard the logic of this situation illustrated the other morning by two little children. One little fellow was crying in his crib for his nurse to come and dress him. The other, a little older, went to comfort him, and instead of asking him to stop,

book of Proverbs. In one instance it has perhaps its physical meaning:

"He darteth with his fingers" (vi. 18).

The Revised Version here has "maketh signs with his fingers," while the margin and the old version have "teacheth." If the latter is the correct view, then it is easy to think of the teaching as authoritative, making the passage parallel with those that follow.

The wise man says of his father:

"And he shewed me law, and said unto me" (iv. 4).

He says to his disciple:

"I have shewed thee law in the way of wisdom,
I have led thee in paths of uprightness" (iv. 11).

He represents the despiser of wisdom as saying:

"And I harkened not to the voice of them that shewed me law,
And to those who made me learn I inclined not my ear" (v. 18).

In these three instances, the versions render by the word *teach*; but evidently there is nothing in the way of holding that the teaching intended is instruction in divine law.

SCHOOL OF BIBLE STUDY.

By D. S. GREGORY, D.D., LL.D.

First Group of Pauline Epistles (*Continued*).

THE First Group of Pauline Epistles embraces, as has been shown, besides the Epistle to the Romans, the two Epistles to the Corinthians, and the Epistle to the Galatians. These remain to be considered.

The Epistles to the Corinthians.

The Epistles to the Corinthians were written by Paul to the Church which he had himself founded in the city of Corinth, and which was made up of both Jews and Gentiles, the latter being in the majority. At first the Jews and Gentiles lived amicably together in the church, since the former having been disowned by the unbelieving Jews in the city clung to the Gentile Greeks, and had no hesitation about eating with them tho they were uncircumcised and had not observed the Jewish laws concerning meats and purifyings. Disension was first started up by stricter Jewish Christians—like those at Antioch who had influenced the conduct of Peter and Barnabas—who came with letters of recommendation (2 Cor. iii. 1), probably from Judea. A party followed them known as the Petrine party, while the rest of the church, chiefly Greek Gentiles, were the Paul-

ine party. From the preaching of Apollos there originated a third party, after Paul's third visit, the Apolline party. A few stood aloof, holding to Christ alone, and like Paul himself refusing to call themselves after any human teacher. The church became thus *sally divided*, as they naturally met the active, inquiring, and speculative turn of mind among the Greeks.

Evils in Corinth.—When Paul visited Corinth the second time he found much that called for very grave rebukes and extreme measures (2 Cor. ii. 1; xii. 21). Shortly before he wrote the first Epistle he had written an Epistle (*since lost*), in which he had warned them against keeping company with fornicators (1 Cor. v. 9). The Corinthians had also written a letter to him (1 Cor. vii. 1), no doubt in answer to his epistle, which was probably handed to the Apostle by Stephanas, Fortunatus, and Achaicus, whom he mentioned in 1 Cor. xvi. 17, 18. In this letter the Corinthians had asked him certain questions, concerning the following subjects:

(1) Whether the single life was not to be preferred to marriage (1 Cor. vii. 1).

(2) Whether it was allowable for Christians to eat meat offered in sacrifice to idols (viii. 1).

(3) Concerning the proper value and use of spiritual gifts, especially that of speaking with tongues (xii. 1).

(4) Concerning the collection for their poor brethren in Judea, which Paul had asked them to establish (xvi. 1).

Paul had also heard from other sources—as from the bearers of the letter, and from the members of the household of Chloe—some other things that troubled and disturbed him, *such as the following* :

(1) Concerning the divisions among them.

(2) Concerning the disorder in their meetings for worship, especially at the Lord's Supper (xi. 18).

(3) Concerning the unchaste practices tolerated in the church, especially one very offensive case mentioned (v. 1).

(4) That they carried their private quarrels before the heathen tribunals (vi. 1).

Paul's Attention to them.—All these matters needed the attention and direction of the Apostle, which he gave in his two Epistles.

These Epistles were especially addressed to Greek Peculiarities and Greek Needs. The difficulties and disorders in the church at Corinth largely grew out of the Greek nature and notions. Corinth was the great Center and Capital of Greece Proper, and had a population of nearly half a million. It was the center of art and science, and of extensive and varied commerce. A large number of its population was of Roman descent, from the colony that had been sent by Julius Cæsar to restore the city after its desolation and ruin by Mummius. Besides this there was a large Greek population, and many Jews. As Antioch furnished the starting-point in Asia for the evangelizing of the Greek Gentile world, so Corinth was seized upon by Paul as the Greek center for the Church in Europe, from which the Gospel might reach out widely over the world and influence it through art and science and the channels of commerce.

Peculiar perils attended the church at Corinth, as well as *peculiar advantages*.

Corinth was notorious for its *luxury and licentiousness*, so that the word "Corinthian" had come to be used to

"express conduct the most voluptuous and debauched." Aphrodite was worshipped in Corinth in the grossest form, having three thousand priestesses of abandoned character ministering at her shrine.

Equally great evil was to be anticipated from the proneness of the Greek mind to *intellectual conceit and party strife*, and to make use of special gifts, as the gift of tongues, for purposes of self-glorification.

It has accordingly been said, "that in this one city there were concentrated in the fullest degree all those dangerous and corrupting influences which proceed from the *thoroughgoing Epicureanism*, at once the most vicious and the most refined."

In fine, of all the places in the world, Corinth was the one place best fitted to *Test the Christian Religion* with regard to its fitness to meet the needs of the *corrupt Greek nature* in its manifold natural and carnal developments, and to transform and save the Greek.

How the Epistles Meet them.—It was this Greek nature that continually reasserted itself in Corinth and that made *steadiness in religious progress especially difficult*. Against these evils Paul directed his Epistles. The natural error with the Greek was to *trust to his own reason* and philosophy and taste for salvation and the perfecting of man, as the Roman naturally looked to the law and works for salvation. Paul taught the Corinthians that *Man can not Save himself by his own Wisdom*. The truth that the Greeks most needed was that the Gospel with its divine revelation and authority—*Christ Crucified and Risen being its Essence*—is the only true way of life.

This is also vital and fundamental truth for all the Church; since, in this spirit of self-confident, presumptuous freedom, both in thought and conduct, this Greek spirit reappears in all ages.

Paul wrote his *First Epistle* to correct the vital doctrinal and practical errors of the church at Corinth, and his *Second Epistle* to commend the changes

wrought by his former Epistle, and to confirm and still further guide the Christians in their faith and life.

First Epistle to the Corinthians.

Paul wrote his first Epistle to the Corinthians, probably from Ephesus (1 Cor. xvi. 8), in the year A.D. 57. It was designed to meet and remedy the evils then existing in the church at Corinth. It refers to the facts already given concerning the state of things there. As a result of this, it is true of the Epistle, as Bleek has said (Introduction to New Testament, vol. i. p. 480):

"It is fuller and more varied in its subject-matter than any other of the Pauline letters, or indeed of the New Testament epistles. This truly grand Epistle serves as a type and pattern in dealing with the multifarious tendencies, relations, and disorders of the Christian Church, almost all of which have their counterpart in the Corinthian Church, and are continually repeated with various modifications at various times."

It is evident that this Epistle can be understood *only in the light of the character of the Greek*, and the peculiar circumstances of the time and of the origin of the Church at Corinth.

[Paul gives the key to the Corinthian errors in the carnal mind and temper of the Greek himself, to which he repeatedly calls attention. It was the natural man, or the results of the old life of nature still asserting its power in various ways, and in different forms and degrees in different persons, according to their peculiarities and relations, and to such an extent, that the Apostle denies them a proper spiritual character, and designates them as *carnal*, creatures of flesh. It was this carnal temper, acting out the Greek nature—as representing reason, humanity, and free development and action, according to the law of human nature, which may be called the *Law of Human Reason*—that led to the deadly error of the Greek, as shown in his tendencies to work out salvation by his own wisdom, along the lines of *free evolution of human nature*, instead of depending upon the wisdom of God as revealed in the Gospel.]

It was his tendency to regard *Salvation as the Evolution of Human Nature*, that led him to put *philosophy and eloquence in the place of Christ crucified*, and the teaching of these in the place

of the preaching of the Gospel. It was this, too, that led to the irregularities that have been noticed, as well as to *irregularities of conduct and life*, secular and religious, and to the *scepticism*, especially with reference to the resurrection of the dead.

The Epistle presents *Paul's divinely inspired protests* against the false teachers, who in the name of wisdom and freedom were exalting error and vice in that great center of thought and luxury. His aim was to bring the Church to the true basis of Gospel wisdom in subjection to Christ, in doing which he presented as his Central Theme *Christ Crucified as the only true Wisdom and way of Salvation*,—thus emphasizing again, but from another point of view than in the Epistle to the Romans, the doctrine of justification by faith.

The following may serve as a convenient *Outline of First Corinthians*, based upon that of Lange, as carrying out Paul's purpose of leading the Corinthian Church to realize the true idea of the Church, and to rid itself of all those faults and defects that arose from the false Greek notion of human nature and human wisdom, and that obstructed its proper growth and progress:

INTRODUCTION.—Paul's benediction and his hope for the Corinthian Christians. Ch. i. 1-9.

PART FIRST.—Defects consisting in "a lack of sound Christian community of feeling, growing out of lack of sound doctrine and true wisdom." Ch. i. 10-xiv.

I. Regarding the position of Church members toward Christ and His ministers, Christ crucified being the only foundation and the only message of His ministers. Ch. i. 10-iv.

II. Regarding the discipline of unworthy and corrupt Church members. Ch. v.

III. Regarding the proper demeanor of Church members in their civil, social, and marital relations. Ch. vi.-vii.

IV. Regarding the conduct of the strong and liberal-minded toward the weak, in things morally indifferent. Ch. viii.-x.

V. Regarding deportment at the assemblies of the Church. Ch. xi.-xiv.

PART SECOND.—A defect in doctrinal knowledge, and of steadfastness to the

article of the resurrection of the dead, as resting on Christ's resurrection and being fundamental. Ch. xv.

CONCLUSION.—Practical instructions and suggestions, and greetings and parting wishes, with earnest exhortation. Ch. xvi.

Second Epistle to the Corinthians.

Paul wrote the second Epistle to the Corinthians in Macedonia, during his journey from Ephesus to Achaia, to send to the church by Titus, to commend the reformation that had been wrought in them by his *First Epistle*, and in order further to expose the worthlessness of their false wisdom. He seeks further to impress upon the Corinthians the *True Wisdom of the Cross in Salvation*.

The Apostle's Method.—As "his letter had awakened, and had reestablished the fear of God in their hearts, and integrity in their walk," his sorrowing heart, in the midst of his trials at Ephesus, was revived by the good news. While commending their reform and spiritual restoration, he unfolds for them in a remarkable way the consolations that fill his own heart in the midst of trial, as showing "the power of life by which he lived in Christ." It was the *Power of this Divine Life* that the Corinthians needed in order that they might be both transformed and sustained in the midst of their peculiar trials and temptations.

It was necessary for him especially to direct his efforts to the restoration and confirmation of his *Apostolic Authority* which had been so bitterly and obstinately assailed, and to the removal of the obstacles in the way of his efforts for their good. The persons who had brought about this state of things were evidently Judalzers (2 Cor. xi. 23), who had done their work in the interest of the rites and ceremonies of Judaism. Says Lange:

"They seem to have been especially distinguished for their opposition to Paul's apostolic authority, as for their zeal in belief of the Jewish law and for Christianity as a merely legal system."

This Epistle is of *special Historical Interest*. The circumstances that called it forth made it especially personal. It gives the clearest insight into the character and life of Paul that has anywhere been given. It shows especially the high moral character and religious spirit of the Apostle, his self-sacrificing devotion to the good of souls, and his honorable dealing with all his fellow laborers.

Incidentally important *Doctrinal Points* are touched upon, as for example: The testimony of conscience (ch. i. 12-14); the power of the Church in cases of discipline (ch. ii. 8-8); the contrast between the Christian and the Mosaic dispensations (ch. iii. 8-18); the prospect of a building of God, a house not made with hands in the heavens (ch. v. 1-8); the object of the death of Christ and the nature of the reconciliation effected by Him (ch. v. 14-21; viii. 9); the duty of separation from the world (ch. vi. 14-18); the nature of godly sorrow and repentance (ch. vii. 8-11); the true method of charitable contribution (ch. viii. 1; ix. 15); the limits and nature of inspiration (ch. viii. 8, 10); and the signs of the divine Apostleship (ch. xii. 12).

The following *Outline of Second Corinthians* may open the way to its further study:

INTRODUCTION.—Salutations and vindication of the Apostle's truth and sincerity. Ch. i.-ii. 4.

PART FIRST.—The Apostle seeks further to correct the defects in the feelings and views of the Corinthian Christians, resulting from imperfect grasp of Christ crucified and the Gospel. Ch. ii. 5-vii. 16.

I. He gives further direction regarding the incestuous person (rebuked in 1 Corinthians), now penitent. Ch. ii. 5-13.

II. He expatiates on the nature, dignity, motives, and aims of the apostolic office. Ch. ii. 14-v. 10.

III. He endeavors to bring the Corinthian Christians into perfect accord with himself and with the Gospel. Ch. v. 11-vii. 1.

IV. He pleads with them to receive him, joyfully acknowledging their kindly recep-

tion of his former rebukes and exhortations. Ch. vii. 2-16.

PART SECOND.—The Apostle holds up for their imitation the liberality and promptitude of the Macedonian Christians in their proposed collection for the Christians in Judea, and sets forth the principles of Christian giving. Ch. viii.-ix.

PART THIRD.—The Apostle vindicates his authority and character against the charges of false teachers. Ch. x.-xiii. 4.

CONCLUSION. — Final exhortation, farewell, and benediction. Ch. xiii. 4-14.

The Epistle to the Galatians.

Paul wrote the Epistle to the Galatians, to the inhabitants of Galatia, or Galo-Græcia, in Phrygia, a people of Gallic or Germanic origin, who after various wanderings past over and settled in Asia Minor. They became associated with the surrounding Greeks and their civilization, but retained their own vernacular in the intercourse of common life. They were thus so united by a natural and common bond that Paul could address an Epistle to them collectively. The Galatian churches were founded by Paul (Gal. i. 8; iv. 13-19), probably during his second missionary tour. The Epistle was written after the visit of Paul to Jerusalem recorded in Acts xv. and after Paul had been twice in Galatia (ch. iv. 13). It was probably written from Ephesus, near the time of the writing of the second Epistle to the Corinthians or that to the Romans.

[When Paul first visited Galatia some of his converts came from the Jewish synagog and belonged to the circumcision (ch. iii. 13, 21, 25; iv. 3, 5), altho most of his converts came from the heathen population (ch. iii. 29; iv. 8, 12, 17, 21; v. 2; vi. 12). The *Gentile converts* had received the Apostle on his first visit, when he was suffering from some grievous bodily ailment, with special cordiality; and this circumstance had added to the interest and efficiency of his preaching (iv. 13). Subsequently, and after the Apostle's departure, *Judaizing Christians*, claiming to come with the approval and authority

of the Apostles at Jerusalem, "crept in un-awares" into the Galatian churches and stirred up controversy by insisting that all the *Gentile members should be circumcised*. These teachers were unscrupulous in their efforts to undermine the apostolic authority of Paul, representing him as inferior to the Apostles at Jerusalem. They succeeded in influencing some of the restless spirits in the church, thereby producing discontent and hindering the work of the Apostle. When Paul heard of this, he wrote to the churches collectively his Epistle, in order to correct the evil.]

The condition of things in the churches and the Apostle's purpose in writing decided the *theme of the Epistle*. That theme was, *Justification is by Faith in Christ Alone*. The theme stated negatively, or as it needs to be considered in Paul's argument with the Galatians, is, *Justification is impossible by Rites and Ceremonies*.

The Epistle in this way meets the error concerning salvation, into which the Jew naturally fell, and against which he needed to be especially guarded. And while it met the needs of the Galatians at that time, it was also fitted to meet the needs of the Jew in this regard in all ages, as well as the needs of those who, like the Jew, are inclined to lay too great stress on the forms of religion to the neglect of its spirit and essence.

The Epistle to the Galatians consists of *Three Parts*:

PART FIRST.—Paul affirms and proves his Divine calling and authority, as an Apostle of Christ, which had been called in question by some in Galatia. Ch. i.-ii.

PART SECOND.—He establishes the fundamental doctrine of the Gospel, that justification is entirely by faith, not by the works of the law. Ch. iii.-iv.

PART THIRD.—He gives some appropriate warnings and practical directions, and closes with an earnest exhortation against trusting in circumcision or in anything else than the cross of our Lord Jesus Christ. Ch. v.-vi.

These Epistles—to the Romans, the

Corinthians, and the Galatians—embrace humanity as it appears in its three great types, Roman, Greek, and Jew, and in its three fundamental legal

tendencies—to seek *Salvation either by the Deeds of the Moral Law, or by those of the Law of Reason, or by those of the Ceremonial Law.*

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 6-12.—THE HIGHEST POSSIBLE THOUGHT—HALLOWED BE THY NAME.

Blessed are the peacemakers: for they shall be called the children of God.—Matt. vi. 9.

Name is significant. Back in my boyhood, and in the darkness of the midnight, I was seized once with a spasm of childish terror. My mother heard my cry, and coming to me, spoke amid the darkness, "I am mother." That name revealed her. It stood for all she was—her tenderness, love, care, watchfulness. The boyish fright past in an instant at the sweet syllabing of her name. So the name of God stands for God, as He has revealed Himself in nature, in Scripture, in Jesus Christ. So, to pray, Hallowed be Thy name, is to pray, Hallowed be *Thyself*. It is the highest possible human thought of God.

Think, further—*Hallowed* be Thy name. To hallow is to set apart, sanctify, show forth as sacred. And it is God Himself we are taught to pray may be thus hallowed. And surely, God is worthy of such hallowing.

(A) Consider, what such hallowing of the name of God will necessarily prevent.

(a) It will prevent irreverent and profane speech of Him.

Said one to another terribly profane:

"But if thou wilt swear, stop till you get through the turnpike on the moor, where none but God and thyself can hear."

Afterward, this one who had been thus reproved made answer:

"Ah, master, do you know what you said

to me about swearing? I was thunderstruck. I went on the road and got through the turnpike and reached the moor, and there I thought that tho I was alone, yet God was with me, and I trembled to think how He had been with me and had known all my sins and follies my life long."

The thought of God cured him. How much men need such hallowing thought of God to still the profanities on their angry or thoughtless lips! There is no more senseless, inexcusable habit than this of profanity. Pray rather, Hallowed be Thy name, and be reverently still in the Great Presence.

(b) It will prevent complaining thought of God.

A little child was laughing at a man for doing such a childish thing as blowing soap-bubbles. But the man was Sir Isaac Newton, and Sir Isaac Newton was doing it that he might study the laws of light as discerned in the bubble's iridescence. So what may seem very strange to us is highest wisdom in the larger thought of God. And hallowing the name of God will keep us from complaining. We shall rather reverently trust His wisdom.

(c) It will prevent defrauding action toward Him. Hallowing His name, we shall regard His Sabbath; we shall be recognizing the fact of our stewardship toward Him in the management of our possessions.

(B) Consider now, to what a real praying of this prayer a real having of this highest possible thought will incite us.

(a) Certainly it will incite to prayer. We shall delight in communion with God.

(b) Certainly it will incite to Bible reading. We shall hail the revelation God has made to us in the Scripture.

(c) Certainly it will incite to carefulness of living. No man can be headless about his life whose sincere desire is that he may hallow the name of God.

(d) Certainly it will incite to putting lusty motive into lowly duty, and so to transfiguring lowly duty.

JUNE 12-13.—THE PERSONAL CALL OF CHRIST.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she overquickly and came unto him. —John xi. 28, 29.

The Master is come—what a word is that!

Mr. Ruskin tells us that of all the people in the world, there least sensitive to the majesty of the mountain height, the minuscule of the mountain shadow, the brightness of the mountain glory, are the Swiss who steadily live amidst them all. Incarnation of impassive dull sensitiveness to it.

That is our danger: wonderment to the great facts of our religion makes us easily heedless of the facts.

The central fact of our religion is this which Martha announces to her sister Mary—the Master is come!

Seek, by a little thought about the fact, to arouse ourselves into more consciousness of its stupendousness.

Who is this Master who has come?

(A) He is Deity. As Deity He is—

(a) Omnipotent.

(b) Divine titles are yielded Him.

(c) Divine attributes are His.

(d) Limitless rule is His.

(e) Worship belongs to Him.

And this Master, who is Deity, has come. That He might come to Martha, to Mary. He came first in Incarnation. "And the Word was made flesh and dwelt among us."—John i. 14.

And the coming of the Master, who is Deity, into our world, is almost

proof that God has not forgotten the world. John iii. 16.

(B) But this Master who has come is not Deity alone. He is other. He is man as well as God. Phil. ii. 6, 8.

(a) Thus He is the unweaving of God.

(b) Thus He is God in sympathy with us.

(c) Thus the Master is God amenable. Heb. iv. 15, 16.

And so by every possible sanction He is Master—by all the sanctions of Godhead, by all the sanctions of brotherhood.

(C) Take, now, another step. This Master who has come has personal call for each one of us. "The Master is come and calleth for thee." For the Master is one of us; but in the crowd, "He calleth his own sheep by name, and leadeth them out."—John x. 3.

(a) Christ has personal call for every one of us from service to Himself. Mary here was in real plight. All her hopes had been dark. She was asking amid the desolate wastes of what earned to her unnumbered prayer.

The usual result of a disappointing answer, at least at first, is a kind of servitude and helpless apathy. "But Mary sat still in the house"—that tells it all.

But into our servitude comes the personal call of Christ—the Master is come and calleth for thee. He is summer's comfort—He is strength when summer falls. Rom. viii. 26.

(b) Christ has personal call to every one of us from His incarnation to at-tempt for Him.

(c) Christ has personal call to every one of us from a kind of vague intention of service to distinct endeavor for Him. Take heed, in His name, of some distinct thing—the duty next you.

(d) Christ has personal call for every one of us, out of whatever bonds with brotherhood and Christian humanity, to the precise opposite of it.—1 John iii. 14.

(e) Christ has personal call to every one of us, out of sin to righteousness. Christ can save from sin, but even Christ can not save in sin.

Heed these personal calls of the Master, and *quickly*. "And she arose quickly, and came unto him." We miss so much by laggardness, by failure of swift response.

JUNE 20-26.—CROSS-CURRENTS.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.—John xii. 27, 28.

Behold, in our Scripture, the great fact that our Lord is not distant from us; that He is veritably tied together with ourselves by similar experiences; that that most comforting Scripture, Heb. iv. 15, is exactly true.

(A) Consider, our Lord is in the close vision of His cross. As one approaching a rugged mountain gets at last within the shadow of it, and beholds, undimmed by distance, its rocky and frowning ridges, which yet he must somehow scale, so it was with our Lord and His near passion.

Then, the method of that cross—the thorny and transfixing way of sacrifice He is doomed to tread, opens before Him, and takes before His prophetic sight distincter form. It is an awful way—that way of the cross.

At once, as with the bravest soldiers just passing into battle, His soul is troubled—tost, agitated, blown hither and thither as the waves are by the wind. Our Lord is caught amid cross-currents.

Attend here to a little accurate exegesis. "Now is my soul troubled," exclaims our Lord. There are in the New Testament, two words, sometimes interchangeably and sometimes specializing used to designate either two departments of the same thing, or two different things—*pneuma* and *peuche*. *Pneuma* means, either that department of the human spirit, or that separate spiritual entity within a man which fronts Godward, which has special receptivity for God, which is the seat

and home of conscience, worship, all the highest things a man feels and knows toward God.

But *peuche* is either the name for a lower department of the human spirit or a lower entity belonging to it. It is the seat of the usual human life, in fears, hopes, affections, intellect.

While the characteristic of the *pneuma* is that it looks Godward, the characteristic of the *peuche* is that it looks earthward. While *pneuma* is that which specially allies a man with God, *peuche* is that which specially allies a man with his fellows and with his present earthly state of being.

Now is My soul troubled! exclaims our Lord. And the word translated soul is *peuche*—the lowliest portion and department of a man's spiritual nature; the place and region of His more earthly dreads, hopes, simply intellectual convictions.

All this is very wonderful, beautiful, and disclosing to us of the real humanity of our Lord. Our Lord was possess of *peuche*—soul—this lower region of the spirit, as well as ourselves. Our Lord had a kind of duality in His human nature, just as we have.

And it was this more earthward part of Him that, in the near presence of His cross, was shaken with dread before it; was in a kind of clash with His higher nature because of it; was hesitant and almost yielding from the going on toward the awful cross; was plunged into the swirl of cross-currents concerning it.

These cross-currents close before the cross—do they not represent and interpret in most real way your own experiences before some sorrow, compassion, sacrifice, duty?

(B) Having thus discovered the fact of these cross-currents in our Lord, take another step, and learn from Him the method of triumph amidst them and over them.

Our Lord is in the very vortex of these cross-currents. "Now is my soul troubled," He exclaims. The re-

fluent pressure of the sore temptation sweeps Him backward into, at least, a momentary hesitation. "What shall I say?" He exclaims further. "Shall I say, Father, save Me from this hour? Release Me, I can not go on with the abysmal task; I must refuse the cross; anything but that!"

Then, at once, the cross-currents are baffled and subdued. Serenely and steadily our Lord arises from all these agitations. He again exclaims: "But for this cause came I unto this hour; Father, glorify thy name!"

What was the way of our Lord's triumph amidst and over these buffet-ing cross-currents? Do you not see plainly? It was the way of His steady adherence to His main purpose notwithstanding cross-currents. "Father, glorify thy name!" It was by the empire of what was highest in Him over that which was lower in Him. It was by crowning of the *pneuma* above the *peuche*.

So let us be true amid cross-currents. If we are Christians this is the main purpose of our lives—the serving and the glorifying God. Crown over yourself this main purpose. At all hazards do it, so you shall go onward right nobly and compel the cross-currents into smoothness and placidity. And for you there shall be the help of this sympathizing Christ, who, by personal experience, knows all about these swirling cross-currents.

JUNE 27-30; JULY 1-3.—TRIUMPH.

And the light shineth in darkness; and the darkness comprehendeth it not.—John i. 5.

That word translated, comprehended, will bear a better and, I think, a truer meaning—overcame. "And the light shineth in darkness and the darkness overcame it not." Under the guidance of such translation, think of our Lord's *Triumph*. "And the light shineth in darkness,"—no words can better tell the meaning of the incarnate Christ's entrance into our world.

Always there was some light shining

into the darkness. The darkness was never so dense but that some luminous streaks were shooting through it.

(a) There was the light of nature. Rom. i. 20.

(b) There was the light of conscience. Rom. ii. 15.

(c) There was the light of the ancient Hebrew ritual—a kind of kindergarten school of spiritual truth.

(d) There was the light of prophecy. But all this light was but as the streaming of scattered stars, in the presence of the sunburst of a June noon compared with the light of Christ.

(A) Christ is light concerning God. "No man knoweth who the Father is but the Son." "He that hath seen me hath seen the Father."

(B) Christ is light concerning man.

(a) His dignity and value. What must not be the essential nobility of that human nature in which Deity would incarnate Himself?

(b) His sin. What awful and black background of sin do not the pure life and sacrificial death of Christ disclose!

(c) The forgiveness of man's sin. Christ's atonement is satisfaction for man's sin.

(d) Concerning another life. Christ's resurrection is complete disclosure of another life.

Such light as this concerning God and man the incarnate Christ has streamed into our world. And the blessed, heart-helping fact is, the darkness overcomes it not.

Consider first—historically, the darkness has not overcome the light.

(a) Very wonderful is the slight impression our Lord made upon contemporary history. Tacitus has but a sneering allusion to "one Christus."

(b) Very wonderful—the early opposition to Christianity. There were three great preparations for Christianity—the Jewish, to introduce the ideas of God, Messiah. But Judaism set itself against Christianity. The preparation Greek—the preparation of philosophy and language. But the cross

was the scorn of the cultured Greek. The preparation Roman—to furnish peaceful roadway for the dissemination of Christianity. But all the might of the Roman emperors arrayed itself against Christianity.

(c) Very wonderful that Christianity should have past to conquest, considering the doctrines it preacht. There is no appeal in these doctrines to the sensual man, as there is, *e.g.*, in the doctrines of Mohammedanism.

(d) It is also very wonderful that Christianity should have past to conquest, considering its weapon. That weapon was not the sword, but simply preaching.

(e) Nor could the darkness of a corrupt church overcome Christianity.

The Reformation broke through the darkness.

(f) In modern missions also the light has been overcoming the darkness.

Consider, second—experimentally, in the individual heart, the darkness does not overcome the light. There is spiritual regeneration. And the path of the just goes on shining unto the perfect day.

Consider, third—as the darkness has not overcome the light in the past, so in the future it shall not. The past of Christianity is prophecy of triumph.

Therefore—

(a) Be of hopeful courage.

(b) Ally yourself with the light.

(c) Do your share against the darkness.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism — Not a Review Section — Not Discussion, but Experience and Suggestions.

Sermon-Building.

DR. D. J. BURRELL's witness, in the January number of *THE REVIEW*, on the subject of sermon building, is certainly worthy of attention, if only as evidence to the enormous and hard work put into their discourses by the ministers of the Gospel. This may be a surprise to many laymen, and a corrective against thoughtless criticism.

But one matter suggests itself in connection with Dr. Burrell's method. "On Monday, selected themes for both sermons." If this much is granted, the rest of the week's work may easily be accepted. But I confess that for myself I do not understand how a minister can so proceed to select themes. How can he be sure that God requires him to preach on the "Outside of the Platter"? For me, no labor is so hard as the preliminary study, reading, prayer, song, visitation. No active pastor can be without a general conviction of what his message should be, but the particular phrase and the immediate word must be developed by a pressure from

on high. Critical and prayerful study of the Scriptures, with this expectant attitude, "Lord, what is the message that Thou wilt send by Thy servant next Sabbath?" together with wide reading and pastoral inquiry, fill my week up to Thursday, when, usually, the subject flashes before me in definite lines. Very often the Scripture passage comes thus to me in the night, or awakes me with the words in my mouth in early morning. The rest of the preparation requires labor, but it is direct and delightful toil, when all the material comes trooping along for service.

A second remark may be that most minds differ from Cæsar's, who could dictate to several scribes upon different themes, maintaining as many consecutive trains of thought at one time. For myself, I usually find the second sermon growing out of the morning's discourse as a correlated theme. This, from the material already gathered and unused, is frequently thrown into form on Saturday and developed in the three hours preceding the Sabbath evening service.

I remember that our Professor of Homiletics in the Seminary, who was for thirty years one of your prominent New York pastors, confessed that he had often spent days together finding his theme, even going so far as to roll in agony upon his study floor; but when it came, it came with power. Yet his methodical ways and his studious toil were no less than such as Dr. Burrell indicates. This last fact is almost universally attested as necessary

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SOUTH AUBURN, NEBR.

Misquoted Scriptures.

IN the February number of *THE HOMILETIC REVIEW*, page 174, I find a misquotation under the heading of subject: "For Judgment."

"And Jesus said, For judgment I am come unto this world, that they which see not might see; and that they which see might not be blind" (John. ix. 39).

This should read: "And Jesus said, For judgment I am come into [not "unto"] this world, that they which see not might see; and that they which see might be made blind" [not "might not be blind"].

C. R. THOMPSON.

PHILIPSVILLE, PA.

"Plagiarism in the Pulpit."

APROPOS to the Editorial Notes in *THE REVIEW* of May under the topic "Plagiarism in the Pulpit," I should like to ask a question. *THE REVIEW* publishes from month to month treat-

ments of many texts. The outline of a sermon is given to a greater or less extent. Then also the prayer-meeting topics by Dr. Hoyt are published regularly. This is the question that comes to me, and I want the judgment of *THE REVIEW* in the matter. Is it wrong to take these outlines and contract them or expand them as one may wish, putting in of course much new material, and also at the same time using much that is in the outline or prayer-meeting service?

The writer confesses that he is not clear on the matter. At times it seems to him that it is not the thing to do. Then again comes the thought: When the outline has been made mine; when I have worked it over; when I have introduced my own ideas, have I not a right to use the matter in that way? I shall esteem it a kindness if you will give me your opinion in the case.

FAIRBURY, NEBR. F.W.R.

[This is doubtless a very common perplexity. The discourses, outlines, etc., are given for suggestion and stimulation, rather than for use in the form in which they appear. A man who is intellectually active and alert will find in them starting-points from which to proceed, and material to work over from his own point of view and for his own special ends. Such working over, modification, and assimilation by the man who does his own thinking will leave the connection of the result with the model almost unrecognizable. It will be practically the man's own.—*Editors.*]

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

By J. H. W. STUCKENBERG, D.D.

HISTORY does not confirm the favorite theory that an inherent energy in human nature impels it to continuous progress. Can this progress be affirmed of Egypt, India, China, and of the older civilizations in general? China

was least disturbed by the incursions of foreigners, yet how slow the forward movement for centuries, if there was movement at all. So we are told that "in the more secluded parts of Arabia, the most civilized tribesmen

are still, so far as we can judge, at exactly the same level as the majority of their ancestors four thousand years ago."

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We have long been familiar with the saying that society makes criminals. Has any one ever heard that society makes saints?

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St. Simon, who regarded himself as a descendant of Charlemagne, devoted his life to social reform. While a young man he had himself awakened by his servant every morning with the words: "Arise, Count, for you have great things to accomplish."

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Social workers should take courage. Every great movement is apt to be treated with indifference or even contempt in the beginning. Christianity itself in its first centuries in the Roman empire was no exception. And respecting the early abolitionists we read: "Few little groups of people in this world were ever at the first so thoroughly sneered at and afterward so devoutly despised and detested as were these."

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Amid the popular denunciation of the rich it ought to be emphasized that wealth sometimes nobly performs its grand mission as a divine and social trust. Ruskin was a man of means as well as a genius. Inheriting nearly a million dollars, he added to this sum by his writings. But his charity was limited only by his means. He first gave a tenth of his income, then one half, finally the whole. He moderated his passion for works of art and his love of travel in order to aid worthy artists and laborers. We are told that in 1877 he had given away his entire fortune save \$350,000. "But in view of the needs of the workingmen's clubs, this amount seemed much too large for his personal needs. He therefore determined to distribute all save £12,000 worth of consols, the interest of which would bring him some £300. Upon this interest he now lives, the income

of his books being distributed among his servants, his old pensioners, and his various plans for social reform."

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We must educate—this is the imperative demand on the church, society, and the state. If ignorance flourishes in large districts in our centers of population, how can it be expelled otherwise than by the efforts of the enlightened? Dr. Rein, of Jena, one of the most eminent professors of pedagogy, urges the importance of the devotion of the educated to the instruction of the illiterate, a matter which he thinks entirely too much neglected by those who have knowledge to impart. If this duty is attended to, the results must be beneficial, tho the progress may be slow. It took five hundred years to accomplish the elevation of the third estate, and he wonders whether that of the laborers will take as long. He gives an illustration of an effort in the right direction. "When last fall I wandered over the hills of Edinburgh, I met two young English teachers of the higher branches who were taking a trip through Scotland; but they were neither traveling alone nor for their pleasure. They were the guides of a party of some seventy persons, and their companions were not aristocratic boys of Rugby, but factory laborers who escaped for a week from the soot and noise of their toil, and visited, under the guidance of these two genial instructors, the historic scenes of the Scottish kings and the charming regions of the land of Walter Scott, combining instruction with recreation, sport, and cheerful songs."

A Popular Error.

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Dr. Paulsen, professor of philosophy in the University of Berlin, in his able work on ethics shows that the law of the survival of the fittest is not always applicable to human affairs. He calls attention to the fact that social rank is by no means an infallible test of a man's ability and worth. Numerous historians have shown that while the

Healer. What is more deeply needed by the age than our Lord's denunciation of Mammonism? His doctrine of the brotherhood of man and the supremacy of spiritual interests need but be made prevalent to banish the vulgar materialism and accursed covetousness of the day. Prominent among the teachings needed are these passages: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Ye can not serve God and Mammon." The story of the fool who enlarged his barns and trusted in his riches. The parables of the Good Samaritan and of the Rich Man and Lazarus. The judgment scene in Matt. xxv.

The Pauline Epistles are rich in social

themes. Among the most important are those passages which describe Christians as constituting one body, in which they are members one of another, so that if one member suffers, all the members suffer with it. Rom. xii., and 1 Cor. xii. The letter of James has been called the sociological epistle of the New Testament. The second chapter is especially important.

The Law and the Prophets also abound in teachings respecting wealth and poverty, justice and mercy, sympathy for the needy and help for those in distress. On account of the Scriptural treasures at his command we have a right to expect the Christian minister to be the most efficient worker amid the social agitations of the day.

LIVING ISSUES FOR PULPIT TREATMENT.

Home Training for Dependent Children.

For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.—Matt. xxv. 35.

THERE are about 100,000 children in the United States who are public charges. Of these, one fourth belong to the special classes of juvenile delinquents and defectives. These latter include the blind, deaf and dumb, and feeble-minded. The other 75,000 are dependent upon public help through orphanage or desertion by their parents, or because of parental inability to care for them. The cost to the community for these children is about \$10,000,000 a year.

The number of such children in a given state or city appears to depend largely upon the methods by which they are cared for. The greater the ease of shifting off their burdens upon the community, the more willing are parents to do so. New York city, for example, cares for one child for every 117 of its population. This is in marked contrast with Philadelphia,

which has only one dependent child to each 2,000 of population. Boston supports one child to each 856 of population. London, with all its poverty and misery, has but one dependent child to each 206 of population. In fact, the two States of New York and California, where the system adopted is the most wasteful, care for about 60 per cent. of the dependent children of the country.

These two States follow the plan of caring for the children in private institutions which are supported in part by public funds. Since the amount received is in direct proportion to the number of children cared for, it is for the interest of the institutions to draw in as many children as can be accommodated. Instead of making it hard to throw a child upon the public care, the system makes it easy.

Another evil, which applies to many of the other States as well, grows out of the machine methods of caring for the children in the institutions. There is a peculiar repression of the spontaneity of childhood which marks the institution child wherever he is found. There are experienced observers who gravely assert that the institution child

dren "grow up into half-idiotic men and women." It is no wonder, then, that the average child brought up in these institutions finds himself greatly handicapped in the after struggle for existence.

That the institution method is unnecessary has been proved by Michigan, which has followed a different plan for the last quarter-century. This state assumes full control of dependent children. They are first placed in a temporary home in a single institution. Not more than 200 to 300 are kept there at any one time. The state officers, of whom there is one in each county, find permanent homes in families for the children. Thus the child is placed in surroundings of home life, which plan is everywhere acknowledged to be the best for developing manhood and womanhood.

The result of the system has been that while Michigan's population has increased more than 60 per cent. during the quarter-century, child dependence has dropped off more than 50 per

cent. There is now but one dependent child to each 10,000 of population. The total annual cost for all the dependent children of the State is not more than New York city pays for similar charges in a single week.

The Michigan system has been adopted by Minnesota, Wisconsin, Rhode Island, and Kansas. With about the same population as California, Minnesota under this method pays less than a tenth as much, and the children are far better cared for. Pennsylvania and Massachusetts also follow the home method of placing children.

This subject vitally interests every community. Whatever the methods employed by the State, there is opportunity for local work. Instead of permitting dependent children to go to other places and among strangers, efforts can be made to place them in families at home. Here is a field where the church should step in and demonstrate in a practical way its care for the "hungry" and "naked" brothers of the Son of Man.

MISCELLANEOUS SECTION

SYMPOSIUM ON THE SABBATH.

I. The Religious Obligation of the Sabbath.

BY REV. WILBUR F. CRAFTS, PH. D.,
WASHINGTON, D. C., SUPERIN-
TENDENT OF THE REFORM BUREAU.

THERE are seven reasons why the Sabbath should be observed and preserved as a day of freedom for worship and from work (save works of necessity and mercy): 1. Because the law of the Sabbath is the law of Eden, where the Sabbath was made for man as the crowning act of creation. 2. Because the law of the Sabbath is a part of the Decalogue, the world's eternal constitution. 3. Because the law of the Sabbath is enforced by the righteous law of God in punishment. 4. Because the Sabbath is a day of rest and refreshment. 5. Because the Sabbath is a day of worship and devotion. 6. Because the Sabbath is a day of charity and benevolence. 7. Because the Sabbath is a day of joy and gladness.

5. Because it is the law of the Church, to which we have vowed obedience.

6. Because it is the law of the state, to which we owe allegiance as good citizens. 7. Because it is a law of nature, scientifically proven.

The writer, accepting all these grounds of obligation, gladly cooperates in the protection of the Christian Sabbath and civil Rest Day with any one who accepts even one of them. There is scarcely another reform in behalf of which could have been united, as has been the case with this, Hebrew clerks, led by their Rabbi; Roman Catholic Knights of Labor, with an infidel president, and a unanimous Protestant Preachers' Meeting, illustrating the coincidence, of which this is but a sample, of intelligent self-interest and religious duty.

"The Religious Obligation of the Sab-

bath," in a broad interpretation, includes all the seven grounds of obligation, above enumerated, for laws of nature scientifically discovered are laws of God no less than those Scripturally revealed, which last include commands to heed the Church and obey the State.

Indeed, we regard the newly discovered scientific law of weekly rest as the very starting-point for a discussion of our theme.

At the World's Exposition in Paris, in 1892—in the very city where ninety-nine years before the frenzied French Republic had assassinated the Sabbath in order to be rid of the sacred seven that points straight to heaven, and had made every tenth day a holiday in its stead—a hygienic medal was awarded to the literature of the Sabbath question there exhibited, in token that there is no longer any "question" whether man needs the weekly rest day. Chief of the literature there displayed was the argument of Dr. Hægler, of Basel, the world's greatest specialist on the relation of the Sabbath to hygiene, whose conclusions are those of medical science in general. He showed, following experiments of Voit and Pollkofer, from examinations of the corpuscles of the blood, that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest. A man does not take as full a breath when absorbed in work as when at rest, as every one will recognize when attention is called to the fact. Scientists estimate that a man breathes from one to two cubic inches less at each breath when earnestly at work than if perfectly at rest. Estimating on the basis of one and one-half inches per breath, for eighteen breaths per minute there will be a loss of 12,960 cubic inches in eight hours of work, as compared to the same length of rest. Meantime the worker is using more oxygen than he breathes, and drawing the excess out of the bank of his own body. In the case of a certain laborer, taken for example, the debt to nature thus made in a fair day's work is one ounce. He

sleeps, and breathes more oxygen than he uses, but gets back only five sixths of his lost ounce. So he "runs down" the week, a sixth of an ounce weaker every morning, a sixth of an ounce wearier every night, until on Sabbath morning he is six sixths of an ounce short, a whole day behind, nature saying just as loudly, "You need rest," on Sabbath morning as on Monday night, only as sleep is just over it must be waking rest, the rest of changed occupation and changed thoughts, a rest that can hardly be had apart from a general rest day when family and friends can rest with him, for rest is hardly possible alone except for invalids. This full day's rest brings the worker up again to his normal level, gives a square ledger balance with nature, and so serves as a fountain of youth, of perpetual renewal to body and mind.*

The conclusions of Dr. Hægler are strikingly confirmed by more recent experiments by Professor C. F. Hodge, in the Biological Department of Clark University, Worcester, experiments all the more valuable because they were made without reference to the Sabbath law, whose harmony with the nature of things they so strongly proclaim. These experiments are reported and applied to the Sabbath by Henry S. Baker, Ph.D., of St. Paul, who thus writes in *The Kingdom*, Feb. 7, 1896:

"We are apt to think that a rest of twelve hours, with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty-three or thirty-six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is so made that he needs a Sabbath from Saturday evening to Monday morning of complete rest to be as good as new. Without this he is never at his best, physically, mentally, morally, or spiritually. So

* Dr. Hægler's argument, in French, *Le Dimanche au point de vue hygienique et médical*, can be had of Pastor E. Delus, Geneva, Switzerland, Secretary of the International Federation of Lord's Day Societies.

we find the fourth commandment is in the nineteenth century echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that He who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made firmer that the Old Book is not wholly man-made."

Not physiology only, but archeology also reinforces the brief Scriptural references to the existence of the Sabbath before the Jewish race. The oldest literature, especially that of the Accadians, the immediate descendants of Noah, whose pottery libraries have risen from the dead to confirm Moses and the prophets, contain the very word *Sabbatu*, which appears in these ancient tablets as the name of the seventh, fourteenth, twenty-first, and twenty-eighth days of each month, on which certain work was omitted—such a corrupted survival of the Edenic week as we should expect when pure worship had fallen into idolatry.

Theology, physiology and archeology have strangled, with a threefold cord that can not be broken, the argument, used chiefly by those who believe the Sabbath was made for money, that the Sabbath is only a Jewish institution, declaring their united and resistless verdict;—The Sabbath is not Hebrew, but human and humane.

We come, then, to the Bible utterances on the Sabbath under such new light that the controversies of a generation ago seem like moldy antiques; for example, the claim that the record of the establishment of the Sabbath at man's creation was only a prophetic anticipation of what was to occur twenty-five or more generations later at Sinai; and the claim which still survives in Sunday newspaper offices, like bats at noon, that while nine of the commandments of the Decalogue are copied from the nature of things and bind all men in all ages, the central and longest command, the keystone of all, whose keeping leads to the keeping of all the others, whose breaking ~~causes the breaking of all the others,~~ ~~is the basis of the Jewish by-law.~~

That Justinian, Charlemagne, and Alfred, Europe's triumvirate of law-makers, each began his code with the Decalogue, so making the whole of it a part of the common law of civilization forever, should have been enough to show that it is the world's constitution in ten articles. Certainly the suspicion that its longest article belonged only to the Jews can no longer be entertained by intelligent men. Stealing, lying, killing are contrary to all codes of law. Their wickedness is self-evident. The commands against adultery and Sabbath-breaking are not so easily discovered by sinful men, but being declared by divine revelation, human science and social experience confirm the necessity of both to physical and moral health.

That the Sabbath is as old as the race and as deep as human nature, this is the bed-rock in our discussion of the obligation of the Sabbath. We may well accept the Sabbath law of Sinai in all its particulars for our guidance when we find its general principle confirmed by the oldest history and the newest science.

But what exactly does the fourth commandment require? Not the observance of any particular day of the week. There is nothing so petty as that in this great constitutional provision. Both in Genesis and in Exodus it is the seventh day after six days of work, not in either case the seventh day of the week, that is set apart for united rest. Sabbath is not and never has been an equivalent for Saturday as a name for a day of the week, tho it was observed on Saturday by the Jews for a while, by authority of some by-law, as it is now by a newer by-law observed on the succeeding day.

"Sabbath," like "Christmas," is the name of the movable feast, not of the day of its observance. Not the spirit but the letter of the Sinaitic law is kept by any community in which the people work together on six consecutive days of twenty-four hours, and then suspend their work for gain the succeeding

twenty-four hours, save works of necessity and mercy. (The law is not kept when an individual rests separately one day in seven.) It is of utmost importance that this longest article of the world's constitution should not be confused with any mere by-laws, ancient or modern, ecclesiastical or civil. The petty rules of the Pharisees were never binding on anybody except those who as members of the sect of the Pharisees accepted them. They do not have even temporary Old-Testament authority. The Pharisaic Sabbath should never be called "the Jewish Sabbath." Nor should the Jewish Sabbath, as defined in ecclesiastical and civil by-laws outside the Decalogue, with its Saturday and sunset and fireless hearth and doubled sacrifices and capital punishment, which have no authority over us save as ancient decisions of the Supreme Court, in which are contained eternal principles below the letter, be confused with the universal Sabbath law of the Decalogue.

There is nothing in the Sabbath law of the Decalogue which does not apply to the whole race in all centuries and in all countries as deeply as the law of monogamy, which, like the Sabbath, to which it is so closely allied, began its course with man before the fall, the two institutions being the Jachin and Boaz pillars of strength and beauty that still survive from that lost Paradise. (As we are not to be diverted from clear vision of the Sinaitic law by the too strict laws of the Pharisees, neither let us be diverted by the generally too lax laws of our own times, thinking that because our legislators have broken God's law in making a weaker one we are excused from obedience to the higher law.)

Clear vision of the Sinaitic law will help us out of the fogs that day-worshippers have made about "the change of day" as if it were a change of the Decalogue, which they ever assume but never prove. In the first place, the Saturday keepers should be required to prove what "the Day" originally was,

in Genesis, before they raise questions as to any "change of the Day" in the Gospels. It is a case where they are contestants for a seat which by the general consent of mankind has been awarded to another, and so on them lies the burden of proof. They can not establish their claim until they can indisputably prove: (1) That God's Sabbath in Genesis was a twenty-four-hour day; (2) that it was Saturday; (3) that this sacred Saturday has come down in unbroken succession through all ages, never broken by the throwing aside a day or more at the end of a month or year to begin the next with a new week, as seems to have been the custom at times; (4) that the Sabbaths of the Exodus were all Saturdays; (5) that the Decalogue's "seventh day" can mean only the seventh day of the week; (6) that the new Lord's Day Sabbath was substituted without adequate authority. They can not prove one of these, and must prove all these and more to make good their claim that only on Saturday can the Sabbath be truly kept, that to keep any other day is as bad as to commit adultery or murder.

Men who believe Roman Catholics in nothing else, quote as the end of controversy their claim to have changed the day, in order to brand all Sunday keepers with "the mark of the beast," and make the United States Government "the third beast," which they picture as a horned hog, and teach their children to hate. But if they would read carefully the Roman Catholic catechisms they would find that the teaching there is *that the observance of one day in seven is the law of nature, and that the Roman Catholic Church designated the new day of observance in Apostolic times*; in other words, the claim they quote as a bit of real infallibility is but a confirmation of our belief *that the change of day was authorized in New-Testament times*.

"The Lord's Day" which appears in Revelation as a new word has unquestionably designated the first day of the week in unbroken succession from the

present back to the time when an Apostle wrote it. Whether by word or not, Christ changed the day (but not the Decalogue) at His resurrection by an act that was in any case a legislative "act," making that day necessarily the prince of the week forever, and the sign and ensign of His Lordship over death and life.

THE IDEAL BURIAL SERVICE.

BY REV. R. M. PATTERSON, D.D.,
LL.D., PHILADELPHIA, PA.

MINISTERS of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and other denominations in New York have joined in a protest against holding funeral services at the grave. They contend that the house is the proper place for the service, and that additional exercises in the cemetery impose a needless strain, not only on the health of the officiating clergyman, but also on his time, for which there are always many other demands. This may suggest a reconsideration of the whole question of burial services.

The great objects of all that may be said and done by Christian ministers at funerals, we suppose, are: (1) To recognize the continued life of the soul and the certain future resurrection of the body. Men should not be buried as brutes are. (2) To comfort the bereaved, and especially through the tender domestic ties, by the consideration of a reunion beyond the grave, to draw to the Redeemer any of the relatives who have continued impenitent. (3) To make suitable improvement to all of the lessons of death. (4) If there may have been anything singularly striking in the life of the deceased, to commemorate it.

In conformity with this statement, the writer would present the following as an ideal of the Christian burial service:

1. None but Christians should have a Christian service over their dead bodies. Those who die rejecting Christ

tian ceremony. The openly irreligious and the flagrantly immoral should not appear to receive in death a recognition which they would not in life seek and embrace for themselves. Does not the minister who conducts a Christian service over such persons, the minister especially who pronounces a eulogy over them, or even over the worldly excellent, without rebuking the want of religion, treat Christ and His Church with contempt, and encourage irreligion?

2. All who die in communion with the Church of Christ are entitled to a Christian service, which embraces the fullest expression of the Christian hope, and recognizes the dead as having entered into it—unless, perhaps, when the death has been immediately produced by notorious sin. Even when they have manifested great imperfections and sad sins, it must be remembered that the grace of God is indestructible and mighty, and can struggle to a triumphant end in weak and transgressing souls. The broadest mantle of Christian charity should be thrown, in the article of death, over those who, "faint yet pursuing," falling but not entirely forsaking, have held on their way in the professed Christian path; and, while careful not to indorse or lessen their sins, the Christian minister should not be so influenced by them or so allude to them as to stab the hearts of the bereaved or cast doubt upon the final triumph of the grace of God.

There is scope here, too, for a very Christian charity in dealing with persons who have shown a respect for the Church of Christ, have attended regularly its services, and have exhibited the influence of the religion of Jesus in the general tone of their lives, though from some misconception or weak shrinking, they may never have become communicants. While the sacraments are of imperative obligation, they are nowhere in the Bible made the marks or tests of religion. The writer yields to no man in the exalted

view he takes of the Lord's Supper. The Zwinglian doctrine of it as a merely commemorative form he repudiates. He holds the highest Calvinistic doctrine. He believes in a real, special, personal presence of Christ with the elements. But, with all that, he thinks the churches have placed the ordinance in a position which it does not occupy in the New Testament. It is a very high duty, a very precious privilege. No one can neglect it without suffering grievous loss in the soul; but it is a pity that, in the popular mind, it has come to be looked at as the means for "joining the church" and for making and announcing new members. Scriptural morality of life, with a failure in reference to it, is far more acceptable than strictness in it united with failure in morality. And that is to be borne in mind in some funeral services.

3. It is preeminently proper that, in the house where the dead body has lived, and from which it is to be taken for the last time—in the presence of the family and such relatives and friends as gather together in sympathy with the bereaved, and in tribute to the departed—a service be held which should embody the essence of the revealed truth about death. The object of that should not be to comfort the bereaved. That comfort the pastor can best minister, and should minister, in private and in familiar converse with the family alone. Nor should it be for the purpose of impressing the lessons of death upon the hearts, either of Christians or of Christless ones. If it were not for the familiarity with it under which we have grown up, it would strike all as one of the most glaring sins against delicacy of feeling, in the presence of a crowd, some of them curiosity-mongers, to address to the inner circle of mourners what should be said for their comfort; or in the presence of mourners to preach to a heterogeneous crowd what should be said plainly to them about death and eternity, harrowing lacerated hearts by using the death of their beloved as a

weapon for the conviction of impenitent persons. The writer can not but feel that such addresses, at such times and in such places, are utterly alien to good taste and refined sensibility. The reading of some of God's own words, selected with proper adaptation, expressing the gracious and glorious Christian hope and speaking consolation in the divine way, and the address to the Mercy-Seat, can embrace every object which is proper for the service. We should let God speak to us, and we should speak to God; and that is enough. That is enough while a dead body is lying exposed, and relatives are weeping and sobbing, and friends, some with deep sympathy and some with curiosity, are looking on and taking the measure of everything.

4. Some Christian form of words should be used as the body is gently laid in its earthly bed—words which emphasize the fact that the body does but sleep, and that it shall not sleep forever. As the mother will gently and tenderly lay her sleeping child upon its bed with some cooling words which express her expectation of having that child alive and bounding in her arms when the morning comes, so should the body of a Christian sleeper in death be laid in its bed. But why insist on a minister conducting that ceremony? Why have a long train of carriages, with all sorts of occupants, winding their way to the cemetery? Why not make that a quiet family matter, as the putting to bed at night is? Having the strong Christian hope, why should not the father for the child, the husband for the wife, or the wife or son for the husband or father, or the nearest relative, do that? Why make ministers consume valuable hours of the day in a long-drawn-out procession to do what, from the strict Christian standpoint, should be done by some of the family?

5. Ordinarily, the most proper occasion, by address or sermon, to impress the general lessons of mortality, or the special lessons of the particular death,

upon the Christian circles that have been visited, is one of the church services of the following Sabbath. When the church roll has been broken in upon, some reference to the fact should be made, so as to recognize the precious principle of the communion of the saints, high and low, rich and poor; and at such a tender season to impress upon all hearts the Scripture truths about death and eternity. Then the pastor should be faithful and discriminating. If the deceased had made peculiar attainments in piety, even tho in a low social position, or had been a remarkably useful worker, male or female, or had by the voice of associates been exalted to prominent position in the congregation, and had therein commended himself or herself as a public character, there should be no hesitation about pronouncing a proper eulogy, signalizing the great lessons of the grace of God in the character, and holding up the consistent traits for imitation. The Bible singles out noted subjects of divine grace and preeminently useful persons for such tributes; and we may in that imitate the Bible. But we should also aim to imitate the Bible in faithfully admitting the infirmities and sins, lest indiscriminate commendation give occasion to irreligious people to sneer, and encourage the religious to be satisfied with their own remaining fail-ures. If there has been at the end of a life, or as its predominant characteristic, any flagrant wrong inconsistent with the germ of true religion, total silence about the person is the best way to condemn that. It is not necessary to lacerate already bleeding hearts by bringing it up at such a time for condemnation. The community will pass it; and the very same community, pushing to an extreme the old heathen principle that nothing evil should be said of the dead, would be the harshest in censuring the minister for speaking uncharitably, if he should do it.

~~It is not extending the principle of~~
that when a de-

ceased person has become known beyond a particular congregation and community, and made a reputation through all the churches, or in the land and the world, for scholarship or Christian enterprise and activity, special memorial services, with their tributes from various sources, are proper.

6. The predominant tone of the Christian burial service, the atmosphere in which it should be held, should be light, joy, and triumph, rather than darkness, sorrow, and defeat. Why shut out the brightness of the sun and make a sickly gaslight glare in a house from which we believe an immortal spirit has just soared to heaven? Why hang dark crape on the door-bell, and stream it from the hat? Why look gloomy, as if at an execution, and wear black garments as the symbol of woe?

It should be understood that the dark customs which have come down to us are the outgrowth of the natural heart as darkened by sin, not of the true Christian view of death. They are the remains of heathenism and of an imperfect Judaism.

Do we believe that "precious in the sight of the Lord is the death of his saints"? Do we believe that as soon as the redeemed spirit leaves the body it enters perfectly holy and happy into the heaven of glory, and that while we stand over its now cold and motionless earthly tabernacle, it is actively enjoying the bliss of the better land? Do we believe that the soul has past away from all sin and sorrow, and in the immediate presence of the Beloved, even while we gaze upon the body, is filled with ecstasy? Do we believe that the body itself is forever free from pain, and is only sleeping in Jesus, and shall at the last day awake from that sleep, transformed into the likeness of the glorified Redeemer? And will we let the temporary separation of beloved ones from us, obscure all that gain for God, for them—aye, even for ourselves?

Why should our burials be funeral?

EDITORIAL SECTION.

SERMONIC CRITICISM.

Award of Prizes.

IN November, 1895, THE HOMILETIC REVIEW made an offer of Ten Prizes for "Hints at the Meaning of Texts." The publication of the "Hints" was begun in December, 1895, and is concluded in June, 1897. The vote on the prizes is now to be taken, and will be final.

The Offer and Conditions, as stated at that time, are reprinted in the Editorial Section of the present number of THE REVIEW, for greater convenience of reference. Those entitled to vote will make use of the blanks printed in the note "To Our Patrons," p. 177, in the Advertising Department of the present (June) number of THE REVIEW, and will follow the directions there given.

The Offer and Conditions, as reprinted from the number for November, 1895, are as follows:

"Prizes."

"We desire to secure the help of our clerical readers in improving our department, 'Hints at the Meaning of Texts.' We propose the following:

"For the best 'Hints' of each of the following classes of sermons—(1) Revival—(2) Funeral—(3) Communion—(4) Children—(5) Miscellaneous—to be sent us before February 1, the publishers of this REVIEW will forward to the author \$15 worth of such of their publications as he may select. For the second best 'Hints' of each of these classes, they offer a second prize of \$10 payable in same manner as the first prize. This makes in all five prizes of \$15 each, and five prizes of \$10 each.

"The conditions of competition will be as follows:

"(1) The competitors must be subscribers for THE HOMILETIC REVIEW.

"(2) The 'Hints' must be original.

"(3) They must contain not less than 50 words, nor more than 200.

"(4) Each must have its theme concisely stated.

"(5) A pseudonym must be signed to each brief, and the real name and pseudonym must be sent in an accompanying sealed envelope, which is not to be opened by the Editors until the final award is made.

"(6) The brief may be sent at any time before February 1.

"(7) The brief must either be written in handwriting easily read, or be typewritten.

"(8) Of course, any clergyman or theological student may send as many briefs as he chooses.

"The method of award will be as follows:

"(1) The editors of THE HOMILETIC REVIEW will print, from month to month, those briefs which they may deem worthy of publication in the 'Hints' department, with the pseudonym, and also a star (*) to indicate that they are printed as competing for a prize.

"(2) After all the selected briefs are published, a vote of our clerical subscribers will be requested as to the best brief of each of the five classes, and as to the one next in order of merit in each class.

"(3) This vote is to be final."

After the Revival.

AFTER the season of special Christian activity and ingathering in the work of the churches, it is well for the pastors to remember that there should follow the equally important work of instructing and strengthening converts and securing the best permanent results. We reprint below a card containing the subjects of a series of sermons by Rev. F. W. Imboden, pastor

of the Methodist Episcopal church at Crescent City, Ill., prepared and preacht in 1896, with these ends in view. They will doubtless suggest other series suited to the needs of other parishes:

1896. SERIES OF SUNDAY MORNING SERMONS.

- Mch. 15. After the revival,—What?
 22. The purpose of a Christian life.
 29. The duty and joy of giving.
 April 5. Easter Sunday. The Resurrection.
 12. Making the most of the Christian life.
 19. Christian Perfection,—Why is it needed?
 26. Christian Perfection,—What is it?
 May 3. Christian Perfection,—What does it do?
 10. The meaning of temptations.
 17. Conscience as a guide of life.
 24. Prayer,—Why should one pray?
 31. Prayer,—How should one pray?
 June 7. Prayer,—For what should one pray?
 14. Children's day services.
 21. The meaning of tribulations.
 28. Providences in one's life.
 Numbers x. 29. Ps. cxxii. 1. Prov. x. 22.

Attention, Audience!

THE attention of the hearers is even more essential to the preacher than is the attention of his soldiers to the military commander. A few thoroughly attentive soldiers in a company may give the physical military swing to a whole company; but a handful of attentive hearers can not be depended upon to give an analogous spiritual swing to the sleepers in an audience. The preacher ought to get the attention of his entire audience and hold it. That is his first business. If he fails in it he ought forthwith to stop and inquire what is the matter with his preaching. It is immoral—little short of criminal—to keep on droning out sermons that every time fall short of reaching those present because of their failure to listen to them. The pew has doubtless a great responsibility in this matter, but the pulpit a greater.

EDITORIAL NOTES.

Our Symposia.

THE symposium on "The Institutional Church" closed with the May number of THE REVIEW. We think that the six articles will be found of permanent value, as presenting the various aspects of the subject. Dr. Charles L. Thompson, of New York city, opened the discussion in December, 1896, by considering the Institutional Church as "An Agency in Accord with the Spirit and Method of the Gospel." Dr. Thompson is president of "The Open and Institutional Church League." In January, 1897, Rev. R. Q. Mallard, D.D., of New Orleans, Moderator of the General Assembly of the Presbyterian Church South, and editor of *The Southwestern Presbyterian*, furnished an article on "The Institutional Church Not the Ideal Church," in which he presented with great force the various arguments to the institution of the church by those who are opposed to it. The same and

methods. In February, Rev. Russell H. Conwell, D.D., LL.D., of Philadelphia, who is at the head of what is probably the most extensive and successful Institutional Church on the Continent, which is engaged in very wide-reaching educational work, presented a brief and simple statement of his view of the work, emphasizing the importance of making the Gospel the central power. In March, Rev. Charles S. Mills, pastor of Pilgrim Congregational Church, Cleveland, Ohio, who has had intimate acquaintance with the workings of the Institutional Church, considered it "As a Factor in City Evangelization," aiming to show its efficiency in this direction. In the April number, Rev. Rayner S. Pardington, D.D., Superintendent of the Brooklyn Church Society of the Methodist Episcopal Church, treated "The Institutional Church as Supplying the Need of Mixed City Life,"—presenting one of the most important bearings of the subject. Rev. Edward

Judson, D.D., Pastor of the Memorial Baptist church, Washington Square South, New York city—a typical church of the kind under consideration—treated “The Institutional Church as a Remedy for Social Alienation”—aiming to show that it is one of the most important agencies that can be used in bridging the chasm that has opened between the classes. Dr. Judson, who is the son of the distinguished missionary, Dr. Adoniram Judson, is inclined to lay great stress upon the Gospel as the only substantial power in connection with the new agency. It will be observed that the question considered is largely the question of how to bring the old Gospel to bear upon people in the new conditions that have arisen in our crowded city life. The writers represent fairly the great cities of our country, and the various religious denominations, and are thoroughly acquainted with the problems awaiting solution by the Church.

With the present number of *THE REVIEW*, Dr. Crafts opens the discussion of “The Sabbath Question,” which will be treated by able writers, in its various social, civil, and religious aspects.

Prizes for “Hints.”

WE call attention to the statement made under “Sermonic Criticism,” p. 566, regarding the conclusion of the printing of “Hints at the Meaning of Texts.” We hope that the interest in the competition will call out a large vote.

Seven Ways of Giving.

WE print below, from an *exchange*, seven ways of giving to the Lord of our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

“1. The Careless Way.—To give something to every cause that is presented, without inquiring into its merits.

“2. The Impulsive Way.—To give from impulse, as much and as often as love and pity and sensibility prompt.

“3. The Lazy Way.—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

“4. The Self-Denying Way.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

“5. The Systematic Way.—To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, one half. This is adapted to all, whether poor or rich, and gifts would be greatly increased if it were generally practised.

“6. The Equal Way.—To give to God and the needy just as much as we spend on ourselves.

“7. The Heroic Way.—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley’s way.”

Complaint of Plagiarism.

THE following letter from Rev. S. V. Leech, D.D., of Crawfordsville, Ind., a distinguished and eloquent preacher in the Methodist Episcopal Church, explains itself:

“*Editors HOMILETIC REVIEW.*

“GENTLEMEN: Among the sermons you have requested from me, and have printed in *THE HOMILETIC*, is one in your issue of September, 1878, entitled ‘Joy Among the Angels Over Repenting Sinners.’ You will observe, under the title, that I was then pastor of the Jackson-Square M. E. church of Baltimore. I enclose herewith a copy of that number from your own press. I also enclose to you the sermon of A. G. Brown, bearing the same title. I have cut these pages from a recent volume, published by the Fleming H. Revell Company of Chicago and New York, and also by the Western Book Concern of the M. E. Church. The book bears the title ‘Revival Themes.’ If you will read them, side by side, you will see that each sentence in Mr. Brown’s discourse, from exordium to peroration, is stolen *verbatim* from my discourse, published nineteen years ago. The arguments, the illustrations, the chief and subordinate divisions, and the verbiage are all from my composition. Both documents are before you. The solitary difference between them is that Brown has left out one third of my sermon. He has not an original line in his own. I delivered this particular discourse at the Ocean Grove camp-meeting. It is a disgrace to an educated minister to preach as his own the discourse of another man; but to embody it, boldly, in a widely circulated volume of recent compilation, and claim its authorship, verges on the infamous.

“Your brother in Christ,

“MARCH 30, 1897.

S. V. LEECH.”

We regret to be obliged to say that we have examined the two published sermons with care, and find Dr. Leech's statements concerning Mr. Brown's plagiarism true. The two sermons agree *verbatim et literatim et punctuatim*, so that it is impossible to plead that it is either a case of lapse of memory or unconscious reproduction. It may indicate too great receptiveness—of a certain kind.

“Sensationalism Run Mad,” Again.

CONTINUING the editorial discussion in the May number of *THE REVIEW*, we give the following suggestions which space would not allow of our inserting in that number:

It should also be taken into account that every pastor must be the judge of the methods that are best for him in fighting any evil. As a result, each man's method, if it is to be successful, must be in measure original and new. That which is the result of a living impulse in the first instance usually becomes, if our observation is to be trusted, a dead, mechanical, resultless effort, when attempt is made to duplicate it in altered circumstances. The course pursued in the case under consideration might not be advisable for pastors except in comparatively few communities.

Perhaps it would be advisable for

this pastor who has mastered the subject to enter the lecture field and take up the work of fighting this great and growing evil and agitating for national reform in this respect. He could probably accomplish more in this way than all the pastors would by attempting to imitate him. As we have before had occasion to show, the present condition of things is wellnigh a desperate one.

“The Twentieth Century's Call.”

THE Notes on this subject in *THE HOMILETIC REVIEW* have attracted very wide attention, and there is reason to believe that they have done much to arouse interest and quicken effort in the forward movement proposed in the opening Note, in September, 1896. Hearty responses have come to us from Spanish and Portuguese America, from Great Britain and Germany, and from various parts of the great mission-field in Asia—to say nothing of those from our own land. It is the purpose of the Editors of *THE REVIEW* to devote considerable space in the future issues to the work of laying an adequate rational and Scriptural basis for the Christian views and life that must sustain and urge forward such a movement. We ask the cordial and practical cooperation of all our subscribers in this all-important enterprise.

NOTICES OF BOOKS OF HOMILETIC VALUE.

THE LIFE AND EPISTLES OF ST. PAUL. Harmonized and Chronologically Arranged in Scripture Language. By Rev. S. W. Pratt, Author of “The Gospel of the Holy Spirit,” etc. New York: Anson D. F. Randolph & Company. Price, \$1.

This is a brief and comprehensive summary of the life and the full text of the teachings of the Apostle to the Gentiles, and is admirably suited for Bible-class work.

THE TESTIMONY OF THE LAND AND THE BOOK, or the Evidential Value of Palestine. By Rev. David Gregg, D.D. Delivered at the New England Chautauqua. Second Edition. New York: E. B. Treat & Co. Price (in paper), 35 cents.

This is a forceful and graceful presentation of the testimony of Palestine to the Bible, by the successor of Dr. Theodore L. Cuyler as pastor of the Lafayette-Avenue

Presbyterian church in Brooklyn. The titles of the chapters show the drift of the book. They are: “The Fascination of the Land”; “The Voices from Above-Ground, or, the Land in its Physical Features an Argument”; “The Voices from Under-Ground, or, the Land in the Light of Modern Discovery an Argument.”

FAITH IN THE POWER OF GOD: An Address. By Andrew Murray, author of “Abide in Christ,” “Like Christ,” “With Christ,” etc. New York: Anson D. F. Randolph & Company. Price, 25 cts.

The writings of Rev. Andrew Murray, President of the Cape General Mission, have been an inspiration to very many Christians in their religious life. This beautiful booklet contains an Address to preachers and a brief narrative of the life and missionary work of this apostle to South Africa. The Address sets forth the author's view of the

two styles of religion among the hearers, and two styles of preaching in which they originate—the one in the wisdom of words, and the other in the demonstration of the Spirit and of power. He sets forth the method of attaining to the higher style, and concludes that "the great work of the ministry ought to be to lead people the moment they find Christ to the Holy Spirit."

LETTERS FROM THE SCENES OF THE RECENT MASSACRES IN ARMENIA. By J. Rendel Harris and Helen B. Harris. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.35.

This is a book made up of letters written by Mr. Harris and his wife while traveling through Armenia distributing relief, during the spring of 1896. They were addressed to a small circle of friends in England, who practically interested themselves in the relief work. The book will help our Western Christendom to a better understanding of the results of the Turkish butcheries and of the resulting situation.

THE SELF-PRONOUNCING S. S. TEACHERS' COMBINATION BIBLE. Showing in Simple Form all Changes, Additions, and Omissions made by the Revisers in the King James' Version, Enabling Bible Readers to see at a Glance Wherein the Two Versions Differ. . . . With Standard Helps to the Study of the Bible. The Text Conformable to that of the Oxford Bible, printed at the University Press, Oxford. National Publishing Company, 239 Levant Street, Philadelphia, Pa. Price, \$3.75 to \$11.

The "Combination Bible" is unique in many important respects, as in the convenient arrangement for comparing the Authorized and Revised Versions, the indication of the pronunciation of proper names wherever they occur, the extent and quality of the "Helps to the Study of the Bible," the number and character of the maps, etc. We heartily join in commending it to all readers and students of the Bible.

THE INSPIRATION OF HISTORY. By James Mulchahey, S.T.D., Vicar-Emeritus of St. Paul's Chapel, Trinity Parish, N. Y. New York: Thomas Whittaker, 2 and 3 Bible House, 1896. Price, \$1.

A thoughtful and able discussion of an important subject. Dr. Mulchahey finds that "History is in our time emphatically under suspicion," so that "the question is seriously raised whether the credibility to which the records of history are entitled can be accounted scientific in any true sense of the

word." He proceeds to unfold the principles of historical certitude and to apply them to the vindication of the Bible history and its inspiration. He indicates, by the way, that the critical principles of Rénan, Wellhausen, Kuenen, etc., "are not those of the higher criticism in any proper sense of the word," but simply "assumptions of predetermined skepticism." It is well to bear this in mind.

THE EPISTLE TO THE ROMANS: A Commentary Logical and Historical. By James M. Stiffer, D.D., Professor of New Testament Exegesis in Crozer Theological Seminary, Chester, Pa. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.35.

This is an admirable brief commentary, intended for a large class of educated men "who, after all, can read a commentary with most satisfaction and profit in English." The writer aims "to report to the reader what the Apostle has written." Two things are kept steadily before the mind: "Paul's point of view," and the aim "to give the course of thought without a break."

A MAN'S VALUE TO SOCIETY. Studies in Self-Culture and Character. By Newell Dwight Hillis. Same Publishers. Price, \$1.35.

The author of this volume, Rev. Dr. Hillis, is the successor of the late "Professor" Swing in his Chicago pulpit. The essays are suggestive and imaginative, and abound in facts and illustrations. Even those who may think the style and method a little too Emersonian will yet find impulse and profit in reading the book. It is fresh and vigorous in its presentations of truth bearing upon man and his development.

DR. TUCKER, PRIEST-MUSICIAN: A Sketch Which Concerns the Doings and Thinkings of the Rev. John Ireland Tucker, S.T.D., including a Brief Converse about the Rise and Progress of Church Music in America. By Christopher W. Knauff, M.A. New York: A. D. F. Randolph Company, 1897. Price, \$1.50.

This elegantly prepared volume will greatly interest those who have given attention to church music. Dr. Tucker—whom we knew as a most genial man—is known to lovers of church music as the man who introduced the full Choral Service into the American Protestant Episcopal worship in his parish of the Holy Cross, in Troy, N. Y., to which he gave the faithful service of a long life. His associates were the most cultivated and best known of the leaders in the Protestant Episcopal Church, and this volume is the record of much of his communion with them.

HELPFUL DATA IN CURRENT LITERATURE.

CHRISTIAN LITERATURE (Christian Literature Co., New York) for March, 1897, contains much valuable matter. Of special interest will be found Prof. B. B. Warfield's article (the first in a series of five) on "The Development of the Doctrine of Infant Salvation," and the articles from various quarters on the Book of Jonah, called out by Dr. Lyman Abbott's recent lecture on Jonah.

THE CONTEMPORARY REVIEW, May, 1897

(Leonard Scott Publication Company), contains several able articles on the Eastern Question that are indispensable to the understanding of the present phases of that vexatious subject. Its statements of the present condition of things in Russia, and of the origin and real import of the "Concert of the Powers," are admirable. It has long been the great authority on these matters, which have been discussed in its pages by the ablest statesmen, publicists, and historians.

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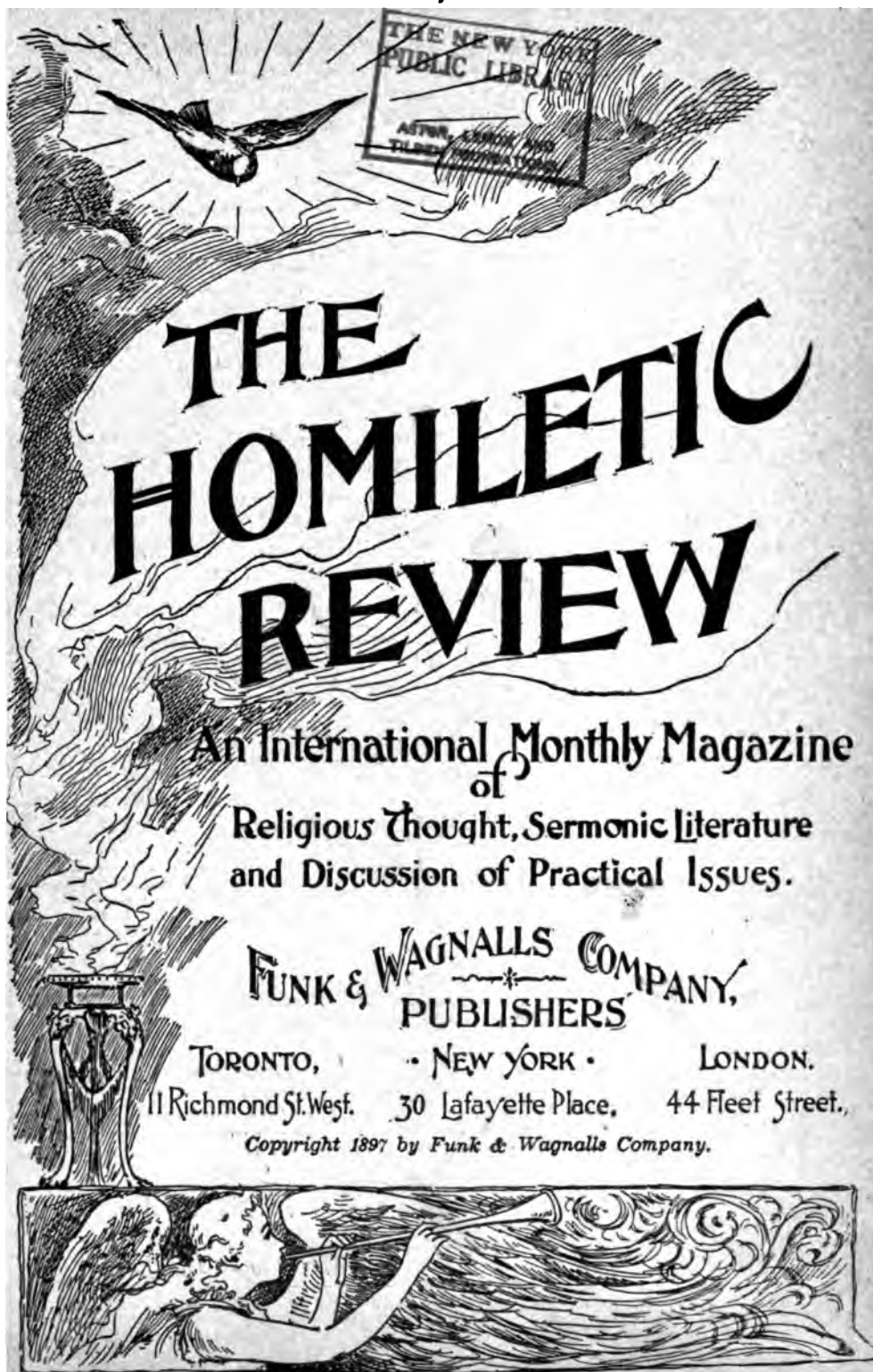
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1. The first stage of the process is the identification of the problem. This involves a thorough analysis of the situation and the identification of the key issues that need to be addressed.

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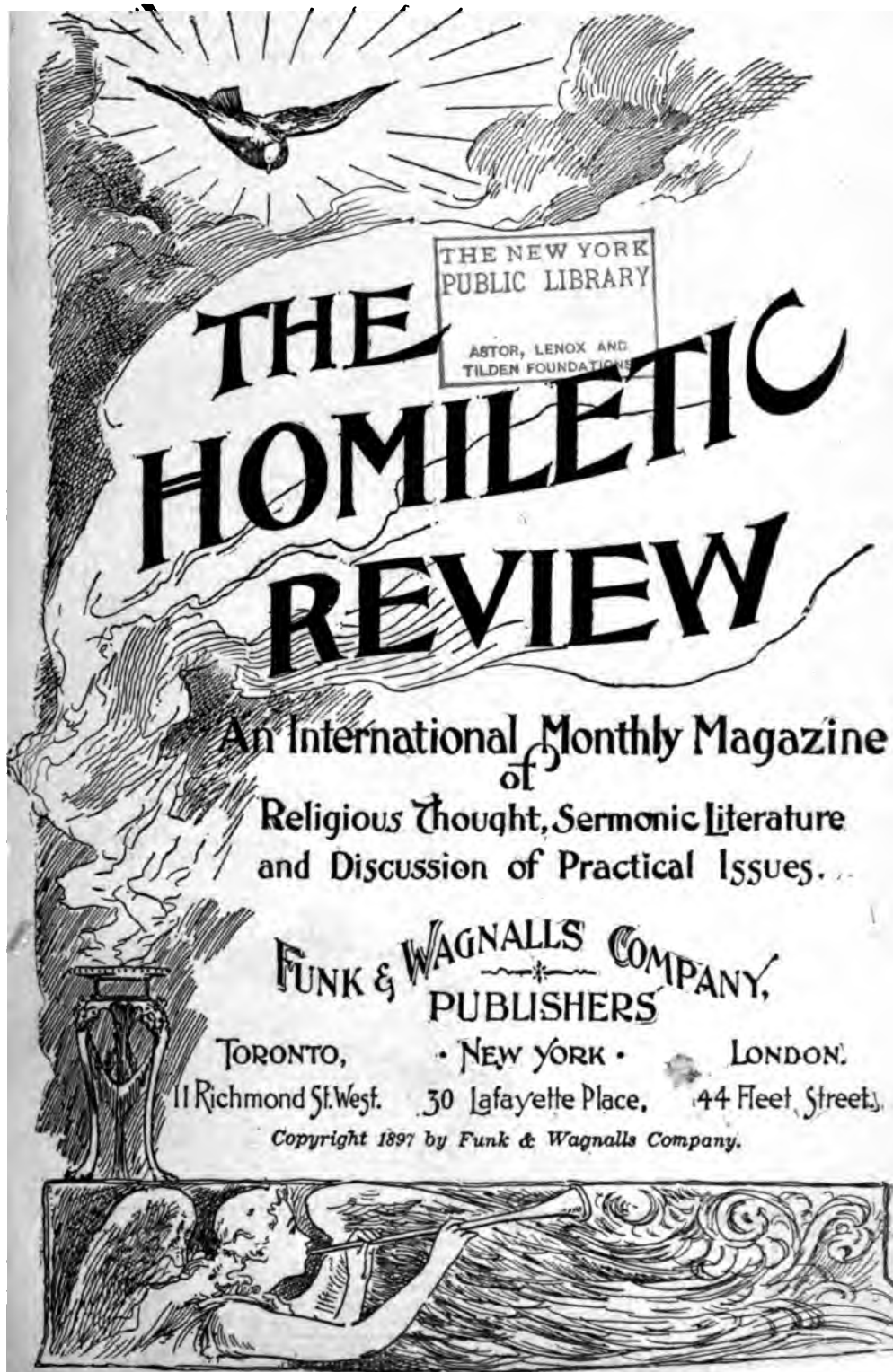
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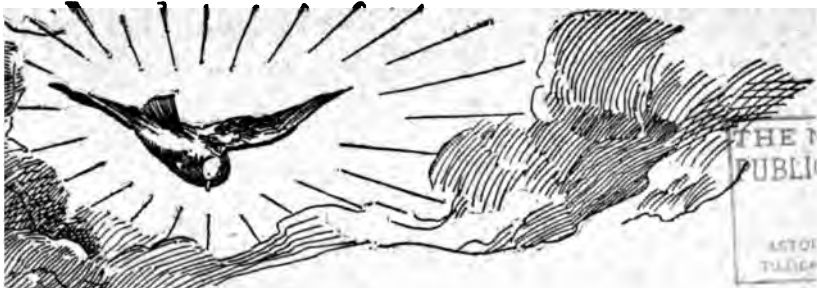
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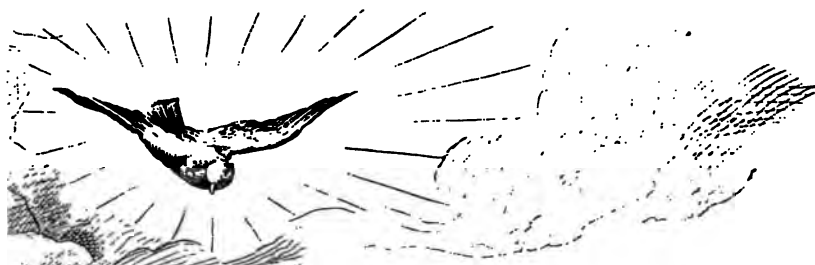
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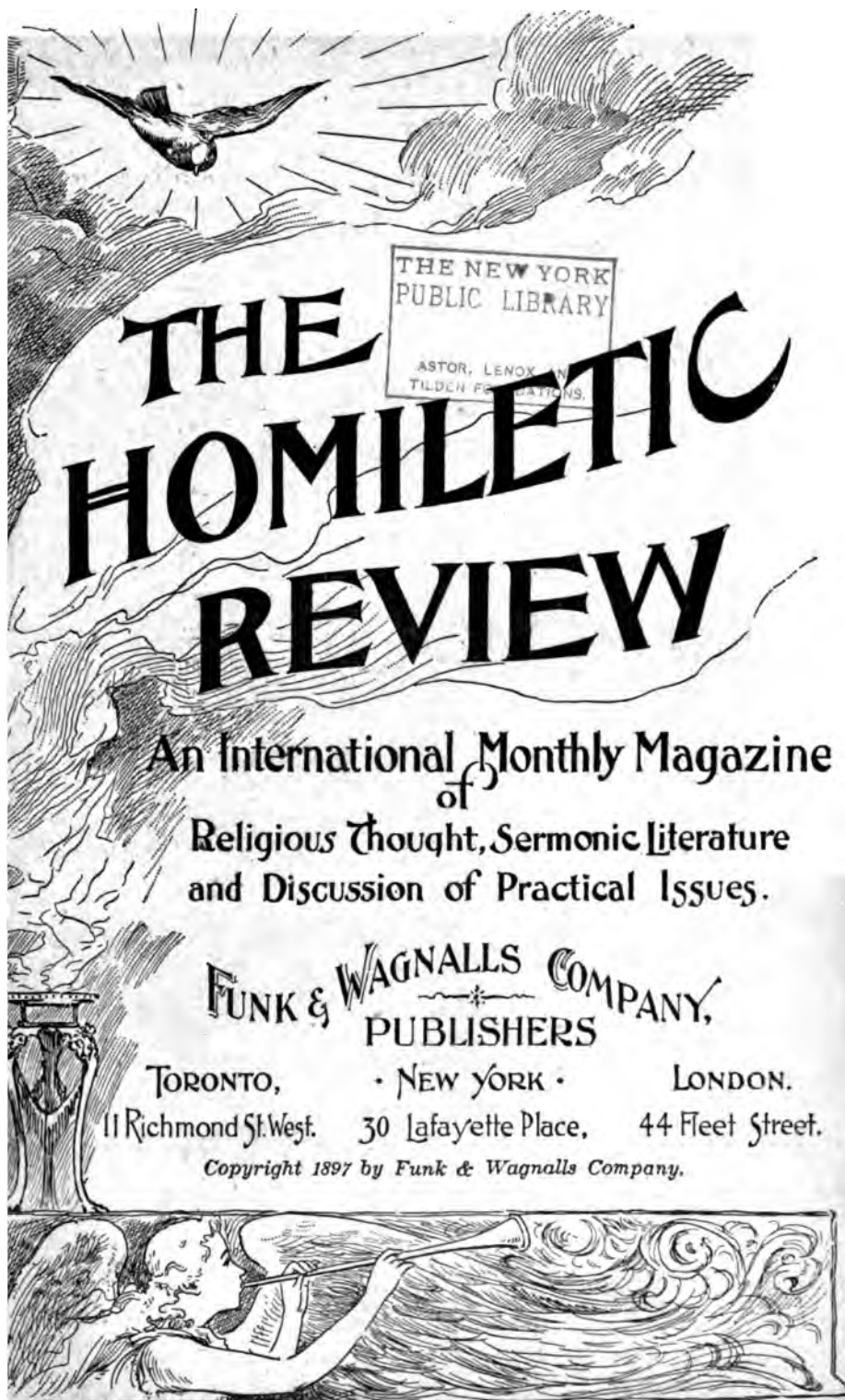
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For Other Items of Especial Interest, See Pages 129-160.

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An International Monthly Magazine
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Forty out of every hundred people who die of disease lose their lives by some form of throat or lung complaint.

This frightful sacrifice of precious human life before the middle of its average duration is reached is wholly unnecessary, and results from ignorance, neglect, and malpractice.

Throat and lung diseases constitute such a small part of the whole sickness that they could not possibly cause *forty per cent.* of the gross mortality were they rightly understood by general physicians.

It is because their usual treatment is not governed by those principles which have become axioms of medical science in the successful treatment of inflamed and ulcerated organs in other parts of the body.

It is because all their early and most curable stages are wholly wasted in vain attempts to reach the lungs through the stomach and general system, instead of attacking the disease in the lungs while it is yet mild and could be easily removed by direct medication.

The medical science requires the direct application of remedies to all inflamed, ulcerated, and germ-infected parts, and no cure can result without it.

All throat and lung complaints begin and have their seat in the lining membranes of the tubes, air passages, and cells of the throat and lungs. They are purely local diseases and can only be removed by the *direct application of healing remedies to the internal surfaces of those organs.*

By inhaling medicines in a volatile state we carry them through every air passage, tube, and cell of the breathing organs, and produce a direct healing action on the very seat of all lung cases. If the physician knows what to inhale and has experience in its strength and proper adaption to the various stages and forms of lung disease, his patient has a fair chance of cure—but without local treatment and the knowledge to rightly apply it, no chance whatever.

Inhalation is the only way these diseases ever have been or can possibly be reached, their seat being in the internal lining of the breathing organs, which can only be penetrated by medicated air, gas, or the most delicate vapors. If we do not treat them by medicated inhalation, we do not treat the diseased parts at all, and cannot possibly expect to restore them to health.

Inhalation is, therefore, the only common-sense treatment for any form of Bronchial or Pulmonary disease, and the only possible means of bringing specific germicides to act upon and expel the germs of consumption from the lungs.

In the light of our present knowledge of these diseases, to treat Bronchitis, Asthma, and Pulmonary Catarrh through the stomach is to conduct them by the most direct road into Consumption. Whoever misleads the people into believing they can be cured by such treatment deceives them to their own death, and ought to be held criminally answerable.

If medicating the general system would cure local diseases, why do physicians all over the world insist on the necessity of local treatment for the eye, the ear, the womb, and every other organ that can be reached by local remedies? It is because they know they could not cure them in any other way. If they could, their present treatment of all female diseases would be an outrage against modesty and decency. Nothing justifies it but the necessity of applying remedies directly to all inflamed or ulcerated parts, whether it be the womb, the eye, or the lungs.

I often wonder why those doctors who delude their patients having Bronchitis and other lung complaints into trusting their stomach medication and hypodermic nostrums do not try to cure the itch by putting sulphur ointment into the stomach, or wrestle with ascariides in the bowels by hypodermic injections of vermifuge? Sulphur and vermifuge are certain remedies for these diseases when locally applied, but would not cure in any other way.

Colds, Grippe, and Congestion of the Lungs are the *starting-points* from which all cases of Brouchitis,

Pneumonia, and Asthma begin, and *the failure of all general treatment by the stomach to cure these is the real cause of Consumption.*

I have before me the records of over 5,000 cases of lung disease, which have come under my care during the past six years. Ninety-seven per cent. of them date the beginning of their lung sickness to attacks of Cold or Grippe, which resulted in congestion of the lungs and left a soreness of the chest, or an irritation of the throat, or some cough which they did not at the time think serious, but through bad treatment and neglect it went on and brought them to Consumption.

Every case of Cold, Grippe, Inflammation, or Congestion of the lining of the air passages endangers your life by Consumption if you neglect it, but can be easily and quickly cured only by local treatment by inhalation.

Bronchial, Asthmatic, or Pneumonic disease, in which such attacks result before Consumption begins, are all easily and quickly cured by this treatment. Were they all so treated and cured, ninety-seven per cent. of the deaths by Consumption would be prevented and the thousands of precious lives now being sacrificed by that disease would be saved.

These are plain truths, proved by statistics and the history of the origin and development of Consumption in thousands of cases.

Ask those of your friends who are afflicted, and in almost every instance they will not only tell you of the Cold, Grippe, Congestion, or Bronchial attack in which their diseases began, but how they were deceived and misled into thinking it only a slight Bronchial affection, which would soon get well, until they were in the grasp of Consumption—that the failure to obtain help for the mild and curable conditions by stomach treatment brought them to their present state and left them to struggle for life against the germs of tuberculosis.

If such facts do not teach the people the folly of treating lung complaints through the stomach, nothing that can be said will save them from the sufferings and death they willfully bring upon themselves.

Another delusion which people have been taught to believe is that they can run away from lung disease by going South or North, East or West, as the case may be. In cold weather they are sent down to the humid and malarious atmosphere among the swamps and lagoons of Florida, which the hotel-keepers, railway circulars, and local doctors tell them is the very thing they need! The result is they come back worse than they went, with their disease more firmly seated.

In warm weather they are told to go into high mountainous regions, where the air is so thin and poor that their feeble hearts and inflamed lungs are strained beyond their strength and general made worse instead of better.

If it were right to send them to the seashore in the South, it cannot be right to send them two or three thousand feet above the sea level in the North.

The best place for the curative treatment of weak and diseased lungs is where the air is dense, rich and pure, just far enough from the seacoast to escape its humid atmosphere, chilling winds and oppressive fogs, and dry enough to avoid all chances of malaria. A hundred feet above the sea level and twenty miles from the coast is of all others the best. Anything above a hundred feet elevation is an evil instead of a benefit, and the evil is made greater by every additional foot of elevation.

The sad of sending patients with weak and sore lungs to the Adirondacks, Catskills, and Colorado, shows a lack of knowledge of the physiology of the lungs and of the requirements of the disease. High altitudes increase the danger of hemorrhage, lower the nutrition of the body, prevent the proper purification of the blood, and expose them to the constant peril of death by heart failure.

These are four scientific facts which every lung specialist knows and every intelligent physician ought to know. To disregard them is to send thousands every year to untimely graves.

ROBERT HUNTER, M.D.,

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The Great Voice Bicycle and Cash Prize Offer is described on advertising pages 164 and 165 of this number. It is well worth a careful reading. By means of this offer every active person can quickly secure a new 1897 high-grade bicycle free of cost. It is only necessary to send the money for 50 new subscriptions for THE VOICE at the regular price of \$1.50 per year with handsome premium for each subscriber, and you then receive, *without any additional payment*, "The Firefly" bicycle, new 1897 model, regular catalog price, \$100. You can send the \$75 now, all at once, and get the bicycle *immediately*, and 50 certificates, each good for a full year subscription for THE VOICE, with premium. Or you can secure the 50 new subscriptions first, sending them in as secured. When you have sent in 50 you will receive the bicycle.

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To Our Patrons—Continued.

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Read the advertisement on pages 164 and 165, and send for full particulars and instructions.

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The book is 16mo, cloth, 120 pages, and the price is 50 cents.

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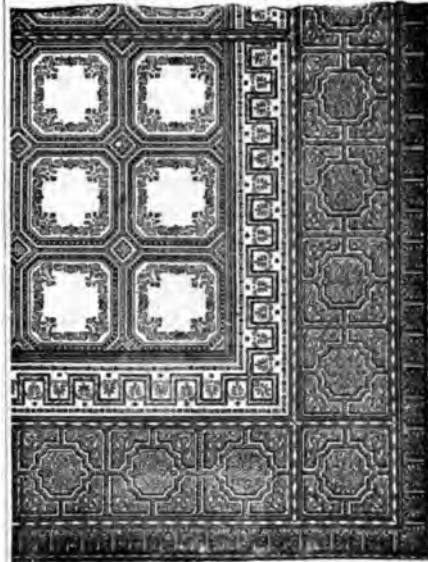
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